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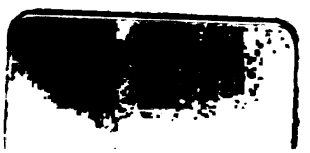

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Yours faithfully
F. D. W. Wright

THE ✣ WESTERN ✣ ANTIQUARY;

OR,

DEVON AND CORNWALL NOTE-BOOK.

EDITED BY

W. H. K. WRIGHT, F.R.H.S.,

BOROUGH LIBRARIAN, PLYMOUTH.

WITH AN INTRODUCTION BY

J. BROOKING ROWE, Esq., F.S.A., &c.,

AUTHOR OF

"CISTERCIAN HOUSES OF DEVON," "ECCLESIASTICAL HISTORY OF OLD PLYMOUTH," ETC., ETC.

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PREFACE.

The Editor has much satisfaction in announcing the completion of the second series of the *Western Antiquary, or Devon and Cornwall Note-book*, and in presenting his subscribers and co-workers with the Index and other introductory matter.

Unlike the first series (which was issued in quarterly sections), the volume commencing April, 1882, has appeared as a monthly journal, although the original plan of inserting in the *Weekly Mercury* from week to week two columns devoted exclusively to antiquarian matters has been adhered to. By this means a double object has been gained, and a large and varied class of readers and contributors secured. Many of the readers of the weekly paper, although they are interested in the antiquarian columns, do not find it convenient to take the monthly journal: these are content with the weekly issue. The monthly reprints—after careful revision and correction—in most cases by the authors of the articles themselves—are, on the other hand, designed to reach an entirely different circle of readers, who appreciate it as a means of preserving the history, the traditions, the customs, the language, and the legendary lore, of past ages connected with the Western Counties.

In addition to this special advantage of republication in a permanent form, the illustrations may be mentioned as another feature which commends the work to the notice of our subscribers. In the present volume, two or more pages of illustrations of places and objects of interest connected with the counties of Devon and Cornwall have been given with each number. These illustrations, which in nearly every case have been gratuitously provided by friends and contributors, have added largely to the value of the publication.

It was feared at the outset by some persons (otherwise favourable to the project) that such a publication would languish from dearth of material, and that difficulty would be experienced in maintaining its vitality. The Editor is, therefore, glad not only to state, that no such contingency has arisen, but, that he has at all times been amply furnished with interesting articles for publication. He is, moreover, pleased to observe a growing disposition amongst his subscribers and contributors to freely impart the knowledge which they have acquired by years of study, in the prosecution of antiquarian research.

The Editor is pleased to observe that, although now and then, from the nature of things, articles of slight merit or interest may find insertion, yet, on the whole, the quality of the matter steadily improves, and that he is continually receiving communications from contributors of the highest literary position. Indeed, many articles have been received for which he has been unable to find space.

The Editor has again to thank his co-workers, both artistic and literary, for their valued and gratuitous services. He need only in this place thank them collectively, inasmuch as he has in every case acknowledged the source from which the illustrations have been derived, and to his literary correspondents it has been his pleasure to convey his personal thanks for the favours accorded.

He would also repeat his most sincere thanks to the Editors of many other kindred periodicals for the readiness with which they have assisted him in his efforts—for their willingness to effect exchanges—and in some cases for their kindness in furnishing contributions and references from their own collections upon matters connected with the Western Counties. It is also a gratification to find that the leading antiquarian and other journals continue to speak of the *Western Antiquary* in terms of commendation: as a token of the interest evinced in its welfare by other workers in the same field, he would here append some extracts from a critical article which appeard in the *Midland Antiquary* for June, 1883, edited by Mr. W. F. Carter, F.S.A., &c., &c.

"There is perhaps no district in England so rich in antiquities of every description as the two counties of Devon and Cornwall, and we therefore feel sure that for the present, at least, Mr. Wright does well in limiting the scope of his magazine to these sister provinces. To those who are interested in Prehistoric, Roman, and Anglo-Saxon Britain; to students of folklore, of church history, and of architectural antiquities, the western promontory of

England affords an almost boundless field for research and speculation; while the more restricted pursuits of the Genealogist and the Herald are here provided with objects of inquiry, whose interests are excelled in few, if any, parts of Great Britain.

"For these reasons, we feel that in establishing a magazine for the elucidation of the antiquities of Devon and Cornwall, Mr. Wright has begun a work for which his name should be remembered with gratitude not only in his own time, but many a long year hence, and we must congratulate his readers and all west country folk upon their good fortune in falling into the hands of so able and enthusiastic an editor.

"But while we congratulate the *Western Antiquary* and the Western Antiquaries upon the competency of their Editor, we must frankly confess that we cannot convert the compliment and congratulate the Editor upon the quality of those Western Antiquaries who contribute to his magazine.

"There are two classes of antiquaries who are entitled to bring their opinions before the public: those who by wide reading and great learning have obtained a grasp of one or more antiquarian subjects, and those who by minute study have made some small point almost absolutely their own. To the former class only few can attain, but almost anyone with the help of some little leisure can rise to the latter, and each in his way is indispensable.

"Both classes, however, are with few exceptions conspicuous by their absence in the pages of the *Western Antiquary*.

"Mr. Wright merits our especial gratitude for the energy and ability which he displays in laying the foundations of a Devonshire Bibliography, and it is satisfactory to note that his endeavours in this respect are being well supported.

"This notice must not be closed without some reference to the illustrations, which are numerous and well executed. The tricks of the Arms of Drake, the representations of the Old Gateways of Plymouth, 'The Bonython Flagon,' 'Tillet Blocks,' 'Old Houses, North-street, Exeter,' 'Monument to Sir John Skelton,' are the most striking examples of much excellent drawing.

"Unless Mr. Wright himself reproduces these remarks, we fear that they will come under the notice of scarce any Devonshire antiquaries, but should they chance to do so, we trust that they will be taken in the same friendly spirit by which they are prompted, and we hope that they may induce some at least to refrain from inflicting upon the Editor much of the gossip and small-talk which now figure so extensively in his pages. By so doing, they will leave him space for carefully-written papers on the antiquities of the district, for accounts of old families based on trustworthy and documentary evidence, for printing or reprinting ancient records and tracts, and, in fine, for the elucidation of west-country antiquities by the only honest means, that is to say, by 'original research.'"

In fine, not least, are the thanks of the Editor due to Mr. J. Brooking Rowe, F.S.A., F.L.S., who, amidst his numerous literary and various pursuits has yet found time to favour him with the able introductory article here appended.

Mr. Rowe calls attention to several matters of particular interest; and the Editor would invite his fellow labourers to give them consideration. As regards the proposed Devonshire Bibliography, reference to the various notes and suggestions scattered throughout the present volume, will show that such a work is desirable; and the Editor believes that it is only necessary to urge those interested in the literature of their native county to assist in a work so much needed and so eminently valuable, to induce them to work for its accomplishment. The need for a complete Devonshire Bibliography, is becoming more and more apparent, and its compilation should not be deferred, as the task will become more onerous every year, owing to the vast increase in all branches of literature. It is believed, however, that the publication from time to time of Special Bibliograpical Lists will facilitate and lighten the work; and the Editor sincerely trusts that the number of willing helpers will be speedily increased, in the direction he has again and again indicated, so that before another volume of the *Western Antiquary* appears, some practical steps may be taken to make a Devonshire Bibliography a not far-distant reality.

As with the first volume, so with this, a full and comprehensive Index, both to articles and authors, has been provided; and, without specifying in this place any particular articles or series of notes, the Editor would refer his readers to that index for the fullest information as to the contents of the second volume. In addition to this, is given a list of subscribers' names and addresses, list of illustrations, and other needful particulars. In conclusion, the Editor would repeat the words of hope with which he introduced the work to the notice of the public on the 12th of March 1881, that the *Western Antiquary* may be firmly established, as a medium of communication between antiquaries and seekers after information concerning the history and traditions of the two Western Counties, Devon and Cornwall; its object being to encourage the search for obscure facts, and to collect into one repository such matters as may be of service to the future historian or antiquarian. He solicits continued and increased support and co-operation for his little work.

Plymouth, August, 1883. W. H. K. Wright.

INTRODUCTION.

The industrious editor of the *Western Antiquary* has asked me to write a few words of introduction to the second volume of his useful periodical. I cannot refuse his request, for it affords me an opportunity of bearing my testimony to the interest and value of the miscellany which he has started and so well maintains. Of course, I do not think that the *Western Antiquary* is what it ought to be, or what it might be made; but it is probably—the place of its birth and the mode of its publication considered—as successful an effort as could have been hoped for; and lovers of the past, and those who take a pleasure in learning the history of men and things about them, are much indebted to Mr. Wright for the establishment of such a "Notes and Queries" for the Western Counties. It is to be hoped that sufficient support has been received to encourage the editor to persevere, and to make the *Western Antiquary* such a medium of communication as no historian or antiquary interested in the Counties of Devon and Cornwall, will be able to slight. For there is still much to be done. Every day makes it more difficult to trace the course of the past; for every day some footstep is obliterated, or some mark destroyed, which is the clue to an important fact, the loss of which wraps many a point in impenetrable mystery.

I have had opportunities recently of pointing out how much remains to be done in matters appertaining to the history of the county, the preservation of antient records, and so forth; but let me here again plead for Dartmoor—that place of wondrous, almost unique interest; for almost every form of antient monument is there represented. In spite of all that has been written and said of Dartmoor, it is strange how very little its great importance is recognised even by antiquaries who have made pre-historic archæology their study. Ferguson mentions it, it is true. Sir John Lubbock but slightly refers to it. Mr. Kains-Jackson quietly states that Devonshire contains no monument of at once pre-historic and primary interest, and even the schedule to the Antient Monuments Preservation Act does not include a single remain in the county. But others have better knowledge. Some Devonshire antiquaries know that upon Dartmoor there are cromlechs, barrows, circles of great size, and avenues of considerable length—one at least longer than any in Brittany. Dartmoor is indeed, as has been recently well said by Mr. Lukis, a veritable paradise for the student of pre-historic archæology, and although it was known to, perhaps, half-a-dozen persons before, it was Mr. Lukis who first made it public that Dartmoor possessed a monument upwards of eleven thousand feet long. It behoves everyone to do all in his or her power to preserve every remain which can possibly throw a light upon the doings of a people whose history is gone, but which history, although perhaps we have no share in it, cannot fail to have its lessons and its value for us. That there is, for various reasons, an increasing interest in Dartmoor, is evident, and the constant enquiries for a new edition of the "Perambulation" (now in hand) show that it is wide-spread. The formation of a Dartmoor Preservation Association must be a source of congratulation to all lovers of the "wild and wondrous region." Its objects are purely defensive and conservative—to prevent interference with public rights, to watch over and preserve for posterity the remains of antiquity, so exposed to ravage, so easy of destruction. May it succeed as well as its child, the Roborough Down Protection Society. The formation of these two societies shows that a proper spirit is abroad, and the efforts of the few will, it is hoped, in time influence the many.

A work, the accomplishment of which I know the editor has at heart, is the compilation of a Devon Bibliotheca. I should be sorry to damp the ardour of anyone who is desirous of entering upon such a task, but would rather encourage him. Honestly, however, I do not see how it is to be accomplished. It is not probable that two indefatigable workers will arise for Devon as have for Cornwall, and the abour would be incomparably greater. Years ago, when I was not so much interested in matters of this kind as I am now, I had offered me a collection of tracts, numbering, I think, a thousand or more. It is true they were chiefly theological, but this will give an idea of the magnitude of the endeavour. The literature of the Civil War in the 17th century would involve no slight trouble; and the story of our Elizabethan heroes would require much research, at home and abroad, to be rendered even passibly perfect. I see no way of accomplishing so desirable a work except by an apportionment of labour—dividing the work into sections—theology, history, art, topography, and so on. With competent compilers the work might be carried on, and completed within a reasonable time; but to attempt its execution in any other way would, I think, lead to either a most unsatisfactory and useless performance, or a total failure. If any readers of this magazine will volunteer assistance, a corps of workers could be formed, whose task it would be to take up this matter, and under skilful guidance bring it to a satisfactory conclusion.

Let me suggest another work to the readers of the *Western Antiquary*—one within the reach of all, and one which I am sure the editor will readily assist by giving room to. I mean accurate transcripts of the inscriptions on monuments, head, and other stones in churches and churchyards. Many of these in time necessarily perish, many are carelessly or wantonly destroyed, and many, containing coats-of-arms, are, with the best intentions, mutilated and tampered with by their custodians in endeavouring to preserve or restore them.

These among other things may well occupy the attention of the reader of this periodical.

With these few crude suggestions, I beg to wish the *Western Antiquary* a prosperous career, and I commend the second volume to the public.

28th July, 1883. J. Brooking Rowe.

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NOTE.—In the above brief Index to Principal Contributors it will be noticed that we have only included those writers whose proper names are attached to their respective articles, or those whose initials are so well-known as to be quite sufficient to enable our readers to indentify them. Acting upon this rule we have been compelled to omit references to articles contributed by many whose contributions bear only a *nom de plume*. Numerous queries and short notes, too, we have refrained from including for the sake of keeping our index within reasonable limits, believing that the subject matter index is, in this case, the most useful. We none the less thank our correspondents, whether named or not, for their welcome contributions.—EDITOR.

ERRATA.

Page	14	Col.	1	For Dr. Merritt read Dr. Remmett.
,,	21	,,	1	Query 333 For Brent-tor read Brentor.
,,	69	,,	1	Line 38 For moth read motto.
,,	148	,,	1	For Tuoxford read Tuxford.
,,	178	,,	1	For Ronance read Romance.

The Editor will be glad of any further corrections which may have been noted by correspondents.

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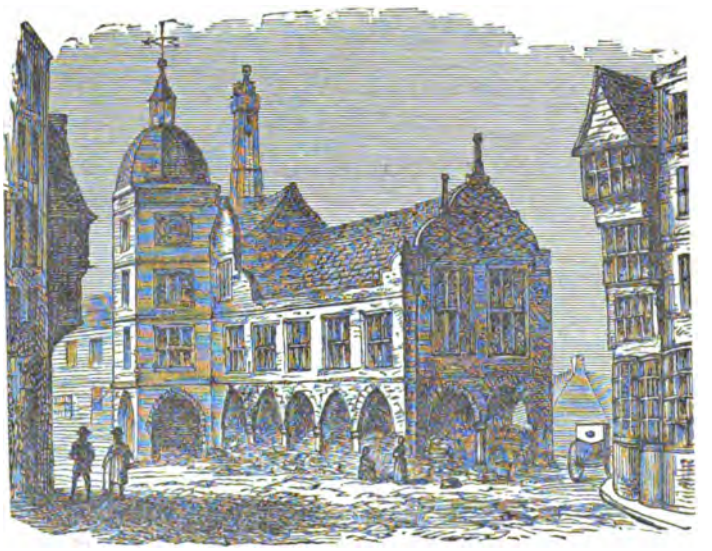

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Notes.

BRITISH ARCHÆOLOGICAL ASSOCIATION AT PLYMOUTH.

As it is now decided that the next Congress of the British Archæological Association shall be held at Plymouth in August of this year, I will suggest for discussion or amplification in your columns. a list of some of the archæological curiosities in the district which their deliberations will cover.

At Plymouth, of institutions, there are the Plymouth Proprietary Library in Cornwall-street, with its interesting and valuable Cottonian collection; the Athenæum, the head-quarters of the venerable Plymouth Institution (the new building of which, combining Museum and Art-gallery, will, it is hoped, be open in time for the projected meeting); the Free Public Library at the Old Guildhall, in Whimple-street, a highly-popular institution, containing the nucleus of a future valuable Devon and Cornwall Library; the Free Public Library at Devonport (recently opened); besides other institutions and private collections, which wlil doubtless be made available to visitors to the West. Unfortunately, Plymouth has not yet a Public Museum, and, doubtless, the archæologists who visit the town in August next will feel some surprise at this fact, that a town so rich in historical associations should lack an institution which, of all others, is now considered to be a necessary branch of our municipal educational machinery. Let us hope that the advent of the B.A.A. will give an impetus to the scheme for a public museum, which has been talked of long enough. Further, an inspection of the records of the borough would be an interesting feature in the proceedings, especially those relating to the Elizabethan era—when Plymouth was the great nursery of the English Navy, and took such a prominent position in English history, as well as in the struggle to maintain her supremacy on the seas.

Of interesting edifices in Plymouth the following, amongst others, might be noted:—St. Andrew's Church, Charles' Church, the Abbey, the Citadel, old houses in High-street, St. Andrew's-street, Notte-street, &c.; interesting fragments here and there in the old town, clustering around the Sutton Pool; the Barbican, and its adjoining streets; and a few other relics of the past, which I need not enumerate. The Plymouth Hoe, with its intensely interesting historical associations; Drake's Island, Mount Edgcumbe, the Staddon Heights, and the many charming spots in the neighbourhood, which make Plymouth such an enjoyable place for a summer holiday; the proximity to the noble range of Dartmoor Tors, with their wild legends and mystic character—here is an abundant field for the ardent archæologist, a perpetually widening range for the exercise of his faculties of observation and concentration.

In addition to all these points of interest in and around Plymouth (not to speak of the modern establishments, which make up one of the greatest naval ports in the kingdom), the whole district teems with objects of antiquarian interest.

In East Cornwall, a visit might be paid to St. Germans (once the seat of the ancient Cornish Bishopric), with its grand old church; to Liskeard, with its prehistoric remains, the Hurlers, the Cheesewring, &c., &c. In the neighbourhood of Saltash, Antony, Maker, and other places, many other relics of ancient days may be found; also at St. Budeaux, on the other side of the Tamar; at Cotehele, the charming seat of the Edgcumbes; at Plympton, with its fine old churches, its ancient castle, the remains of the fine Priory, &c., &c. Then, again, at Totnes, Dartmouth, Paignton, Torquay, Kingsbridge, and many other places, objects of equal interest might be visited, amongst them being Berry Pomeroy Castle, Dartington Hall, Totnes Castle and Church, Compton Castle, Mount Boone, and many others too numerous to recapitulate.

Recurring again to Tavistock and the moorland district, the remains of the ancient Abbey, the parish church, and the inscribed stones in the vicarage garden are all worth an inspection; and of so-called Druidical (but certainly pre-historic) remains in the neighbourhood of Two Bridges and Merivale Bridge, the curious Wistman's Wood, the rock-basins on some of the Dartmoor tors, the Cyclopean bridges, the ancient tin workings, and the multifarious objects of interest in and around the wide extent of Dartmoor; besides Okehampton Castle, Lydford Castle, Buckland Abbey, and numerous other places.

I know nothing about the antiquities of the South Hams. Perhaps some of your readers may add to the list, and I trust, through your columns, you may prepare the way for encouraging amongst the people of Plymouth and neighbourhood a wider interest in their archæological treasures besides making a determination to give the members of the B.A.A. a hearty welcome, and plenty of subjects to occupy their time and attention, as well interesting as profitable.

I think it only fair to mention that a much-esteemed archæologist friend has assisted me in suggesting some points in this article.

Newlyn W. S. L. S.

MR. OCTAVIAN BLEWITT.

The *Weekly Mercury*, for 18th March, states that this gentleman is a native of Plymouth. As a matter of fact, however, he was born at St. Helens-place, Bishopsgate, London. (See *The Biograph*, for February, 1881; pp. 170-185.) Mr. Blewitt is closely connected with Plymouth, and was educated there.

Torquay. M. Y.

EXECUTION AND EXCOMMUNICATION.

The following, I think, ought to be preserved in the *Western Antiquary*. It is intituled "Private Clerical Wars, or open warfare between the Secular and Ecclesiastical Authorities." Each party, of course, fought with all the weapons at their command, and in some cases the spiritual armoury was brought to bear upon the King's officers. A suit arose upon one of these disputed presentations, and a Court of King's Bench made an order against the Bishop of Exeter for a considerable sum of money. The Sheriff of Devonshire received the King's writ, in which it was directed to enforce execution upon the Bishop's goods and chattels. He entrusted the task to the under-sheriff, who seized many head of cattle upon one of the Bishop's manors, and drove them to Exeter Castle. When the tidings were brought to the prelate, he fulminated sentence of major excommunication, not only against the under-sheriff but against all the men who acted under the sheriff's orders; and the excommunication was proclaimed in due form at Barnstaple, by two priors and the parson of a Devonshire Church. The Bishop and his subordinates were summoned to answer for this act of contempt, and did in the end so far obey the law as to appear by Attorney in the King's Bench. But in the meantime the whole county was thrown into a commotion, greater even than ordinary by the scandal of open warfare between the secular and the ecclesiastical authorities.

"History of Crime in England," by L Owen Pike. —v. 1. p. 305.—In the appendix to this volume, p. 484, he gives his authority for the above, viz., Controlment Roll, m. 6. d. Devon.

The above occurred about the year 1348

Exeter. E. Parfitt.

THE REV. SAMUEL CARKEET.

Samuel Carkeet, a Dissenting minister at Exeter, was engaged in a religious controversy there, in which he was by his opponents called an Arian. He, however, protested that he was "as far from being an Arian as he could be without being a Tritheist, or a Sabellian." He wrote the following works: "Gospel worthiness stated; In a sermon preach'd in Exon, at the Young Men's Lecture, May 7, 1719. By Samuel Carkeet. London: printed for John Clarke, at the Bible and Crown, in the Poultry, 1719, 4to., pp. 38, 6d."

"An essay on the Conversion of St. Paul, as implying a change of his moral character, occasioned by some different thoughts on the subject. In a Sermon in the first volume of the Posthumous Works of the late Reverend learned and pious Mr. Grove. In which the texts of Scripture are carefully examined. By Samuel Carkeet. London: printed for J. Noon, at the White Hart, near Mercer's Chapel, Cheapside, 1741. 4to., pp. 72, 1/-."

Is it probable that Mr. Carkeet was a native of Devon or Cornwall, and what is known of the history of his connection with the city of Exeter?

George C. Boase.

15, Queen Anne's-gate, Westminster.

DEVON SUPERSTITIONS.

A curious list of superstitions prevailing in Devon in 1851 is given in "Notes and Queries," Vol. IV., p. 98. I would refer students of Devonshire Folk Lore, to the article there on this subject.

Newlyn. W. S. Lach-Szyrma.

DEVON AND CORNWALL CHURCHES.

Do I understand Mr. H. Wantworth Koblebyll to desire to state as a fact that the Apostle St. Paul visited Cornwall. If so, I think, that the readers of *The Western Antiquary* ought not to have such unsupported statements laid before them. There is not the remotest ground for supposing that the Apostle Paul was ever in England, and as far as the records of his life are preserved the probabilities would seem to be quite the other way. I am quite aware that some writers have held that St. Paul must have been in Cornwall because there is a parish there called Paul, but the earliest record we have of this parish is in 1336, when on the 11th July the church was dedicated by Bishop Grandison to St. Paulinus, the first Archbishop of York. The account of the Apostle St. Paul visiting Cornwall seems, therefore, to have been entirely evolved out of various gentlemen's active imaginations. If otherwise, let them produce some facts in confirmation of their statements.

George C. Boase.

15, Queen Anne's-gate, Westminster.

SIR A. GORGES.

On p. 127, of the *Western Antiquary*, Sir Arthur Gorges is stated to have been "a man of more than ordinary attainments in literature." In my copy of Bacon's Essays, "The wisdom of the Ancients" (a treatise attached to the Essays) bears on its title page—

"Done into English by Sir Arthur Gorges Knight," underneath is a motto (whose?) "Scutum invincibile Fides."

Budleigh Salterton. H. G. Baker.

EAVER.

May I be permitted to remark that your correspondents have somewhat missed the mark, when they say that the word "drunk" is applied only to *Lolium temulentum*. I admit that this plant first gained for the *genus* its distinctive name of *Ivraie*, but since the name was applied as a generic term to the whole class of Darnel, Lolium, or Ray-grass, it has been extended to the individual species, so that the French can speak of Ivraie vivace *(Lolium perenne)*, Ivraie d'Italie *(L Italicum)*, Ivraie multiflore *(L. multiflorum)*, &c. In fact, our word Ray or Rye, which is but a corruption of the French Ivraie, (related, as Mr. Pring says, to Celtic *efre*), and originally means "drunk," is now applied to other grasses than *Lolium temulentum*, and eaver is *Lolium perenne*. Respecting Mr. Pring's note on the existence of Celtic words in these parts I may say that I, last year, found a couple of interesting words at Martock, Somerset. The first is *Crowdy-kit*, applied to the plant *Scrophularia*. This plant is elsewhere called Fiddles, but in Somerset they prefer to retain the Welsh name, with the same meaning. The other word is *Leovers*, with which we may compare the Welsh *Llafrwynen*, and Gaelic *Luachair*. I should be glad of other plant-names of interest. I have given many such in my forthcoming work on "Flower-Lore" (Messrs. Sonnenschein and Co. London).

Newton Abbot. Hilderic Friend.

Queries.

308.—Noss Mayon or Mayo.—Mr. P. T. Leonard in his interesting note on Revelstoke Church (*Western Antiquary*, LIII), states that "Noss Mayo was a borough town, from the year 1740 to 1771." As the phrase, "a borough town," has several meanings, will he be so good as to say, 1st, in what sense it was a borough town; and, 2nd, on what authority the statement was made?

Torquay. M. Y.

309.—Mr. Williams's Dream.—Can any of your readers give a clear account of the story of Mr. Percival's assassination and the curious dream of Mr. Williams in Cornwall on the subject. It is an interesting point which ought to be cleared up.

Newlyn. W. S. L. S.

310—Royal Botanic Gardens at Plymouth.—Can any of your readers give me any particulars of the Royal Botanic Gardens that were opened at Plymouth, in August 1850, and oblige, yours truly. W. G.

311.—Devonshire Wills.—Is it probable that wills made in the last century are still preserved? Would they be registered in this country? How can such information be obtained? H. T. B.

312.—Arish and Eddish.—I believe these are terms used in Devonshire in relation to agricultural operations. Can your readers give their exact application, together with their etymological derivation?

A Townsman.

313.—Hugh Peters.—Would any of your readers kindly give a brief sketch of the life of this noted Cornishman? His birthplace, marriage, education, &c. Were the Peters family, who lived at Harlyn, in St. Merryn, connected in any way with him?

St. Issey, Cornwall. S. T. Spear.

Replies.

191.—Fardell.—*Western Antiquary*, Part II.—Mr. Dymond may, no doubt, be right as to this name, signifying a measure of land. I was lately engaged in investigating the title to a field in Heavitree, called the Great Fardell or Forders. The owner informed me it was so-called from the burthen of crops it bore, and that it was a common saying in the neighbourhood. There will be a great *burthen* on the field this year. Forders is the alternative name on the Tithe Map.

Budleigh Salterton. H. G. Baker.

201.—Lattis or Lattice.—May not this be a corruption of latten, anciently latannæ? This term was applied to that metal of the nature of brass, afterwards to sheet tin. If I am correct, a *lattis* would be equivalent to a *tin*.

Tuxford, Newark. W. A. G.

May I venture the following remarks—(1) In the "Devonshire Courtship, p. 6, we read, "Bet," Zays a' "go, vet me the lattin cup (*in a note* 'tin cup') o' best drink, the pilm's a' go down my droat, and I'm jist a' mickled." Here, as Mr. Boase remarks, the word is used in reference to an article other than a milk-pail, showing that the origin of the word *may* be looked for from some other root than that from which the French *lait* springs. (2) The word has nothing to do with 'lattice' or window frame, but (3) is connected with French *laiton*, whence the Norman form *latûn*, and old English *latoun* and *latten*. These in turn lead us, as Diez suggests, to Italian *latta*, "a plate of metal," and perhaps to the Greek ἐλατέον. Everyone who has studied the subject of the names of metals in various languages knows how easily they are shifted from one material to another. In Chinese *kin* means metal in general, and gold in particular; and Prof. Max Müller has shown us how the names for metals in Aryan languages have had to shift; a work which Mons. Lenormant has performed also for the Semitic and Turanian languages.

Newton Abbot. H. Friend.

207.—Leet.—Leet, according to Johnson and Nares, comes from the Saxon Lethe, a Court next above the Hundred Court. It can have nothing to do with Leatwater.

Budleigh Salterton. H. G. Baker.

307.—The Vicar of St. Petroc Minor.—For the information of E. Parfitt, the coffin of the Rev. G. W. Manning was made (from a broken mast of a vessel, obtained at Padstow) some years previous to his death. The wood was cut up and dried in his dining room, and when complete he slept in it, but latterly on it. It was a plain *ledged* box, 6ft. long, 24 inches square. His remains lie in the same at Neeston Towcester, to which place it was taken by

Padstow. The Undertaker.

"Widey Court."—The following passages will answer some of "X. Y. Z.'s" queries.

From Lyson's "Magna Britannia," published in 1822.

"Egg Buckland was one of the quarters of Prince Maurice's army when he besieged Plymouth from the beginning of October till Christmas, 1643. The Prince was at Widey." "It was also for a short time the head-quarters of King Charles I., while his army lay before Plymouth, from the 9th to the 14th September, 1644."

Page 394.—"After the surrender of Essex's army in Cornwall, the King came before Plymouth in person on the 9th September, 1644, attended by Prince Maurice. The King's quarters were near Magdalen Fort; he himself occupied Widey House.

From an old book published in 1705, called, "Historical discourses upon several occasions," by Sir Edward Walker, Secretary of War to his Majesty Charles I., and clerk of the Council to King Charles II.

"Early that morning his Majesty came from his quarters at Widie, a small village near Lord Hopton's work to the top of the rising ground, where we had a battery, to see the armies draw off, where he was saluted with five or six shots from the rebel's forts, most of which fell very near him."

The "Widey House" referred to is probably the house now called Widey Farm, or else the old part of the present Widey Court. The garden on the west side of the latter is still called the "Castle Garden."

Widey Court. W. H. A.

Churches in Devon and Cornwall.—Will you allow me to thank Mr. Hems for his information on this subject, together with your note in *Western Antiquary*, No. 54, by which it is clear that information "respecting every parish and church" is quite unattainable? As this is the case, will your correspondents, who are able inform you of all known publications relating to individual churches and parishes, such as that on "Stoke-Climsland," by the Rev. R. H. Manley, M.A., or papers, such as those on "Charles' Church," by Mr. E. G. Bennett, in the "Charles' Parochial Magazine"?

Hibyskwe.

Vorputter.—Perhaps Mr. E. Parfitt and others may be interested in knowing that the word "Vorputter" is not even confined to Devonshire. I have known the word Vor*e*putter (evidently the same as the Devonshire word) used in the eastern part of Cornwall for more than fifty years, not altogether with the same meaning as Mr. E. P. gives it, being commonly applied to both persons and things having, or supposed to have, some superior power; for instance, any farms labourer who excelled in any particular work would be spoken of by his fellow labourers as being a "regular voreputter on sich a job," or, if good and willing for all kinds of work, would be called "a regular voreputter for work." Again, I have known it as a favourite exclamation used by an old gentleman farmer, who died about three years since, at ninety-three years of age, who, when card playing, if any good card was played, would say "that's a regular voreputter," or after the cards had been dealt, on looking at his game, if he had any very good card, he would exclaim, "I've got some voreputters this time." The word is still in use, but much less frequently than I have known it.

Looe, Cornwall. Stephen Clogg.

Clink—Quotation from Spenser.—I am obliged to "Octogenarian" for his notice of my request for a reference, but if he refers to the *Western Antiquary*, No. 52, he will see what I wanted was the passage in which "Clinke is used by Edmund Spenser in the sense of a key-hole," as stated by Octogenarian in No. 49, *Western Antiquary*.

Hibyskwe.

Lord High Steward of Plymouth.—I can only refer "Kearley" to "Trans. Plymo. Instit." VII., 486. "Rob Cecil was the first Lord High Steward, who had a salary £10—commencing 1597-8." Drake died 1595. The inception of or any earlier honorary office I have had no occasion to search for.

London. Wyvern Gules.

"*Weekly Mercury*," *April 8th*, 1882.

Notes.

THE PLYMOUTH HOE IN THE OLDEN TIME.

Now that it is proposed to add to the structural features of the Hoe by the erection thereon of Smeaton's masterpiece, it may be of interest to recall a few of the leading points in the history of Plymouth's famous promenade. Until the beginning of the present century the Hoe stretched in unbroken grandeur from Sutton Pool to Millbay, but it is quite a mistake to suppose that it was a mere waste of sea cliff for centuries before that date. The earliest building thereon of which we have any trace was the Chapel of St. Catherine, which not improbably was the original place of worship—perhaps such a votive fane in its origin as St. Aldhelm's in Dorset—of the fishers of the village of Sutton proper as St. Andrew's was of the older town which stretched along the heights. What date is to be assigned to the two gigantic figures cut in the turf, known as the Gogmagog, it is impossible to say, but they are mentioned in the records of the 15th century side by side with the gun platforms and bulwarks which were the germ of the present Citadel, and with the Castle, whereto the Corporation were accustomed to resort—of course, purely for the purpose of town defence—in the time of war. The Hoe in these days was looked upon as distinctly exterior to the town, but as its most important adjunct. Close adjoining was the town barn, which may have been that

originally of the Priory. On its ridge was the fire-beacon, always well stored with furze, wherewith to signal the approach of danger, while a strict look out was kept in the fifteenth and sixteenth centuries by a watchman at Rame. A watch-house was erected by the beacon in the reign of Elizabeth. Not far from the beacon was a windmill, associated at almost the very earliest date of special mention with the ominous name — for a miller — of Michael Prigge; and it is in connection with this windmill that we find the first attempt made to provide for the comfort of the Hoe public by the "Hoe Committee" of that day. This was the erection of a "bench" or seat round the windmill. They had no lack of amusements of various kinds. On the Hoe were the butts for the practice of archery, which came to very frequent reparation, and so must have been much in use. There the townsfolk gathered when "John the Drummer," or one of his colleagues, summoned them to arms on the approach of a threatening sail. There most of the capital punishments of the town took place. The entries of the charges for erecting "gibbets on the hawe" are unpleasantly numerous in the earlier records of Plymouth. Most memorable, however, was the execution of a poor wretch who took part in the western rebellion for the restoration of Roman Catholicism, a nameless "traytor of Cornewall," who was dragged thither on a hurdle, and hung, drawn, and quartered at considerable expense in money and wine. Such sights as these were "mighty entertaining." The bowling green which tradition has associated with the approach of the Armada was not on the Hoe—a place by its exposed position as unfitted for bowling as possibly could be found—and the late Mr. Jacobson held that it was on or near the site of the Royal Hotel. As to the Trinity landmark, which it is proposed the lighthouse shall replace, and which is regarded apparently as of unknown antiquity, there is very little reason to doubt that it continues the "compasse for the use of mariners," which tradition has associated with the name of Drake, but which was really erected by the Corporation in 1569 or 1570. This was simply a landmark intended to shew the four cardinal points with a vane to indicate which way the wind blew; and it was at first placed upon the West Hoe. Late in the 17th century when in some way unexplained and inexplicable the West Hoe passed into the hands of that staunch Royalist and Churchman — Tillard — the compass was removed and re-erected on or near the site of the present landmark. There it remained intact until well on into the last century. If the lighthouse takes the place of the Trinity obelisk, it will, therefore, occupy the sole site on the Hoe which can now claim any direct association with "the spacious times of Great Elizabeth."—From the *Western Morning News*.

A CORNISH SUPERSTITION.

In a recent number of the *Cornishman*, the Rev. Frederick Hockin notices that, in Cornwall, donkey's hair is used as an infallible charm for whooping cough. He refers to having met with the same superstition in Lancashire and Cumberland.

CORNUBIA.

AN OLD BELL.

The clock of the Bridge Hall at Bideford (the building was erected in 1758) struck upon a fine old bell. This bell, however, is not, I believe, to be re-used in the new Bridge Hall now so nearly complete. A note of it may, therefore, be of interest. It is of goodly size, and bears the Bideford arms upon it, together with the following inscription in raised letters of quaint character:—

"Our parson's pride form'd me a bell,
By that I rose, and Satan fell."

Exeter. HARRY HEMS.

THE FIRST VOLUNTEER CORPS.

The following letter appears in the *Standard* of March 28, 1882:—

Sir,—A letter by "Emeritus" in your issue of March 20, to which my attention has been called, contains the true statement that the foundation stone of the Volunteer Force was laid long before 1859, and the writer goes on to say that it was fully six years previous to this that the Victoria Rifles first appeared in the Army List, and in the same year the 1st Devon Rifle Volunteers were also formed. I beg to claim priority for the Devonshire Regiment. The date of the first commissions in this corps was January 4th, 1853, while the date of the earliest commissions in the Victorias was August 4, 1853. I have no wish to detract from the very great credit due to those patriotic men who raised the Victoria corps, but I wish to put it on record, that the 1st Devon Rifle Volunteers was the first regularly organised force raised in this country, and was in full work before a single officer of the Victorias held a commission. It stands first in the Army List, and its officers had the honour of passing first before her Majesty at the Volunteer Levée held some years ago It has been stated that the 1st Devon Rifle Volunteers was merely a rifle club. I, therefore, beg to subjoin a few facts, with their dates, to clear away this mistaken idea. I may state at the commencement that Dr. Bucknill was the originator and founder of the 1st Devon Volunteer Rifles. He first entertained the idea of raising a corps, and during the year 1852 worked at its organization. Dr. Bucknill propose the formation of a Rifle Corps to the Lord Lieutenant of Devonshire, January 27, 1852. Sir George Grey's answer to the Lord Lieutenant's Memorial on the subject, February 16, 1852. Mr. Secretary Walpole lays the offer of the corps before the Queen, who accepts, March 26, 1852. First muster in uniform, October 6, 1852. Nine officers received their commissions, January 4, 1853. Two first parades, January 12 and 13, 1853. Three companies inspected by General Sir Harry Smith, March 31, 1853. At the time when the founder of the 1st Volunteer Rifles wrote to the Lord Lieutenant of his county upon the subject, there was no Volunteer Rifle regiment in the island. Lord Palmerston, in a speech to the Commons, on being twitted with having looked coldly upon the Volunteer movement, replied, "Why, I was the Minister who accepted the services of the 1st Devon Volunteer Rifles, the first Volunteer corps in England." I hope you will allow me space for this shot for the honour of Devonshire. It is always right, and in

more especially right in these days of territorial Army schemes, to stand up for one's county, and I declare, in the face of all comers, that the first Volunteer Rifle corps or regiment that ever was raised in England was the corps whose headquarters have been at Exeter since October, 1852, and that this regiment was raised by John Charles Bucknill, M.D., at that time physician of the Devon County Asylum, but now of Hillmorton Hall, Warwickshire. — I am, sir, your obedient servant, George Pycroft, Assistant Surgeon, D.A.V., formerly on the Commit'ee of the 1st D.V.R., 1852.—Kenton, March 26.

These every interesting particulars relative to the formation of the Exeter Rifles may, by right, I think, claim a place in the columns of the *Western Antiquary*.

Exeter. Harry Hems,
Honorary Member, B. Company, 1st Devon Rifle Volunteers.

OLD CORNISH RHYME.

There is an old Cornish Local Rhyme to this effect :—

Old Penryners up in the tree,
Looking as whisht as whisht can be;
Falmouth boys as strong as oak,
Knock them down with a single stroke.

Kingsbridge. G. F.

CIVIL MARRIAGES PRESCRIBED BY THE COMMONWEALTH.

The fine old Register at Colyton affords some interesting information on this subject. In 1640 occurs the last subscribing attestation of Thomas Collins, vicar of Colyton. Then the confusion of the Commonwealth appears to have overtaken matters ecclesiastical as well as temporal, and to the few marriages recorded, no attestation occurs until 1647, when John Wilkins, the Puritan Minister, appends his as Vicar. In 1648, however, an entry occurs that shows things were still in a very unsettled state :—

"1648. There weare none married in this yeare in regard that we had no minister."

In 1649, Wilkins signs again, but it was not until 1653 that an Act was passed providing for the proper registration of Births, Marriages, and Burials, as heretofore. In that year Wilkins makes an entry thus :—

"28. Sep. 1653,—ye day before Michaelmas wherein the Act for marrying by Justices of the peace came in force."

Then comes the entry recording the appointment of the Registrar under the new Act :—

Whereas Burnard Vickery of Colyton in ye County of Devon is chosen ye Pish Register for ye said pish by ye Inhabitants of ye said Pish, for ye wryghting and publishing of Marriages, Births, Buryalls, according to ye Acte of Parliament bearing date Wednesday ye 24 August 1653,—These are therefore to certifie whom it may concerne,—That Mr. John Drake of Trill, Esquire, Justice of ye Peace within ye said County, have sworne ye aforesaid Burnard Vickery to be Register of ye said Pish, according to ye said acte and do appoint him to Register according to ye said Acte,—In witness whereof I have hereunto set my hand this 22 of September, 1653.

John Drake.

From this time forward, until 1st December, 1657, when the last entry of Civil Marriage occurs, the Register was very accurately kept. During this period, about four years, sixty-nine marriages are registered, a good proportion for the population.

The magistrates officiating were five in number, John Drake, Esq., of Trill Musbury, William Putt, Esq., of Gittisham, William Fry, of Yartie, Membury, Esq., Thomas Drake, Esq., of Yardbury, Colyton, and John Tyrlynge, Esq., of Colyton. But Mr. John Drake, of Trill, appears to have been the favourite Justice officiating to "tie up" the happy couples, and he alone signs the Register as such. The other Justices were but seldom in request, and do not sign, as Mr. John Drake, of Trill Musbury, invariably did.

The following is the form of entry used :—

"1656.—Thomas Hodges of Shipton Moigne, Esq., in the County of Gloucester, was married to Elizabeth Yonge, daughter of Sir John Yonge of Colyton, knight, —the last day of July—1656,—by John Drake, Esq. one of the Justices of the Peace for the County of Devon, according to the late Acte of Parliament, in the presence of

William Wright. John Drake.
Edward Leigh.
Jno. Looseley.

Sir John Yonge, Bart. (the Yonges were on the Parliamentary side, but not active partizans), was perhaps Wilkins's most influential parishioner, and to whom, when ill, he (Wilkins) granted a curious dispensation to eat flesh during Lent, which is also set forth at large in the Register. All classes, it seems, impartially, had to appear before the Justice, and have the nuptial knot duly fastened.

It is curious to observe how completely in many ways the Puritan Parliament of the Commonwealth anticipated the future requirements of the English people, in this case notably among many others—the duly providing for good Registrarship, and Civil Contract for Marriage —two hundred years later again revived and legalized.

Colyton. W. H. H. R.

Queries.

314.—Shrovetide.—Is the Shrovetide custom of children asking for gifts for the Shrove Tuesday pancakes—singing a ditty (given in *Notes and Queries*., vol. V.)—still extant on the borders of Dartmoor—*e.g.*, Bridestowe? The Cornish Shrovetide customs seem dying out, but I believe in some parts, in 1882, were kept up.

Penwith.

315.—Dr. Remmett.—A few days ago while some painters were employed upon the residence of Mr. C. Trelawney, in Bedford-street, Plymouth, they had occasion to remove the paint from the woodwork of and around the front door. Beneath the accumulated layers of paint, over the door, was discovered a name, in black letters—that of Dr. Remmett. The name was soon recovered by a new coating of paint, but whilst it was visible it was seen by persons who remembered the name of this notable practitioner, and although the circumstance in itself is of little interest or importance, yet it

is of interest as attaching the M.D. to that house, in the days when those houses were the most aristocratic in Plymouth. Probably some of your readers may know something of Dr. Remmett worth communicating to the *Western Antiquary*. His name appears in the list of Plymouth residents attached to the "Picture of Plymouth," 1812, as then residing in Westwell-street, Plymouth.

Plymouth. C. R. P.

316.—SCAT.—What is the derivation of the word *scat*, as applied to giving a man a *scat* in the face? Is it from sicco, to cut?

Kingsbridge. G. F.

317.—NICHE IN ARCHWAY AT AVETON-GIFFORD.—In the arch across the North Transept at Aveton-Gifford Church there is a niche in the springstone of the west face of the arch just above the capital of the pillar. Can any information be given respecting this curiosity?

ECO: ANT: INQ:

318.—THE CORNISH AND SPANISH LANGUAGE.—A very interesting subject was opened by Mr. Cyrus Redding in 1852 (*Notes and Queries*, vol V., p. 507) on the relation of the Cornish with the Spanish language. I do not quite accept Mr. Redding's conclusions (his premises are probable), as it seems to me that a connection may be established and proved between any two Aryan languages, but I should like to know if the subject has been dealt with at length anywhere else. I may say that there appear to be traces of Spanish influence, and it may be of a semi-Spanish population, in Penwith and Kirrier hundreds, but it is difficult to explain why or how.

Newlyn. W. S. LACH-SZYRMA.

Replies.

CLAM.—*Western Antiquary*, No. LIII.—Referring to the observations of Mr. Charles Harris, respecting my remarks on page 141 of the *Western Antiquary*, on the use of the word *clam*, I was perfectly aware, when penning them, of the passage in the Rev. Samuel Rowe's *Perambulation of Dartmoor*, to which Mr. Harris calls attention, and which may be found on page sixty of the edition of 1856, and on page forty-eight of the original edition. Mr. Harris says that my statement is just the very reverse of that made by Mr. Rowe, and with the exception that we agree in stating that the word *clam* is applied both to old stone bridges and to wooden ones, it is so. I should be sorry indeed to question the accuracy of the statement made by the author of that excellent topographical work, but at the same time I can only repeat what I have said before, namely, that while I have heard the rude stone bridges, and those of wood, both called *clams*, I have much more often heard the stone ones spoken of as *clappers*, but have not known that term applied to those of wooden construction.

I have known Dartmoor, where we must go to find these bridges of huge flat stones, for many years, and have spent months at a time on it. Living but a very short distance from its borders, my visits to it are frequent, and there is not a hill nor a tor in either quarter of it but what I know well, and scarcely a stream that I have not traced from its fountain-head to the point where it leaves the moor. I have passed many an evening by the peat-piled hearth, and heard numberless tales of the moor-lands, from the dwellers in those lonely hill-farms, so I have certainly had *some* opportunity of hearing the words *clam* and *clapper* applied. At the same time, I should not like to say, because I have never heard it, that a wooden bridge was never called a *clapper*, but if it sometimes is so, it is by no means the general term for it.

Mr. R. N. Worth speaks of these old Dartmoor stone bridges as *clappers;* so does Mr. R. Dymond, in *Things New and Old: concerning the Parish of Widecombe-in-the-Moor*, and. Blewitt, the author of *The Panorama of Torquay*, must also have heard them so called, as he mentions in that work the one near Bellaford farm, but erroneously spells it *kleppa*. "Hibyakwe," whose query originated the remarks on this subject that have appeared in these pages, says he has heard a wooden foot-bridge called a *clam*. Mr. Doveton himself says that the villagers call the wooden bridge over the Avon near Diptford, *The Clam Bridge*, and Sir John Maclean, speaking of the word, on page 150 *ante*, mentions that "Halliwell describes *clam* as 'a stick laid across a stream of water,' and gives it a *western* use," so that I think this evidence is pretty conclusive, notwithstanding exceptions may occur, that the word *clam* is usually applied to bridges of wood, while those of rough, unhewn stones are more generally known as *clappers*. By the way, Mr. Harris misquotes from my note; the words which he places between inverted commas are not those used by me.

South Brent. WILLIAM CROSSING.

I plainly see I was mistaken in calling these *Roman* bridges, as they are probably *Celtic*, and possibly older still. Their great antiquity is at least very clear. Tickler, in his "Dartmoor Sketches" (now scarce), calls the one just below Post Bridge, *Celtic*. They are, at any rate, all *Cyclopean*, that is, their stones are fitted together *without mortar*, as some of the earlier *Roman buildings* were. I regret I have no work of reference at hand, but I well remember Perritt (the Dartmoor guide and a canny fellow!) calling a small *wooden* bridge just below North Bovey "the Clap Bridge," and always speaking of the Cyclopean stone ones as "clams." These were plainly constructed by men of *muscle*.

Diptford, Ivybridge F. B. DOVETON.

About a mile from Looe, on the road leading to the Menheniot Station at a place called Steps, there existed, before the present road was made, now more than forty years ago, one of the old-fashioned stone foot bridges across a small brooklet which joins the eastern branch fo the Looe river there. This bridge at spring tides was frequently covered by the tide, when people wishing to pass had to go up by the side of the brooklet, about a quarter of a mile to the "clam," a single tree laid across the brook with a rail on one side. There are many such in this neighbourhood; all are known as "clams," and I do not know of the term clam being applied to any other such footways. About half a mile further up the

valley there is a footway over the main river, which is formed by a single larger tree across the river; this has a rail on each side, and I have known it for sixty years or more as "New-bridge."

Looe. STEPHEN CLOGG.

284.—NATHANIEL MATHER—Born in Lancashire in 1630, graduated at Harvard College, New England. Vicar of Harberton, near Totness, Devon. Presented by Oliver Cromwell to the vicarage of Barnstaple in 1656. Ejected at the Restoration. Pastor of the English Presbyterian Church at Rotterdam, 1662-1671, in which year he succeeded his brother Samuel as Pastor at Dublin. Pastor of a Congregational church at Lime-street, London, 1688. Died 26th July, 1697 æt 67, and was buried in Bunhill fields—*cf.*, Calamy's *Account* 238; *Continuation* 257; Palmer's *Nonconformist Memorial* ii. 4; Darling's *Cyclo. Bibliog.*; Stevens' *Hist. Scottish Church, Rotterdam*, 235.

Buckland Brewer. J. INGLE DREDGE.

"*Weekly Mercury*," *April* 15*th*, 1882.

Notes.

THE POET LONGFELLOW AND THE MEN OF DEVON.

Whilst the regret attaching to the death of the much-loved, genial American poet is fresh in the minds of the public, it may not be out of place for the Editor of the *Western Antiquary* to publish the following letter, received by him some years since. It speaks for itself, and may be read with interest by the many admirers of the gifted bard:—

Cambridge (Mass.), Sept. 24, 1874.

My Dear Sir,—

I have had the pleasure of receiving your letter and your poem on the "Spanish Armada," and hasten to thank you for both.

The poem I have read with much interest. It is spirited and patriotic. I am glad you praise the men of Devon. They are a fine race, and merit all your encomiums.

I thank you also for your friendly acrostic, and wish I deserved your praises half as much as the men of Devon. But, perhaps, in such cases one must not be too modest.

Pardon me for choosing for you in return a shorter poem than either of those you mention, and believe me, with all good wishes, yours truly,

HENRY W. LONGFELLOW.

THE ARROW AND THE SONG.

I shot an arrow into the air,
It fell to earth, I know not where;
For so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I know not where;
For who hath sight so keen and strong
That it can follow the flight of song?

Long, long afterwards, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

HENRY W. LONGFELLOW.

REV. SAMUEL CARKEET.

Mr. Boase refers to this gentleman as a Dissenting minister at Exeter. I cannot, however, find that he was ever settled there at all.

From 1710, the year of his ordination, which took place on the 19th June, till his death, on 17th June, 1746, he was minister of the Lower Meeting, in Totnes.

On referring to a list of Protestant Dissenting ministers settled in Devonshire from 1662, annexed to a sermon preached before the Annual Assembly of Dissenting ministers at Exeter, in 1818, I can only find one person of that name, and he the one settled at the Lower Meeting in Totnes.

From shortly after the passing of the Act of Uniformity to 1746, there were two Dissenting Societies in Totnes, one of Presbyterian origin, the other Independent, and these two bodies joined, in 1746, after Mr. Carkeet's death.

It was during his ministry a new meeting-house was built for his congregation, and in the trust-deed, which bears date 29th August, 1724, he is mentioned as the minister. He was buried at Totnes on 21st June, 1746.

Totnes. EDWARD WINDEATT.

GEESE-DANCING IN CORNWALL.

The origin of the name geese-dancing, for the dancing in disguise, during Christmas-tide, which still prevails in many of the villages of West Cornwall, is usually said to be the Norman French "desguiser." I have just come across a curious evidence that geese dancing existed in London under Henry VII.

"To Richard Talland for providing certain spectacles or theatres commonly called scaffolds, in the great hall of Westminister, for performance of disguisings, exhibited to the people on the night of the Epiphany." This was in the "Issue Roll," 1493; a somewhat similar entry occurs in 1494. So geese-dancing is not a mere Cornish, but old English custom at Christmas.

Newlyn. W. S. LACH-SZYRMA.

THE EDGCUMBE FAMILY.

The following interesting incident is narrated in a note appended to a work entitled "The Fair Isabel of Cotehele, a Cornish romance," by Rev. Richard Polwhele, the well-known historian, it seems worthy a place in the pages of the *Western Antiquary*.

"We have an astonishing instance of reviviscence in one of the Edgcumbe family, I believe the mother of Sir Richard Edgcumbe, in 1748. The family were then residing at Cotehele. Lady Edgcumbe had expired, in consequence of what disorder I am not imformed. Her body was deposited in the family vault, not probably in less than a week after her supposed death. The interment, however, had not long taken place, before the sexton, from a motive sufficiently obvious, went down into the vault, and observing a gold ring on her ladyship's finger, attempted to draw it off, but not succeeding, pressed the finger, when the body very sensibly moved in the coffin. The man ran off in terror, leaving his lanthorn behind. Her ladyship arose, and taking the lanthorn proceeded to the mansion-house. It was

about five years after that, of her, Sir Richard was born. Of the authenticity of this account, there can be no reasonable doubt. A few years ago, a gentleman of my acquaintance heard all the particulars of the transaction, from the late Lord Graves, at Thancks, which is in the neighbourhood of Cotehele. But I need not appeal to Lord Graves's authority, as I recollect the narrative as coming from the lips of my grandmother Polwhele; who used to render the story extremely interesting from a variety of minute circumstances, and from the connection and intimacy of her own with the Edgcumbe family, was unquestionably well informed on the subject." See "Modern History of Cornwall;" vol. x. p. 112. Kearley.

BISHOP GRANDISON'S SERMON AT BURYAN.

This famous sermon, preached in 1336, must have been a philological curiosity. It was preached on a Latin text, in English and in French, and was translated into Cornish by Henry Marseley, vicar of S. Just. At that time, *i.e.*, 14th century, Cornish was the language of the labouring classes, and French of the gentry of Penwith. Lords Mortimer, D'Awney, and others, were present at the sermon.

Penwithian.

SPANISH SONG ON THE ARMADA.

There are two English versions in *Notes and Queries*, vol. v., p. 352, 353, of the Spanish song on the Armada, quoted by Barrow in his life of Drake, p. 260, 261.

"My brother Don John,
To England is gone." &c., &c.

The subject is interesting now in relation to Drake and the Armada as showing Spanish sentiments toward England three centuries ago.

Newlyn W. S. Lach-Szyrma.

WISHING TREE.

In "Bygone Days in Devonshire and Cornwall," by Mrs. Henry Pennell Whitcombe, p. 86, she says, speaking of Berry Pomeroy, "The prettiest superstition of the place is the 'Wishing Tree,' a lofty, wide-spreading beech. If you whisper your wish softly against its trunk, it will be sure to come true." It is somewhat curious, but so far as I can discover nevertheless true, that this is the only "Wishing Tree" in England. I can find nothing of the kind in "Notes and Queries," or in any Antiquarian or Legendary books I have at hand. Of "Wishing Wells" we have several recorded, such as at St. Winefred's, near Holywell, North Wales, and at Walsingham in Norfolk; there is also one mentioned in Dorset.

Many of these legends are of very ancient date, and some have almost a world-wide reputation, but this applies more especially to the old or eastern world. The wishing tree is one of these, and probably had its origin among the Aryan nations; be that as it may, and although it was probably imported here from the East it does not appear to have flourished, but to have lingered in the woods on the banks of the Dart. In the recently published volumes of the Archæological Survey of India, edited by Major-General Cunningham. vol. x., plate xv., we have here a figure of a Kalpa-drûm or Wishing Tree. Major Cunningham says just half-a-mile to the north-east, following the course of the Betwa river, there is another ancient capital crowned with the famous *Kalpa-drûm*, or "fortunate tree" of the *Devaloka*, which fulfilled all one's desires. The common people give the name of Kalpa-drûm or Kalpa-briksh, to a large forest tree with smooth silvery bark; but the true *Kalpa-drûm*, which is supposed to grant all one's desires, is the tree of India's heaven, and was one of the products of the churning of the ocean. In the Besnagar sculpture it is represented as a Banian tree with long pendant roots, from which untold wealth, in the shape of square pieces of money, is dropping in such quantities that all vessels placed below are full and overflowing. The upper part of the tree, which is nearly spherical in shape, is covered with large leaves and small berries of the *Ficus Indica*, and the stems and pendant roots represented on a cylindrical neck below, which they divide into eight compartments." The Wishing Tree of the common people, as stated by Col. Cunningham, is a smooth barked tree, and consequently would correspond with the beech at Berry Pomeroy. This coincidence seems to strengthen the bond of relationship between the Aryan legend and the one naturalised on British soil. It may be only a coincidence, but if only so, it is a happy one. Perhaps some of the readers of the *Western Antiquary* may have heard of other Wishing Trees, if so, it would be interesting to record them.

Exeter. E. Parfitt.

WOODEN WATER AND SEWAGE PIPES.

About two years since, during sewerage works in High-street, Totnes, the workmen came upon wooden water pipes, which were laid in 1697. They consisted of trunks of elm trees, some of them of great length, fitted into one another with a circular hole of 3 inches diameter bored through them to carry the water, and with every appearance of the hole having been burnt.

The wood was in an excellent state of preservation, and one of the trunks was taken care of, and may be seen in the Guildhall, Totnes.

On the 3rd April, 1882, my attention was called by some workmen, who were making a connection with the main sewer, to a similar elm trunk, which appeared to have been hollowed out and then covered with flat stones to form a sewage pipe, the aperture being of about nine inches diameter. It was in the lower part of Fore-street, Totnes, not far from the Seven Stars Hotel.

Can any of your readers say if the same thing occurs in other Devonshire towns?

Totnes. Edward Windeatt.

Queries.

319.—Ladywell Place.—Can any student of local nomenclature inform me of the origin of this name as applied to a row of houses at the end of Regent-street, Plymouth? I presume that a well (one of many in and around the town) formerly existed there; but whence came the term *Lady*-well? Was it a *Holy*-well?

Plymouthian.

320.—Lepre's Walk, Totnes.—Can any of your Totnes correspondents give some information respecting the above, which, I am told, still retains its name and somewhat of its ancient character? X, Y, Z.

321.—Venomous Worms.—"Touching venomous worms, Cornwall can plead no such charter as nature's exemption as Ireland. The country people retain a conceit that snakes by their breathing about a hazel wand do make a stone ring of blue colour, in which there appeareth the yellow figure of a snake; and that beasts which are stung being given to drink of the water wherein this stone hath been soaked will therethrough recover." Carew's Cornwall, p. 72.

Is this superstition still credited by the country people of Cornwall?

Exeter. E. Parfitt.

322.—West Country Superstitions.—Can any of your readers tell me if the following superstitions still prevail in Cornwall and Devon.

1. Telling the bees of a death.
2. Blessing the apple trees (alluded to by Aubrey).
3. Saving the last sheaf, and crying "a neck, a neck."
4. A charm against whooping cough in bread and butter, belonging to a couple called John and Joan.
5. A hole left in the wall for the "pixies."

Newlyn. W. S. L. S.

323.—Martin's Day.—In an old book containing the Borough Accounts of Totnes, under date 1723, November 2, is the following entry:—

"Pd ye Millers on Martin's day as usuall 0 . 5 . 0"

And again in Nov., 1724, "pd 5/- being wt ye Millers expended on Martin's night according to custome."

There are similar entries for other years. Can any one say what was the reason for millers holding festival on Martin's night? and whether there was any peculiarity in the festival?

Totnes. Edward Windeatt.

Replies.

241.—Christmas Bunch.—"This appears to be very generally used as a Christmas decoration, and not a modern introduction. Here, in the midland counties, it is more commonly called a "Kissing Bush," and should be either principally composed of mistletoe, or at least contain a portion of this mystic plant, though those claiming its privileges, would not be likely to enquire too curiously as to its presence.

Tuxford, Newark. W. A. G.

227.—Fowsed.—This appears to be a form of *frowzy* which, according to Webster, means not only ill smelling, but also dim, cloudy.

Tuxford, Newark. W. A. G.

287.—Bibliographical Query.—"Christian Moderation" is one of the numerous theological treatises written by Joseph Hall, Bishop of Exeter and of Norwich. I should value a perfect copy in fair condition at two shillings. J. Ingle Dredge.

Double Letters Instead of Capitals.—In connection with the subject of peculiar letters, I may perhaps be permitted to relate the following anecdote, although it does not exactly illustrate the use of double letters. Some time ago I knew a Mr. Mason, who always spelt his name with a long s. He stated that his family and their ancestors had, from a remote age, written their name in this manner. Whilst Mr. Mason, who came from the Eastern Counties, was residing in London, he went to a stationer to have a name-plate engraved, and gave particular instructions that Mason was to be spelt with a long s. The engraver, however, either misunderstanding his order, or thinking the long s would not look well, produced a plate with the words "Mr. Mason," from which the stationer printed the cards and sent them home. Mr. Mason's indignation was very great; he returned the plate and the cards, declined to pay for them, and said that he was not going to give up the proper way of spelling his name with a long s to please any of the engravers or printers in London.

George C. Boase.

15, Queen Anne's Gate, Westminster, S.W.

Maps, Plans, &c.—*Western Antiquary*, No. xliv-xlix.—Besides the maps, &c., of Devonshire, mentioned by "G. T," I possess the following:—"A map of Devon-Shire drawn from the best authorities, and printed for J. Hinton at the King's Arms, in St. Paul's Churchyard, London, 1748." This was issued with the *Universal Magazine*, for January, 1749. In the February number of the same work, are engravings of the Winstanely, and what was then "the present" Eddystone lighthouse, *i.e.*, the Rudyerd one. The latter is represented with volumes of smoke, coming out of the top. Six years afterwards it was destroyed. "Devonshire, by H. Mole, geographer." This map has also upon its margin representations of the Winstanly and Rudyerd lighthouses, as well as of a curious andromache, "found at the Bath," and of a Saxon coin struck at Exeter. The map is evidently coeval with the one above. The "Universal Museum and Complete Magazine," for July, 1767, contains "an accurate map of Devonshire from the best authorities, by J. Gibson." I also have a highly-coloured and quaint old "Mapp of Devonshire, with its Hundreds, by Ric. Blome. by his Matys. especiall command." "A modern map of Devonshire. Drawn from the latest surveys, corrected and improved by the best authorities. Printed by Alexr. Hogg at the King's Arms, No. 16, Paternoster Row." I have a map of Devonshire, beautifully printed, and painted green. It was evidently published in some work of the last century. In a copy of John Prowse's "Survey of the County of Devon," there is a good map of "Devonshire, by Robt. Morden." Amongst more modern maps of the county is one issued with the "Beauties of England and Wales," printed by Vernor and Hood, Poultry, June 1, 1805. The "Antient History of the City of Exeter," printed "behind the Guildhall," in 1765, contains "a true plan of the City of Excester, drawn and ingraven by Sutton Nicholls," as well as a famous plan of the Cathedral. Izacke's "Antiquities of the City of Exeter," first edition (1676), contains "A Mapp of the City of Exeter." In the 2nd edition of the same work (published in 1724), however, I find the same map as the one already referred to in the anonymously-written work called "The Antient

History of City of Exeter." There is also a fine north view of the Cathedral. Jenkins's History of the "City of Exeter," 1st edition (1806), also contains a map of Exeter, by "P. Hedgeland, High-street, Exeter, April 19, 1806," and in this book is also a fac-simile of an interesting map of Saxon Danmonia.

In my copy of "A Survey of the County of Devon," by John Prowse, there is a map of "Devonshire by Robt. Morden," and upon the last page of the work are the engraved arms of, "Exeter, Tottnes, Plymouth, Okehampton, Barnstaple, Plimpton, Honiton, Tavistock, Ashburton, Dartmouth, Beralston, and Tiverton." There is also this summary—"Devonshire sends 26 members to Parliament, has 40 market towns and 394 parishes, is divided into 33 hundreds, containing about 1,920,000 acres of ground, 56,310 houses, and near 300,000 inhabitants, being in circumference 200 miles."

Exeter. HARRY HEMS.

PLYMOUTH TOKENS.—In answer to the query No. 298, in your *Western Antiquary* of March 11—"Where c n I find a complete list of the trade tokens of Old Plymouth, both of the 17th and 18th centuries?"—36 of the former are fully described in a reprint from "Transactions of the Devonshire Association in 1872, 1873, 1876, and 1878." Four more (Nos. 109 to 112) have been found since the last-named date, and are described, in the paper herewith sent, by Mr. H. S. Gill, Tiverton, who is also the author of the reprint named above. At page 8 of another paper, herewith sent, a Plymouth 18th century is also described, and engraved on plate No. 3.

Tiverton. HENRY S. GILL.

309. — MR. WILLIAMS'S DREAM — AND, 313—HUGH PETERS.—I do not think the intention of the Editor of the *Western Antiquary* can be to occupy the limited space at his command with reproducing matter already in print and in an accessible form, whilst there is so much of interest still in manuscript and in personal recollections which is being gradually lost through not being put into type. The accounts of the assassination of Mr. Spencer Perceval (not Percival) and of Mr. John Williams's dream are numerous; a memoir of Mr. John Williams, and full references to these accounts, can be found in the *Bibliotheca Cornubiensis*, vol. ii., pp. 81-82, which work "W. S. L. S." will find in the Penzance Public Library. As to the Rev. Hugh Peters, there are already in existence several lives of him, and a full memoir of this much abused individual will also be found in the *Bibliotheca Cornubiensis*, vol. ii., pp. 465-474, and vol. iii., pp. 1310-11. With these ten pages already in print about Mr. Peters in a Cornish book, it would be useless to give any further life of him, unless new matter is forthcoming. A pedigree of the Peter family of Harlyn can be found in Burke's Landed Gentry, where Mr. Spear will find it stated that Hugh Peters was related to this family on the maternal side.

JAMES PENWITH.

PARISH STOCKS.—At Abbotsham the stocks were, thirty years ago, and probably much later, kept on a landing at the top of a flight of steps before the door of the village school. They were occasionally used by the mistress for the benefit of refractory pupils. At Bideford a massive pair of oak stocks, capable of accommodating, I believe, three persons, used to be kept in the arcade in front of the Bridge-hall. The Grammar School boys frequently used to entrap the more unwary of their number into trying how they would fit, when they generally had to remain longer than they intended.

Tuxford, Newark. W. A. G.

A fine old specimen of parish stocks will be found in the porch of the West Alvington Church, near Kingsbridge.

Kingsbridge. G. F.

"*Weekly Mercury*," *April 22nd*, 1882.

Notes.

THE EDGCUMBE FAMILY.

Notwithstanding the narratives of the Rev. Richard Polwhele and other persons, the story of the resurrection of Lady Mount Edgcumbe does not seem to be founded on any authentic record, and modern investigation into the subject goes far to prove that the account, if not entirely untrue, is at all events greatly exaggerated. Some two or three years ago I was favoured by the Earl of Mount Edgcumbe with a communication on this matter, and his Lordship informed me that the family records contain no evidence whatever as to the burial and resurrection of any Lady Edgcumbe or Lady Mount Edgcumbe, and that, as far as is known to himself and family, the story is not true. *cf. Bibliotheca Cornubiensis*, I. 129, III. 1166. GEORGE C. BOASE.

15, Queen Anne's Gate, S.W.

The incident narrated by Mr. Polwhele and published in the *Western Antiquary*, 15th April, 1882, has been made the subject of a short ballad under the title "The Sexton, a Legend of Cornwall," and published in "Lays Lively, Ludicrous, and Lachrymal; or Sparks from Mount Parnassus." By *Silex et-Ignis*. London and Plymouth, 1850. Can Mr. Boase inform us who was the writer of this little work? EDITOR.

RICHARD PEEKE, OF TAVISTOCK.

In Vol. I., of Arber's "English Garner, Ingatherings from our History and Literature," is reprinted a rare and curious tract, with the following title-page:—THREE TO ONE. | Being an English-Spanish combat performed | by a Western Gentleman of Tavistock | in Devonshire, with an English quarterstaff, | against three Spaniards (at once) with rapiers | and poniards; at Sherries (Xeres) in Spain, | the 15th day of November, 1625: | in the presence of Dukes, Condes, Marquisses, | and other great Dons of Spain; being | the Council of War. | The author of this book, and the | actor in this encounter; | R[ICHARD] PEEKE | Printed at London for I. T. and are | to be sold at his shop. |

The narrative is an exceedingly interesting one, but too lengthy to venture to transcribe for the columns of the *Western Antiquary*. I believe original copies of this tract are rarely met with, and, therefore, we are much indebted to Mr. Arber for his timely reprint. I shall be

glad, however, to know if anything more is known of the publication itself, or of its author "Manly Peeke, of Tavistock." W. H. K. W.

THURDLE.

This is a word I had never heard until the other day, when it was used in this way: My servant was observing that the cat was looking poorly and *thurdle*. I asked the meaning of the latter and where she had heard it, and if it was always used to express the same meaning. I was told that it meant that the cat was looking thin, her sides had fallen in, and the same word is applied to pigs when they are ill and become thin with their sides fallen in. It is used in the neighbourhood of Exeter. I do not find this word in any dictionary or vocabulary that I have at hand, and it may be very local, and perhaps interesting to collectors of words. E. Parfitt.

Exeter.

POSTAL NOTES.

The | Carriers' Cosmography: |

Or | A Brief Relation | of | The Inns, Ordinaries, Hostelries, | and other lodgings in and near London: where the | Carriers, Waggons, Foot-posts and Higglers | do usually come from any parts, towns, | shires and countries of the Kingdoms of Eng- | land, Principality of Wales; as also from the | Kingdoms of Scotland and Ireland. | With nomination of what days of | the week they do come to London, and on what days they return: whereby all sorts of | people may find direction how to receive or send | goods or letters unto such places as their | occasions may require. | etc. By John Taylor | London Printed by A. G 1637. |

The above is the transcript of the major portion of the title-page of a curious tract reprinted in Arber's "English Garner," from which (in these days of postal facilities) we make the following local extracts, as likely to be of interest, when comparing the difficulties under which our forefathers laboured, with the privileges we enjoy; and as bearing, in some degree, on the proposed parcel post.

The author in his "Direction to the Reader" sets forth his object in writing the book, and explains the means by which information may be gleaned from its use, and goes on to say that he has "not named all the towns and places that Carriers do go unto in England and Wales.' He remarks "The Carriers or Posts that go to Exeter may send daily to Plymouth, or to the Mount in Cornwall;" and again, "If a man at Constantinople or some other remote part or region shall chance to send a letter to his parents, master, or friends that dwell at Nottingham, Derby, Shrewsbury, Exeter, or any other town in England, then this book will give instructions where the carriers do lodge that may convey the said letter, which could not easily be done without it: for there are not many that by heart or memory can tell suddenly where and when every Carrier is to be found." Then follow these several items of local information:—

"The Carriers of Barnstaple in Devonshire do lodge at the *Star* in Bread-street. They come on Fridays and return on Saturdays or Mondays."

"The Carriers of Crookehorne in Devonshire do lodge at the *Queen's Arms* near Holborn Bridge. They come on Thursdays."

"The Carriers of Exeter do lodge at the *Star* in Bread-street. They come on Fridays, and go away on Saturdays or Mondays"

"The Carriers of Exeter do lodge at the *Rose* near Holborn Bridge. They come on Thursdays."

"The Carriers of Tiverton in Devonshire do lodge at the *Star* in Bread-street They come on Fridays, and return on Saturdays or Mondays."

"At Chester's Key, shipping may be had from Ireland, from Poole, from Plymouth, from Dartmouth and Weymouth." Editor.

CURIOUS INSCRIPTIONS.

In Ilfracombe Churchyard (Holy Trinity) is a rather queerly worded legend upon a tombstone It runs:—

"John Dockett and Mary his wife—They was for many years governor and governess of the Poor House near this Church—and was members of the Church of England all there days, and their mortal remains now rest in these two graves, in hopes of a joyful resurrection at the last day—What sort of people they was that day will discover."

In a churchyard in North Devon, I forget which, there used to be a tombstone, now destroyed, inscribed:—

"Neglected by the Doctor
Ill-treated by the nurse;
The Brother robbed the Widow—
Which made the matter worse."

In the sublimely situated churchyard of S. Werbury at Wembury—on the mouth of the Yealm—there is, near unto and just south of the western tower, a small slate headstone, which, if not soon cared for, by being placed within the sacred fane, will at an early day pass away. The terse superscription upon it runs:—

"Henry Kembil
died Nov 25: 1725
Tis over with your friend
MIND THAT"

What churchyard in Devonshire is the following to be found in?—

"Here lies the bones of Robert Lowe,
A faithful friend a bitter foe;
Whither he's gone I do not know.
If to the realms of peace and love,
Then farewell to happiness above;
If he has found a lower level,
Then we compassionate the devil."

The great namesake of this worthy—the ex-Chancellor of the Exchequer—was, it is said, so amused at reading this epitaph, that he translated it into Latin on the spot.

Recently I referred to some of the inscriptions in S. Mary's churchyard, Bideford. Here is another quaint one from the same place. It is inscribed upon a slate slab not very far from the north-west porch, in memory of one Hannah Jewell (no date):—

"Grass, Smoke, Vapour, Shade, a Flash, a Spark,
Serve to illustrate the life of man.
Mine was short; the oldest only see
Death's quick approach and Life's vanity."

Happening to spend half-an-hour, a few evenings ago,

in the graveyard of S. Martin's, at Liskeard, I jotted down some incriptions, all of them engraved upon old Delabole slate. Upon the south side is a very dilapidated stone, recording the memory of "William" (surname defaced). "Freeman of this Borrough" who died in 1738. Then follows the couplet :—

(One, the first letter missing) (?) me cut me down, my glass is run
Death gave the blow, and I am gon.'

At the south-west end of the yard lies "Rolle Darke, gent, died January 17, 1800, aged 72.

"Farewell vain World, enough, I've known of thee
And careless am of what thou say'st of me.
Thy smiles I court not, nor thy frowns I fear.
My cares are past, my Head lies quiet here—
What faults you've known in me, take care to shun,
And look at HOME, enough there's to be done."

On the exterior of the eastern wall of the Church is a slab to "John Eliot Senr. who was buried the 15th day of February 1757, aged 66."—Underneath this record the words occur :—

"Here I due ly all Putrifaction
Waiting for the Resurrection."

Hard by lays—"Joan the daughter of Anthony Hobhng (surely a mistake of the engraver?) shee died Aprill the tenth 1739, in the 13 year of her age—

This maide she was a beauty Bright,
Her Father's joy, Mothers delight
An obedient Childe, a sister kinde
Quicke of Will, and to Learning inclin'd."

Quite close rests—"Mary Read Junior of this burrough," who died in November 1731 aged 23. Her epitaph runs :—

"Under, a Maiden Meek and Chaste
Prudent and Just, through deuine grace.
Youthes blosoms nept by pain oppreat.
Now joynd wt Saints her flesh to rest.
Till ye resurrection of the just
Sigh's and Tears. All greves now flee
Ar by Christ changd for Endlis joy.
Chanting wt ye Cilestiall Quyir on high
To laud and praise ye Glorious Trinity
Wt Cherubims above ye sky."

Exeter. HARRY HEMS.

INSCRIPTIONS ON SUNDIALS.

The Bideford Bridge Trust built their last hall in 1758, when Lewis Buck was mayor. The new building is now nearly complete, but its style of architecture being incongruous with the last one, there is not much of the earlier edifice which can be preserved in the new structure. Thus the old sundial, amongst the rest, has "got the cold shoulder." I am glad to say, however, that the Rev. Roger Granville the genial rector of Bideford, promised me a few days ago, that this interesting relic shall be placed *in situ* upon the Parish Church tower, and there preserved. This sundial is painted upon a singularly thin slab of Delabole slate, 4 ft. 6 in. high, by 3ft. wide. It bears no date, but is probably coeval with the building it rested upon—(1758). The inscription runs :—

"Sol. tibi, signa dabit," which being interpreted, means—The sun to thee the sign gives.

Exeter. HARRY HEMS.

MOUNT'S BAY TRADITIONS.

Among the materials of history, the memories of the aged may take a place. It is curious how may events of the early part of this century are presented to one in quite a new light, when one talks with aged people who were eye witnesses of them. I find among the events, which struck the more aged fishing folk of Mount's Bay—

1. The press gang. There are two or three stories of the press gang I should like to narrate when you have room. They illustrate the "good old times" of George III.

2. The landing of the British troops from Corunna, after the battle in which Sir John Moore was killed.

3. The chase of the French by a British fleet about 1804 up the Channel. I cannot verify the date, but it seems the ships were watched from the Cornish coast.

4. The siege of Boulogne. It is strange that I have found traditions of this in Devonport also. The most graphic account I have heard of this battle was from a Mousehole man, who received it from a sailor engaged in Nelson's Fleet.

5. The preaching of John Wesley is of course the subject of local traditions, but I have only met one aged person who professed to have heard him when a child. That was at Truro some years ago.

6. The numerals and some sentences of the old Cornish language.

7. The peace with Bonaparte and its rejoicings.

8. The cavalry troop which was stationed at Penzance.

Newlyn. W. S. LACH-SZYRMA.

Queries.

324.—CHIVARTON'S BOOK.—Can any one tell me where to find a very old book called "Chivarton's Book"? It is an ancient obituary, and is referred to by Beetham (I think) in the "Baronetage." I am not able to say whether this book is printed or MS., but I should suppose the latter. It is not in the British Museum Library, and I have not met with any one who has seen it, but such a book did certainly exist.

London. J. L. V.

325.—SLAMMICKING.—Are any of your correspondents acquainted with this word, and is it a provincialism? It is usually applied to those who are dirty and untidy in person and clothing. K. W.

Plymouth.

326.—THE LATE MR. HICKS, OF BODMIN.—Where can I obtain any authentic account of this prince of west country story tellers? Has there been any sketch of his life published or of the stories he used to tell so graphically? I have already asked the question in *Notes and Queries*, but with no response. Surely I shall be more successful with the *Western Antiquary*.

GEO. HAYDON.

Bethlem Royal Hospital, London, S.E.

327.—HAWNS AND DENDLES.—Whence the derivation of this curious compound name, applied to the lovely sylvan district near Cornwood; through which the river Yealm winds its tortuous course; a neighbourhood

which abounds in charming scenes, and whether visited in spring, summer, autumn or winter, presents charms as irresistible as delightful? F. G.

Plymouth.

328.—Curious Recess in Wall at Upton Hellions Church.—At this little church the porch enters the nave by the end of the south (the only) aisle, and on the inside of the west wall of this aisle, about 3 feet above the floor is a block of stone about 18 inches square. Through this is cut a quatrefoiled aperture, and at first sight it seemed as if it might once have opened quite through the wall, but the depth of the opening is now only about six or eight inches. What could have been its object? Eco: Ant: Inq:

Replies.

Dr. Merrett.—*Western Antiquary*, April 8, 1882. No. 315.—With reference to the above it may be mentioned that a three-quarter length portrait of the doctor, in oil, by Ball, of considerable merit, is in the possession of the Plymouth Medical Society, and hangs in their Library at the South Devon and East Cornwall Hospital.

Plymouth. C. R. P.

The Editor thanks his correspondent for the additional note, and solicits further information respecting this medical practitioner.

316.—Scat.—Replying to "G.F." who enquires the derivation of the word scat, as applied to giving a man a scat in the face, it is not derived, as he apparently thinks, from the Latin verb sicco, to cut or to wipe, but from a Saxon verb scathian or sceathian, which primarily meant to damage—other words, no doubt, have directly or indirectly proceeded from the root of this, and hence we have, scath, scatter, and scythe. The word scat is frequently heard in the rural districts of Devon and Cornwall, and gives the idea of striking or smacking somebody. But from the way in which I once heard it used when riding from Penzance to St. Just last autumn, I imagine it also to represent a condition of being closely pressed or packed in. The night was very wet, and the interior of the 'bus, was crammed with passengers. The conductor wanted to put another inside, but one old person refused to make room, alleging that her "legs were scat into one another as it was."

Perhaps some of your West Cornwall readers would kindly inform us what they know of the past and present use of the word.

Plymouth. Charles Harris.

Plymouth and its Water Supply.—In the *Western Antiquary*, Part II., page 64, appears a note respecting Plymouth and its water supply, and asking for information on the points raised by "Enquirer." I have a copy of some verses, written upon the occasion of the Corporation of Plymouth removing the public conduits, in or about the year 1830, which are of interest, and throw some light on the matter. They were written at the time when party feeling ran high with regard to the water question, about fifty years ago. Councillor Bird offered opposition gratis for the public interest.

Plymouth. T Harris.

The verses are scarcely worth quoting in full, and the above is the only point of information they contain.

Editor.

Plas, Place, or Palace.—In part 1., p. 16., No. 45, Dr. Pring asked a question which afterwards drifted into the etymology of this word. In consulting Whitaker's Ancient Cathedral of Cornwall, where he discusses this word, and he says Place, noun; the word Plâs in Cornish originally signifying a Palace in English Plâs, noun, therefore imports the place or palace of the Monks, Llwyd,s Arch., p. 282, so a cell of monks, formerly at St. Anthony, near St. Mawes, and again at St. Anthony, near St. Germans. St. Place Amidowe, near Denbigh, North Wales. The name declareth it to have been the place of hermits. "Leland, v., 59. Palace and place are so truly Roman British that neither of them is discoverable in Saxon, though the latter is so familiar in English," v. 1., p. 60. The compiler of the Lexicon Cornu-Britannicum (Rev. R. Williams) also quotes Llwyd for the word "Plas," the meaning of which is a palace, a large house, a mansion, a place.

Exeter. E. Parfitt.

Clink.—The passage asked for by your correspondent "Hibyskwe," in which the above word is used by Spenser, occurs in the "Meye" part of "The Shepheards Calendar," and is as follows:—

> "Creeping close behind the Wickets clink,
> Prevelie he peeped out through a chinck.

In the "Glosse" appended by Spenser's friend, Edward Kirke, the word is thus explained.—"Clink, a Keyhole, whose diminutive is clicket, used by Chaucer for a Key."

Newcastle-on-Tyne. Octogenarian.

Figure on Chagford Church Roof.—Having just examined this, I am able to say that it seems to me to be almost exactly similar to those figures at Tavistock. It has four legs, and the head has evidently been partly broken off. The great difference seems to be in the want of any figure of a rider. A curious fact perhaps is that all the ridge-tiles of the roof on each side are *serrated*, just like those on the same roof with the two figures at Chagford. Hibyskwe.

Kingsbridge Customs.—Instead of tolling the curfew, it is the practice in Kingsbridge every Sunday morning to toll the day of the month on one particular bell. Is this done in other places? A glove is always hung out at the time of the Annual Fair in Kingsbridge.

Kingsbridge. G. F.

Bucca.—In West Cornwall, when a piece of ground was newly planted, in order to scare away the birds, a staff (such as a broomstick) was firmly placed there, dressed up in rags with an old hat on the top. This was always called a "Bucca."

Kingsbridge. G. F.

Vorputter.—The word vore is very commonly used in East Cornwall, with many meanings; but a short time since I heard a farm labourer express himself in this way.

—"I knew I cud do'et if he'd only ax me, but I shud'n like to put et vore to en." That is, should not like to propose it to him. Again, a man who was prospering in the world, would be said to be "gitting vore" in the world; another common expression is "don't a goe vore than," &c., &c. There can be no doubt that the word "vorputter" is derived from "vore."

"*Weekly Mercury*," *April 29th*, 1882.

Notes.

CURIOUS ROCKS IN DEVON AND CORNWALL.—PART I.

(BY WILLIAM CROSSING.)

In a neighbourhood like that of Devon and Cornwall, where there are numerous moors of wide extent, rocky glens, and hills capped with rugged tors, and where also stretch many miles of rock-bound coast, we shall be certain to find numbers of instances of masses of stone having rude and fantastic resemblances to the human form, to animals, and to various inanimate objects. Many of these have gained distinctive names from the things which they are supposed to resemble, and to put a few of the principal of these on record in the pages of the *Western Antiquary*, together with a short description of each, seems to me to be not undesirable. Rocks and pre-historic monuments which have had names bestowed on them only in consequence of some legend attaching to them, such as the Hurlers near St. Clear, the Giant's Hat and Staff in the neighbourhood of Roche, the Spinster's Rock at Drewsteignton, and many others to be found in the "west countree," will not, of course, be included, but only such naturally-formed rocks as really have some likeness to the object by the name of which they are called. Such formations as the Ash Hole at Berry Head, the Old Man and his Children on the coast near Salcombe, the headlands there, known as the Bolt Head and the Bolt Tail, the Wolf Rock on the Cornish coast, would not be comprehended in this category, as they are simply objects to which these fanciful names have been given, but have no real resemblance to the things they are called after. The Bolt Head is supposed to represent the head of the bolt of a cross-bow, and th Tail the feathering of it, but it is needless to say the similarity is not very striking. The Wolf Rock, again, is so called, not because it possesses any likeness to the form of that animal, but from the idea that the noise which the sea makes in beating over it is like the howling of that beast. I am, of course, aware that to trace the resemblances to certain objects, even in those rocks which I am about to describe, the imagination of the beholder must play some part; but at the same time I think there will be found in all of them such a rude similarity, which, although it may not, in every case, entitle them to the names which they have obtained, yet gives them a claim to our notice as exhibiting curious examples of the freaks of Nature. Beginning with those peculiar conformations which are to be found on our coasts, we shall notice the Parson and Clerk Rocks which are situated about midway between Teignmouth and Dawlish. The rock which represents the Parson will be seen at the foot of a sandstone cliff, and the Clerk takes up his position in front of him, surrounded by the sea. There is a legend connected with them which is related in Mrs. Whitcombe's "Bygone Days in Devonshire and Cornwall," p. 90, *et seq*, to the effect that many centuries ago a certain parson and his clerk visited this neighbourhood for the purpose of calling on the bishop to enquire after his health, in which it seems the former was very much interested, he having an eye to the *See*—not the English Channel, which stretched before him as he neared Dawlish, but that of Exeter. The bishop's health had lately been very good, and the parson's temper very bad; he grew impatient when he found how unlikely the prelate was to "shuffle off this mortal coil" for some time to come, and was journeying on in a surly mood when darkness overtook him. A countryman, however, directed him to the bishop's palace, which, accompanied by his clerk, he soon reached, and they spent the evening in feasting and revelry. When supper was over they prepared to set out for Teignmouth, where they were to pass the night. Instead, however, of keeping in the right road, they soon found themselves by the sea-shore, and it was plain that the parson had been bewitched, and very doubtful whether he had been to the bishop's at all, except in fancy. They were quickly surrounded by the tide, and the next morning the bodies of the two nags which they had been riding were discovered, but nothing was to be seen of the parson and his clerk. As a punishment for coveting the bishopric, the parson's soul is now said to be confined in the rock at the base of the cliff where he perished, and the soul of the clerk, who had been the parson's ally, remains in the pile which stands slightly in advance of it. From a certain point of the sea-wall, which leads from Teignmouth to the mouth of the railway tunnel, these rocks bear a rough likeness to two gigantic figures, and the sea-birds having made the clerk's head a resting-place, its summit is covered with guano, which suggests the idea of a white-headed old man.

Coming towards the west, we shall find near Paignton a ledge of rocks, called the Honeycomb Rocks, which is mentioned by Blewitt in his Panorama of Torquay, p. 103, ed. 1832. He says: "Elberry Cove is a small inlet lying open to the east; on the north it is protected by a ledge called, from its appearance, the 'Honeycomb Rocks.'" Near the Bolt Head there are two rocks which are known as the Great Goat and the Little Goat, and they are said to present a likeness to the form of that animal when seen from the sea, but there is no resemblance to be discovered when viewed from a nearer point.

Splatton, South Brent.

OLD PLYMOUTH COSTUMES.

May I open a new topic, *i.e.*, the costumes of old Plymouth? I doubt not that they were much the same as in other parts of England, but definite traditions of

costumes actually worn may interest some of your readers.

1. Some of the medical men in Plymouth at the end of last century, I have heard, wore muffs. This custom was introduced, it seems, by Charles II., and is mentioned by Pepys in his diary. Probably medical men retained the custom to keep their hands warm Pepys tells a quaint story of how he took his wife's muff for himself and gave her a new one.

2. The clergy at the end of the last century walked about Plymouth, as I have heard, in cassocks and bands. This custom of wearing cassocks in the street is often mentioned by John Wesley.

3. In Cornwall I have heard old folk say that working women used to have but one new gown a year, and had to take great care of it. They therefore took off their outer gown to wash or do hard work.

4. It is said that the gentry of Cornwall dressed in a rather antique style, and fashions seem to have come down after date, in spite of Carew's statement in Elizabeth's days. I have seen somewhere that Cornish gentlemen wore the costume of Monmouth's time till far on in the last century. Is this correct?

Newlyn. W. S. L. S.

CURIOUS WILLS AND BEQUESTS.

At a recent lecture delivered in Exeter by Mr. F. F. White upon the above subject, allusion was made to some quaint old local wills. For instance:—"Jacob Wood, of Uplyme, by his will, proved in 1582, gave his son-in-law, John Buckland, "a sack of wheat, a quarter of barley, and one of his best fleeches of bacon that hangeth at the roof, and his best piece of Martlemas beef. To his cousin, Elinor Wood, his cloke, unto Christopher Wood his hat, and to Thomas Wood his cap." William Lutton, of Kenton, by his will also proved in 1582, gave to Thomas Mayne, his brother-in-law, "his best doubtlett and best breeches. To John Tincomb a hundred of dry Newfoundland fish, and a petticoat of grey friese, and a pair of breeches of grey friese. To Richard Farringdon, his best shirt and a grey jerking of friese, and a pair of red stockings. To William Partingall a pair russett breeches, and to Pedrick, a parish fellow, a pair of breeches."

Again, some charitable bequests of an interesting character were recorded. Amongst them:—"In 1561 Griffin Ameredith, at one time Mayor of Exeter, gave all his lands and tenements for the purpose of providing coffins for condemned criminals, whilst William Tryvett, one of the Councilmen of Exeter, gave a 'great' brass crock in which to broil meat for the use of the prisoners in South-gate," and Reynold Hayne bequeathed all his lands to the Cathedral for the relief of those imprisoned in the common gaol. William Marwood provided funds for the distribution of bread and meat among the prisoners in the Castle, and also gave "to the Vicars choral of the Cathedral Church, Exeter, to fetch his body to the Church, if he happened to die in Exeter, 2s apiece, and to every secondary 12d, and to every chorister 6d," sums which would scarcely satisfy those officials for performing the same duties now. There were also bequests for building and repairing bridges, for mending the highways, as well as for lighting towns, &c. Simon Slader, of Crediton, in 1536, gave the sum of 13 4d, to the building of Cowley Bridge, and as much to Thorverton, Bridge" yf it be edified and builded," and Nicholas Spicer, in 1609 bestowed £2 yearly "for ye better mayntenance of furniture for candle lights between the feasts of All Saints and the purification of the Blessed Virgin Mary, to be placed and set up in such convenient places of ye City of Exon as to the Mayor and Aldermen should be thought most meete, betweene the hours of six and ten; and of 6s 8d yearly for ever to ye night bell man of ye City." Walter Gerves, twice Mayor of Exon, "pytying ye loss of many people who were drowned in their passage over the River Exe, neare ye said cytye for want of a bridge (havinge then only ye use of a passage boate or ferrye) procured a collection through the whole realme, whereby he raised 3,000 markes, which he ordered with such care that he erected a very sumptuous bridge, and also purchased lands and revenues of a goode yearlye value therewith, whiche together with lands of his owne, he gave by his will, dated 42nd Hen. 3, Anno Dom. 1257, towards the mayntenance of the saide bridge for ever, by which will he made the then Lord Bishop of Exon (Sir William Bicklie, Knt.) and others executors."

Exeter. Harry Hems.

(to be continued.)

THE SOMERVILLE GENEALOGY.

As the Somerville family have, since 1760, been connected with Plymouth, perhaps you may find room for the enclosed bibliography of works referring to the family which I have recently received from an eminent genealogist

1. Memoirs of the Somervilles, 2 vols. This is an excellent and standard work of family history, and the edition of 1815 gives details up to 1677, with some notes up to the present century.
2. Dugdale's Warwickshire, pp. 341, 828.
3. Harleian Society's Publications, vol. xii., p. 33.
4. Paterson's History of County Ayr, vol i.
5. Rudder's Gloucestershire.
6. Burke's Landed Gentry.
7. Visitation of Warwickshire, in the Warwickshire Magazine.
8. Phelp's History of Somersetshire, vol. ii.
9. Shaw's Staffordshire, vol. i.

I think to this I may add Dr. Phené's able paper on the Wyvern, *i.e.*, the Somerville Arms, recently read before the British Archæological Association.

W. S. Lach-Szyrma.

INSCRIPTIONS ON SUN-DIALS.

On the Sun-dial over the porch-door at Crediton Parish Church are the words "Tempus Fugit."

Beneath the figures on the Sun-dial, on the wall of the Church of Sandford, near Crediton, is this inscription:—

Rt Kellard	Wardens
D Henwood	1843

Being interested in the subject of Sun-dials and their inscriptions, I am glad to find the specimen at Bideford

has found an influential friend in the person of Mr. Harry Hems. Will he, however, kindly say exactly where it is to be re-erected, so that I may be able to find it when next I have an opportunity of visiting the quaint old town? Mr. Hems says it is to be "placed *in situ*," but I can hardly understand, taking into consideration the rest of Mr. Hems's remarks, how this can be accomplished.

W. S. B. H.

"PLUNDERING" DURING THE CIVIL WAR AT COLYTON.

The following interesting account is extracted from the old documents in the possession of the Colyton Chamber of Feoffees.

The person to whom it relates was John Hewes, a man of good position, and a master clothworker in the town. To him, from time to time, when employment was dull, the Feoffees, as representing the authority of the parish, used to entrust considerable sums of money by way of loan, which in this case was :—

"The sume of three score poundes of lawfull English Money, being part of a sume of money rated uppon the inhabitants and occupiers of land within the parish of Colyton aforesaid, for a *Stock* to sett the poore people within the parish aforesaid on worke."

And, the Bond continues, from which the foregoing s an extract :—

"The said John Hewes shall well and faithfully imploye and dispose of the said sume, and every parte thereof for the setting of the poore people on worke by the space of one whole yeare."

And within three months after the said year has expired, he shall repay the aforesaid sum :—

"Att or within the nowe dwelling house of Bernard Dassell, Innkeeper in Colyton aforesaid."

Then after the usual subscriptions to the Bond, is added this important clause :—

Me :—it is agreed between the obligees and obligors within named, before the sealling hereof, by the consent of the parishioners of Colyton, that if it shall happen the said John Hewes his goods shall be plundered, rifled, spoiled, or taken by force and violence of mann's or any other rebellious manner, that soe much of the same being soe taken and bought with parte of the money within mentioned, the same being duely proved, the value thereof shall be abated out of the same within written."

A very excellent and saving proviso for the said John Hewes, as the sequel demonstrated, and the production of the accompt of the "plundering" he afterward sustained, rendered to the Feoffees, and which shows the loss of a larger sum (£69) than he was entrusted with by that body. The scribe who makes out the account heads it as £71 10s., but the figures show only £69, and the bond is thus dated,—

"vicesimo quinto die Martii Ano—1643"

But the account begins as early as January 16 of that year, and the date on the Bond supplies the reason why the saving clause was inserted when it was entered into.

Quite impartially, it seems, Hewes was plundered by each side of the contending factions, and his account is specially interesting, when compared with the contemporary history of the events it refers to. March the 2nd describes the town as being "routed the second time by the Lyme men." Lyme was held by the Parliamentary forces, and stood an extraordinary siege. This second "rout" was probably when a squadron of the King's party succeeded in surprising Capt. Weare, who had sallied with a Parliamentary troop from Lyme, and having killed some of them, carried the remainder prisoners to Colyton. On the following night, they themselves were surprised in the midst of revelry, by Capt. Pyne and a party from the Lyme garrison, when the Colonel of the Royalist force, with some inferior officers, and sixty men, were taken prisoners with their horses and arms.

Directly after this a body of the King's troops under Prince Maurice, came on from Beaminster and fixed their quarters at Colcombe Castle This was the "garrison" that invaded the old cloth-worker's "spinstry," and tore the cloth from the rack-work, which was situate at a place still known as Rack Green, between the town and Colcombe.

"Percy's men," so styled by Mr. John Hewes, was a king's regiment, commanded by Lord Henry Percy, marching west, and took possession of the town of Colyton about the latter end of July, 1644 —On the 28th they marched to Lyme, on a bootless errand, contenting themselves with "threatening" the garrison there, and then retired back to their quarters at Colyton.

"The insulted garrison," writes Mr. Davidson, quoting from Whitelocke, "determined to requite the visit, and lost no time in dispatching on the same night a party of 120 horse commanded by Captains Pyne, Erle, and Bragge, who surprised the Royalists so promptly and effectually that a Major and other officers, 55 men 100 stand of arms, 120 horses and good pillage fell into their hands, and the regiment was entirely dispersed."

This redoubtable Captain Pyne, was a gentleman of antient family belonging to Axmouth, as was also Captain Erle, and Captain Bragge, of Thorncombe. It is probable Colcombe Castle was burnt in this fight. On a previous occasion, when Prince Maurice was "garrisoned" at Colcombe, they sallied out one night and surprised Captain Erle's house at Stedcombe, Axmouth which after a fierce fight, they got possession of, took a lot of prisoners, and then reduced it to ashes.

In the Colyton Church Register are entries of "Maye a Captain," and "Clarke a Captain," as being respectively buried on the 8th and 11th March, 1643 Killed doubtless at the "second rout."

Colyton appears to have been a common battle ground between the Royalists from Axminster with Colcombe as an outpost on one side, and the invincible Parliamentary garrison of Lyme, with Stedcombe as an advanced work on the other, both houses being destroyed in the end—the Poles being Royalists and the Erles Parliamentarians.

We may feel thankful that we are living at an age removed from such atrocities, bloodshed, and rapine, which seems then to have been alike the characteristic of each side —Subjoined is Master John Hewes accompt.—

(SUPERSCRIBED) "JO. HEWES' PLUNDERING—
£71 10 0."
January the 16th 1643.
Witness,—Jo. Holwill Barnard Vickery Ed. Vickery.

D

	£	s.	d.
My shoopp was broken upp and my cloth caried away to the valew of.....	20	00	00
Witness,—William Stocker Senr. William Stocker Junr.			
The same time caried from mee out of William Stockers house the Tucker, 25 yerds of cloth work	06	00	00
Moore a piece of 13 yerds which William Stocker putt to drynge (drying) for mee, which was plundered, worth	02	10	00
March 9th 1643.			
John Parker Hugh Newton.			
The second tyme the Towne was routed by Lyme men, the souldiers serchinge for men and arms as they pretended, found my Cloth hid in a Cocke loft and caried away the valew of tenn pounds worth	10	00	00
I gave one Capt Wood a sute cloth 4 yerds and ½ to save the rest.			
About the 18th or 20th March, 1643.			
The spinsters, and my owne household.			
Those that garensed (garrisoned) Colcomb House, in wostard woole and wostard yearn and other yearn from the Spinstry, and a piece of sarge, torne out of the Racke-work.....	05	00	00
Jo. Gyll. July the 26th 1644.			
Percy's men when they came back after they were rowted caried away the worth of.....	16	00	00
Mr. Holwill.			
About the 12th or 14th October 1644.			
Caried away from me by those that garensed Axminster 3 broads which was lost to me....	10	00	00
Peter White's People.			

Besides the cloth I had lost. I hid in such places whare it was spoiled by weather, and that I sould in those tymes of trouble to a losinge hand, to save it from plundering.

The difference of £2 10s., as shewn between the figures on the account and the superscription, probably relates to loss on the last clause, "sold to a losinge hand."

Colyton. W. H. H. Rogers.

Queries.

324.—Map of Devonshire.—I have an old Map of Devonshire, with plan of Plymouth, historical notes of the larger towns, etc., by Emanuel Bowen, Geographer to his Majesty. There is no date, and I cannot find any account of Bowen. Can you give me any information?

Teignmouth. I. I. O. E.

325. South Huish Church.—Can any reader of the *Western Antiquary* say why this building has been allowed to fall into its present dilapidated state? and give any particulars respecting it?

Eco : Ant : Inq :

326.—Rector of Plymouth —I am credibly informed that this office is still in existence, and is at present held by a layman. Can any of your Ecclesiastical students furnish information on this curious and interesting point? St. Andrew's.

327.—Thistle Park.—Is any information attainable respecting this place on the outskirts of Plymouth? to what family did it belong, &c.?

Curiosity.

328.—Brass at Harford Church.—On one side of this Church is an antique tomb, on which there is a Brass adorned with arms and a black-letter inscription, which I was unable to decipher. So far as I could make out, however, it was to the memory of one who had at some time been Speaker of the House of Commons. Who is it that lies buried there? W. S. B. H.

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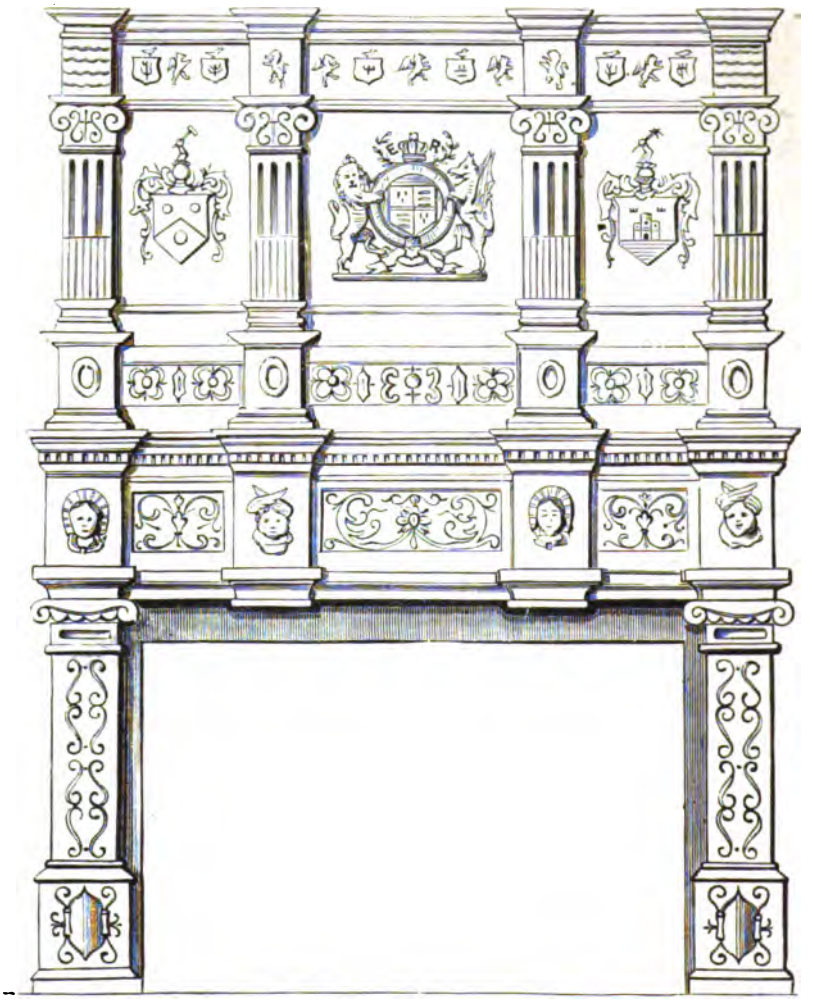

ELIZABETHAN CHIMNEY PIECE AT EXETER.

(See Note on page 33.)

THE

WESTERN ANTIQUARY;

OR,

Devon and Cornwall Note-Book,

Being a medium of intercommunication for Antiquaries and Others interested in the History, Literature, and Legendary Lore of the Western Counties.

Reprinted, after Revision and Correction, from the "Weekly Mercury."

Edited by W. H. K. WRIGHT, F.R. Hist. Soc., Public Librarian, Plymouth, &c., &c.

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"Weekly Mercury," May 6th, 1882.

Notes.

CURIOUS ROCKS IN DEVON AND CORNWALL.—PART II.

(BY WILLIAM CROSSING.)

Near Belidden Cove, in the Lizard district, which has been so well described by the Rev. C. A. Johns, is a rock which is called the Chair, and which that writer says is well worthy of being sought-out. It consists of a flat slab, resting a little above the ground, with a seat, side pillars, and a roof—all of stone. In this neighbourhood many curious names are given to the bays and caverns which are so numerous here, such as the Lion's Den, the Horse, the Kitchen, the Frying-pan, the Bellows, and a number of others, but being entirely fanciful objects to which they are attached they do not come within the scope of these remarks.

The curiously-shaped rock known as the Bishop Rock is situated at Trewavas Head, a few miles to the westward of Porthleven, and bears a great resemblance to the human figure. Johns, in his interesting work, "A Week at the Lizard," says (page 178), in speaking of this figure, "the body, which is in a half-kneeling posture, leans against a table of stone, not unlike a reading-desk, for which reason, and because the head is furnished with an appendage which bears no unfanciful resemblance to a wig, it is known by the name of the 'Bishop Rock.'" The same writer speaks of another pile of rocks called the Cathedral; this designation, however, is a very fanciful one, and owes its origin not so much to the pinnacled character of the pile, as to the fact that an Irish Roman Catholic some years ago used to repair to it on Sundays for the purpose of meditation, having been forbidden by his priest to attend the parish-church The Cathedral is near Mullion Cove, and a fine view of Mount's Bay is to be obtained from it.

Near the Land's End, at no great distance from the shore, a grand mass of rocks rises from the sea. The higher portion of this pile resembles a knight in armour, the regular manner in which the granite is jointed giving it this appearance. The height is given as two hundred feet. It is known by the appropriate name of the Armed Knight, but was also called Guela, or Guelaz, the "rock easily seen." On the shore near here is another curiously-shaped mass, called the Ape's Head, and the whole locality of the Land's End abounds in peculiar natural conformations, presenting very grotesque appearances Towards the north side of the promontory is the rock which goes by the name of Dr Johnson's Head. Viewed from a certain point it presents a whimsical likeness to a human face in profile, but whether it bears any resemblance to the great lexicographer or not, is a matter I am not prepared to determine. The idea of a wig is conveyed to the spectator by the lichens which cover the top and hinder part of it.

Not far from the western headland of Whitesand Bay, in the same neighbourhood, at some short distance from the mainland is the rock called the Irish Lady. There is a tradition attached to it that a vessel from Ireland was once wrecked on it, and everyone on board was drowned, except a lady, who was seen when daylight appeared sitting on the rock.

(TO BE CONTINUED.)

FURRY DANCE AT HELSTON.

This dance has been described by several writers in the *Gentleman's Magazine*, v. 190, p. 520, 1790, from, this transcribed into "Brand's Popular Antiquities," v. 1, p. 187, Gilbert's Survey, and Mrs. Pennell Whitcombe has also given a slight variation of the description, but no one has, so far as I can discover, given the origin of it. Suggestions have been made that it is in honour of "Flora," whose festival was, and still is, held in Northern Europe on the First of May. This, of course, would be the old time, but according to the above writers, the Helston festival takes place on the eighth of May, which does not agree with either the old time or the new. Mrs Whitcombe hints that the day may be in "honour of the victory of St. Michael over

the dragon that lay waste the land," the pictorial representation of which gallant deed forms the Town Arms of Helston; and this loyal town the good saint is supposed to have rescued from the hideous monster's destruction. Mrs Whitcombe may be right, but I never heard of St Michael and the Dragon At the same time the church at Helston is dedicated to St. Michael, and the festival is held on St. Michael's-day, viz., May 8th, so that there may be some connection in holding this Festival of Floralia on the Feast of St. Michael. I think, however, that it is very probable that the great May-day festival, when, as Chaucer tells us, that "fourth goth at the Court, both most and lest, to fetche the flouris fresh, and branch and blome," that this merry-making or worship of the goddess Flora, a remnant of the old Romans, was engrafted unto the feast of St. Michael, as I presume it is much older than the church which is dedicated to that Saint; for, say Hitchens and Drew,—"The castle alone existed at the Conquest; but the town rose soon after it, as in the second year of King John, it is called in a charter from him, *Burgos noster de Helleston*, yet even in this state of its dignity it had no church, no chapel within it, nor had it either when the first valor was made in 1291; nor have we any appearance of a church afterwards till the making of the second valor." We have here a date of the introduction of St. Michael into the town. The question then is, can this "Furry Dance" be traced back beyond the building of the chapel, as Hitchens and Drew call it, and they give their authority as the Liber Regis, the chapel being dedicated to St. Michael. This circumstance explains at once the appearance of St. Michael in the town arms.

I observed above that I never heard of St. Michael and the Dragon. Messrs Hitchens and Drew say the popular opinion is that the town arms represent St. George fighting with the Dragon, but the arms have been seen cut in stones of great antiquity, in which the shape of the man with wings appears, in which he is fighting with the dragon, between two watch towers or castles. The dragon, of course, is only an allegorical representation of the principle of evil.

Exeter. E. PARFITT.

THE EXETER CHARTERS.

Under the head of "Forgery of Legal Documents," Mr. Parfitt writes to the *Western Antiquary* (part iv. p. 180) as follows: "There are several documents relating to lands, &c., in the archives of the Cathedral at Exeter, some of which have been photographed, which are believed by learned paleographers to be spurious." Mr. Parfitt would confer a benefit upon the readers of the *Western Antiquary* by giving the names of these learned paleographers, and saying where their opinions are to be found recorded; also, if not all, which of the documents are thus stigmatised; and, further, what is meant by the word "spurious," whether the documents are believed to be "forgeries" in the criminal sense, as seems suggested by the extract made by Mr. Parfitt from Pike's "History of Crime," or spurious only in the sense of not being coeval with the dates, but copies of earlier deeds, executed with more or less learning and manual skill. The matter is full of interest, inasmuch as these documents are, in fact, original sources of unexplored history, and every item of information respecting them is of value. J. B. D.

London.

BIBLIOGRAPHY OF SIR FRANCIS DRAKE.

The following lots, part of the Sunderland library, sold on the 21st ult., may be noted:—

Expeditio Francisci Draki in Indias Occidentales a MD. LXXXV, 21 pp., sm. 4to, Leydae F. Raph. 1588.

Sir Francis Drake Revived; calling upon this dull or effeminate age to follow his noble steps for gold and silver by this memorable relation of the rare occurrences (never yet declared to the world) in a third voyage made by him into the West Indies, in the yeares '72 and '73. Sm. 4to., London, by E. A., for N. Bourne, 1626.

Sir Francis Drake Revived; being a Summary and true relation of Four Severall Voyages made by the said Sir F. Drake to the West Indies. 4to., Lond. for N. Bourne, 1653.

The second of these sold for £75, and the third for £18 10s.

Plymouth. J. S.

THE PRESERVATION OF PENRYN IN CORNWALL.

(*Western Antiquary*, Part 4, p. 180.)

Is there any truth in this story of the Spaniards having landed for the purpose of destroying Penryn? Some time since a gentleman living near Penryn very kindly lent me a diary, which had been kept in his family for a period of about 400 years, the entries in which were very neatly and regularly made by the head of the family at the time. I made very numerous extracts from this diary, and have just referred to them for any corroboration of such an event without success. Among other entries of much interest, I find the following:—

1573.—Clarencius Kinge of Armys was at Penryn 13 August.

1582.—The Spanish ship was stolen out of the Harbur, the 7 daie of Januarie.

1584.—In July, was the great byndyng betwixt Mr. Killygrewe and Mr. Erisye for the Corn at Mylor

1588.—The xxt daie of Julye the Spanysh fleete came almost before the harbur of Falmouth and soe Estwarde, and the next daie owr fleete mett them and allways followyd them and fighting wt them.

1595.—The 24 daie of Julye Pensans Newline and Moushole was burnyd by the Spaniards that came wt fower Gallyes.

I think the writer of these items would have certainly noticed such an occurrence as the landing of the Spaniards to destroy a town in which he was the owner of property.

London. J. L. V.

Queries.

329.—COURT IN PLACE NAMES, AS WIDEY COURT, LANGDON COURT, &c.—What is the right application of this word "Court" in such cases as the above? and what is its meaning, when so combined? Langdon Court (now so-called) used to be known as Langdon *Hall*. Can any of your readers give a valid reason for the change?

HIBYSKWE.

330.—RALEIGH.—It has been suggested that if in Plymouth we shall remember Drake at our coming Archæological Congress we ought not to forget Raleigh. May I open the subject of the great Sir Walter by asking what was his true name,—was it Raleigh or Rawleigh? I think I have seen both modes of spelling. and heard both modes of pronunciation. It is to be hoped that when the Congress come to Plymouth they will see, as well as Drake's birthplace at Tavistock and his residence at Buckland Abbey,—Raleigh's residence at Fardell, near Plymouth. We ought to recollect that Drake though the chief, was not the only one, of the grand old sea-dogs of Devon.

Newlyn. W. S. L. S.

331.—FICE'S WELL.—At or near Princetown is a well with the name of Fice's well; it is said to have been built in the year A.D. 1168, by a certain John, or James. Fice who, wandering across the moor, found relief thereat. Will anyone who happens to know anything of it give the history and description of the well in question?

Torquay. WILLIAM W. CLEMENTS.

(Our correspondent will find some interesting information relative to Fitz's or Fice's Well, in Mrs. Bray's work, "Borders of the Tamar and the Tavy," Ed. 1879, vol. 1, pp. 142, 256, and a biographical notice of the Fitzes, at p. 257.) EDITOR.

332.—GUNDREDA DE WARENNE.—In *Western Antiquary*, p. 295," J. W." speaks of this lady as the "daughter of the Conqueror." Can he give your readers any information that will settle this disputed point? The *Athenæum* on page 473 of the issue dated April 15th, 1882, says it is assuming too much to speak of her thus, in the face of the fact that there has been much controversy respecting her, and that her parentage is disputed.

TRIVET.

333.—BRENT-TOR AND CHURCH.—The building of the church on Brent-tor is legendarily assigned to a merchant saved from imminent shipwreck, who vowed to build a church on the first land that should meet his view. Brent-tor is said to have been that which he first beheld, when the storm had cleared off. I should like, however, to know if this Tor, rising as it does more than 20 miles inland, can *possibly* be seen by a mariner at sea, even in fine weather, much less just after a storm?

A LANDSMAN.

Replies.

328.—BRASS AT HARFORD CHURCH.—The tomb in Harford Church on which is the brass noticed by "W. S B H." is that of Thomas Williams, who was chosen Speaker of the House of Commons in the reign of Queen Elizabeth, and according to Risdon, "was a man of rare gifts, and excellently learned in the laws." He represented the city of Exeter, and on becoming Speaker in June 1562, was re-elected, and continued its representative until September, 1566, when he died. Jenkins in his "History of Exeter" says he was presented by the citizens with a purse containing £20, on being chosen to fill this post, as a token of their gratitude for the services he had rendered them. His ancestor, Adam Williams, purchased the property of Stowford, in Harford parish, on its coming to the Crown upon the attainder of the Duke of Suffolk. Lysons says that his mother was a Prideaux, and that "it is probable that the learned Dr. John Prideaux, some time Bishop of Worcester, born at Stowford in 1578, was a relation of that family." The same writer says that Stowford appears to have been sold by the Speaker's grandson, John Williams, to the Saverys, in the time of Charles I. and in more recent years passed by purchase to Mr. Dunsterville, of Plymouth and from him to Mr. Rivers, of Ivybridge. This latter gentleman pulled down the old mansion and built the present house, which, however, retains a few fragments of the ancient edifice.

Brent. WILLIAM CROSSING.

THE MEWSTONE.—*Western Antiquary* Vol. I.—The Rev. S. Shaw must have been much misinformed concerning "the Mew tone, south-east of Plymouth Sound" That island has belonged to the Calmady family since the year 1555, who at that date purchased the "estate of Langdon, together with an island called the Mewstone," and it has remained with that property, in its integrity, to this day. Being therefore private property, no person could have been "transported" there, neither could any other than its owners have "bequeathed it as an inheritance" to any person whatever. There is no tradition in the neighbourhood of any such story as the Rev S. Shaw mentions, and, moreover, at the date he speaks of, viz., fourteen years prior to 1788, the island was inhabited by a fisherman in the employ of the Calmady family, called Seward, receiving wages from them, and supplying the house with fish. He lived there with his wife until too old and infirm to row his boat, when he retired to, and died at, one of the villages on the estate, and was succeeded at the Mewstone, on the same terms, by another fisherman named Wakeham, who married and lived many years on the island with his wife. Taking to smuggling, and his caves being discovered, however, he left the cottage and the island has not since been inhabited. There was a fertile garden producing sufficient to maintain these families in vegetables.

L. A. C.

THE "UNION JACK."—*Western Antiquary* I., 184.—At the above reference "Q." asks for a full and correct description of the Union Jack, "and of the *four* crosses" (the italics are mine), and I cannot do better than refer him to Boutell's "Heraldry:—Historical and Popular" (Ed 1864, p. 27), merely premising that there are only *three* crosses in the combination of the present Union Jack. In case, however, your correspondent may not have the book at hand, I will venture to give the substance of the passage.

The combination of the cross of St. George (arg. a cross gu.), with that of St. Andrew (az. a saltire arg.), produced the first Union Jack, which was declared in 1606, by King James I., to constituute the National Ensign of Great Britain, and symbolizes the union of England and Scotland.

In 1801, in consequence of the legislative union with Ireland, a second union ensign superseded its predecessor, being required to comprehend the three crosses of St. George, St. Andrew, and St. Patrick (arg. a saltire gu.).

The Union Device is displayed, as a national ensign, in flags only, except in the copper coinage of the realm, which exhibits Britannia seated, with a shield always *incorrectly* blazoned with this Union Device. This inaccuracy is in the diagonal crosses (or saltires), which are made to assume the appearance of a *single* diagonal cross, having a narrow fimbriation (that is, a narrow border) of equal width on either side of it.

Inner Temple. J. S. UDAL.

WOODEN WATER AND SEWAGE PIPES.—*Western Antiquary*, No. LVII.—The water supply to the city of Exeter was conveyed through wooden pipes up to about the year 1811, when iron pipes were substituted.

Exeter. G. T.

In answer to Mr. E. Windeatt's query as to other towns in Devonshire being supplied with wooden water pipes, I am not aware of such being used for sewerage purposes, but for conveying water into the town we have a very good instance of it in the history of Exeter. A few years ago I saw some of the old piping), it was made in precisely the same way as described by Mr. Windeatt, trunks of elms bored through the centre, and from what I recollect of those portions I saw, the bore hole was about three inches in diameter. The old engine-house is now a thing of the past, there is a little of the woodwork standing, and that is all that can be said for it; there is, however, a very nice wood-cut of it and the bridge leading to Exe-lane, in "Dr. Shapter's History of the Cholera in Exeter, p 95 edit. 1849." The supply of water was obtained from the Exe at this spot the bottom of Exe-lane, and the pipes were laid along it. The following extract from "Dr. Oliver's History of Exeter," pp. 149-50, gives the whole history of the water supply to Exeter at the several dates mentioned. He says, "According to Izaacke, attempts were made as early as 1635 to introduce river-water into the city, but all ended in disappointment. Within sixty years later the long contemplated scheme was determined upon to convey the Exe water by wooden pipes to the houses of such of the inhabitants as should agree to take in the same at a reasonable rate. On February 12th, 1695, the Mayor and Chamber contracted with Jonathan Pyke of Stourbridge, county Worcester, gentleman, Richard Lowerbridge and Ambrose Crawley of the same place ironmongers, and Daniel Dennett of Gloucester carpenter, for this purpose. These undertakers agreed at their own charge to erect and maintain a water engine in the new mill leat; and in consideration of their expenses, and of the benefit and safety to accrue to the city from their useful enterprise, they were to pay down a fine of 5s. to have a deeds, e. term on their water works of 200 years, and to make an acknowledgment of the pepper corn, if demanded, at every Michaelmas. We can well remember how inadequate was the supply—what leakage there was in the wooden pipes—the stoppages during floods and in summer droughts. Consequently the proprietor, Mr. Rous derived but little profit from public encouragement. The late Mr. James Golsworthy become the lessee of the water works, in 1808, and his ingenious and energetic mind immediately set about increasing the power of the engine and introducing that great original improvement of substituting iron pipes instead of wooden ones for the conveyance of water." This, I think, answers one of Mr. Windeatt's questions. A great deal more is given on the water supply to Exeter in Dr. Shapter's work above referred to, but as this is beyond the question I desist from quoting it.

The enterprising Mr J. Golsworthy was perhaps the first in England to suggest and use iron pipes for the conveyance of water to a town, for soon after he had laid them down and found them to answer everything anticipated of them, the New River Company of London adopted them.

Exeter. E. PARFITT.

P S.—I should think it very probable from the date these wooden pipes were laid in Exeter, 1695, and those laid at Totnes, 1697, that they were probably made and laid down by the same persons as mentioned by Dr. Oliver.—E. P.

SIEGE RELIC AT PLYMSTOCK.—I have been to the top of Boro' Hill, to see if the old cannon you enquired about in the *Western Antiquary*, some time since, is still in existence. I find it to be in the old place, on the summit of the hill, about 50 feet from the road, between Hooe and Plymstock; the breech and trunnions are buried in the ground and it stands muzzle up about two feet above ground inclining to the southwest about 45 degrees. I should say it carried a 6 or 8lb shot—a formidable weapon, no doubt, in its day—but now serves the more peaceful duty of being a rubbing post for cattle. There is no inscription visible on that part of it which is above ground. A. B. USBORNE.

Turnchapel.

"*Weekly Mercury*," *May* 13*th*, 1882.

Notes.

"MANLY PEEKE, OF TAVISTOCK."

(*Western Antiquary*, April 22, 1882.)

Several correspondents have called attention to the fact that an interesting paper on this brave fellow, contributed by Mr. J. Brooking-Rowe, appeared in the "Transactions of the Devonshire Association," vol. xi., pp. 262-275, 1879. We cordially acknowledge this, and would add to our previous reference the following from Mr. Rowe's paper, who publishes Peeke's adventures *in extenso*:—

"He (Peeke) relates his adventures in a very scarce little tract, written and printed by him on his return, and as his story is of so curious a nature, and as the pamphlet is so inaccessible to the general reader, I have

thought that a short *résumé* of the contents of his little book would be of some interest, and do something to resuscitate the memory of a well-nigh forgotten, but brave, Devonshire man."

It appears that there is but one copy of this rare tract in the British Museum, and that other copies are extremely scarce; and further, that Mr. Arber, in the reprint mentioned previously, has not preserved the original spelling in the "English Garner." We have pleasure, also, in stating that Mr. Rowe has produced a *fac simile* of this bibliographical curiosity, of which only fifty copies are printed, one of which he has kindly presented (since the appearance of our original note) to the Plymouth Free Public Library.

EDITOR.

CURIOUS WILLS AND BEQUESTS. PART II.

Some old wills partook more of the nature of a sermon than a legal document. Here is an illustration in the last testament of a Devonshire man, who was, perhaps, the ancestor of the present hangman:—"In the name of the Father, the Sonne, and the Holie Ghoste three persons in one God, and lyke powe, so be it. The 10th daye of June in the seven and thirtieth yeare of our most Christly victorious, and Imperial Prince Henry the Eighth, by the Grace of God of England and France and Ireland, King, and in the Earth the Supreme Head next under God of the Sprytualtye and temporalitie within his Grace s id Dominions, I, Henry Marwood, touched with the hands of God, and with long sickness of body for my great and many offences, worthily afflicted and punished, notwithstanding (as one unworthy) having my perfect remembrance thanked be God, do make and ordain this my last will and Testament of my soul, body, and goods, as hereafter sheweth—First, and chiefly, I, most wretched sinner, being penitent and sorry for my said offences, do humblye comit and bequeath my soul unto Almighty God as unto my Maker, to Jesus Christ, his Sonne, born of the Virgin Marye as unto my Redeemer, and unto the Holy Ghost, as to my comforter; and unto them three as unto one God, in whom I perfectly believe, and have a lively faith and constant hope that through the merits of Christ's passion, his blude beynge plentifully shed on the crosse for me and all mankynd, I shall freely, and without my desert, inherit the Kingdom of Heaven, and through him receive my Salvation according as he hath promised in his Gospel; and not through any desert of mine were they never so many or so good as they are both few and unworthy, nor by any other worldly means, but only by Jesus Christ, being the perfect way unto Salvation. Secondly, as by the Creator of all things, my body was born and made of the earth, born and brought into this vale of misery, in wickedness and sin, so I give and commit my said body to the earth again, and my sin to the deep pit of Hell from whence it came; my said body in earth to remain until the blessed coming of Christ my Redeemer, and then from thence to rise again, and to receive his merciful judgment both my body and soul. I will further that my said body be brought to the earth with as small charges as may be convenient, neither with ringing, pyping, nor singing, neither with any other manner of ceremony, but only with the still prayers of devout persons, and a sermon the day of my funeral; to be made and preached for the edifying of such as shall be there present by some Catholic and learned person, the same sermoner to have of my executrix for his stipend or wage 6s 8d." He then proceeded to dispose of his estate.

(TO BE CONTINUED.)

Exeter. HARRY HEMS.

DEVONSHIRE HARVEST HOME.

(*Western Antiquary*, Vol. I., p 116.)

I am afraid the thatcher—that "old friend of some eight and twenty harvests," if he actually informed A.R. that he had himself extemporized the lines as given at the above reference, must, in the vanity of his heart, have been imposing upon the credulity of your correspondent.

The song, in almost those identical words, was known at many a Dorset harvest home long before the time of the "thatcher." May I refer your correspondent to an account of "A Dorsetshire Harvest Home" I contributed to the pages of *Notes and Queries* nearly ten years ago (4th s. xii., 461), where he will find the words almost as he quotes them.

Inner Temple. J. S. UDAL.

[Mr. Pengelly has also drawn attention to the same matter, sending a copy of the verse, as it originally appeared in *Notes and Queries*.—ED.]

BIDEFORD.

(*Western Antiquary*, part iv, p. 170.)—Mr. H. Hems, writing of Bideford, here states,—"It may be remembered that . . . . upon August 25th, 1682, three poor old dames were burnt to death in the town as witches. That was the last execution for witchcraft in England." This statement contains three errors.

1. These unfortunate women were not *burnt to death*, but were *hung*.

2. This execution did not take place at *Bideford*, but at *Exeter*.

3. It was not the *last* execution for witchcraft in England At Northampton, in 1705, two persons so accused were executed, and five others seven years afterwards; and at Huntingdon, in 1716, a Mrs. Hicks and her daughter, aged nine, were hung. *cf.* Haydon's *Dictionary of Dates*.

Buckland Brewer. J. INGLE DREDGE.

A DRAKE MUSEUM.

Could not a Drake Museum of Antiquities, connected with Drake and the other sea dogs, be formed at Plymouth when the British Archæological Association hold their congress in August There are, I believe, several curious relics in private hands which might be exhibited.

Newlyn. W. S. LACH-SZYRMA.

[The above is a valuable suggestion, and will, we trust, be acted upon, when the time arrives We shall be pleased to make the matter public through our columns, to invite contributions to the proposed

museum, as well as to render any personal assistance that may be required. Whilst on this topic, we would call attention to the Drake exhibition, organized by Mr. Arthur Lucas, and now on view in Piccadilly, London; a more extended notice of which will appear shortly.—EDITOR.]

Queries.

334.—CHARLES DICKENS AND PLYMOUTH.—In "Sotheran's Price Current of Literature," No. cccxiv., dated April 29, 1882, p. 36, is offered a valuable series of 172 autograph letters of Charles Dickens, extending from 1833 to 1870, besides 149 autograph letters to Charles Dickens from eminent persons. In a note appended to the announcement of sale is the following paragraph of local interest:—

"One of the most amusing of his letters is a long one (occuping 2½ quarto pages) detailing his proceedings in taking a cottage from Mrs. Prannell (not Samuell as printed) for his parents near Plymouth." It would be interesting to the readers of the *Western Antiquary* and West Country folk generally if some further details of this letter could be given, especially if the locality can be traced, and what the result of "Dickens's doings" on that particular occasion may have been.

Plymhuth. B.O.Z.

335.—WENT-WAY.—A common country designation of cross-roads is a four *went*-way. What is the word *went* in this connection? Is it derived from the verb, to wend?

Plym' uth. A TOWNSMAN.

336.—SPINE, OR SPAYN.—In our old county process of "Denshiring," or "Devonshiring," as Mortimer has it, the "velling-plough" is used for removing the "spine" of a field that had previously been laid down in grass, which "spine," or "spayn," is dried, raked into heaps, called "bate burrows," and then burnt. Roast pork, with the skin on is also called "spine," or "spayn," pork. Of course, in both cases one can see that the word means skin, and it is shown in the word *velling*-plough, the grass being the *skin* of the field, and the hide, or toothsome "crackling" of the pork, the *skin* of the pig. I fail, however, to find the word with this sense in any of my dictionaries, and I shall be pleased to be favoured with its derivation and history.

Harborne. E. CAPERN.

337.—PALÆOLOGUS.—It seems that Theodore Palæologus descendant of the Palæologi, *i.e.*, the last dynasty of the Byzantine Emperors, was buried at Landulph in 1636. His son, Fernando Palæologus, the heir, as it appears, to the Greek Empire, settled in Barbadoes, and died there in 1678, being soon followed to the grave by his son, Theodorius. Thus the Cornish branch of the Imperial Byzantine family appears to have died out in the male line. But not necessarily in the female. Dorothy Palæologus married William Arundel in 1656, and in the register she is defined as being "Exstirpe Imperatorum." It is probable that Mary Arundel, who married Francis Lee, was of this Imperial race, and thus that among the people of Landulph and St. Dominic there may still be descendants of the Greek Emperors. May I ask if there are any evidences or traditions which connect the Palæologi with any persons now living? The subject is of considerable interest, and ought to be investigated when the British Archæological Association come to Plymouth.

Newlyn. W. S. LACH-SZYRMA.

338.—CORNWALL FAMILY.—Are there any representatives of the Cornwall family in the West of England, It seems this family can trace its descent in two lines?—the male and female—from the ancient kings of England, *i.e.*, from the Plantagenets on the male side they are said to descend from the famous Richard, Earl of Cornwall, King of the Romans, and on the female, from John of Gaunt. The name Cornwall arises, I suppose from the Earls of Cornwall.

Newlyn. W. S. L. S.

339.—THE COSSENTINES.—These profess, I believe, like the Palæologi to spring from the Emperors of the East. What ground have they for this supposition?

Newlyn. W. S. L. S.

Replies.

DOWSE, DOWSING.—With respect to the word *dowse*, no reference appears to have been made in its connection with the *dowsing* rod of the Cornish miner, the divining or dipping rod being always so termed by them, this forked stick, in the hands of an expert or sanguine manipulator, being said to bend down or dip whenever it passes over either water or metal. In this connection are not the words *dowse* and souse similar, as we all know that to souse is to dip into or under water?

The late Sir Davies Gilbert and William Cookworthy were firm believers in the virtues of the *dowsing* rod.

Kingsbridge. G. F.

288.—OLD PRONUNCIATION AND SPELLING.—May I be allowed to connect with this subject, as treated by H. Friend in *Western Antiquary*, No. 49, the rhyme—

Dunce, Dunce double D,
Can't say his A B C—

as preserving a remembrance of the time when capital D was "double," like "ff" for F?

W. S. B. H.

CLINK, AS USED BY SPENSER.—I don't know if I shall be thought very heretical if I venture to dispute the meaning of this word as given in the "Glosse," by Edward Kirke; but at any rate, it seems to me that the use of it by Spenser in the passage referred to is in quite a different sense than that of "Keyhole." I am obliged to "Octogenarian" for his reference, although I thought it must have been to some other passage, for it will be remembered that the identical quotation was given by Mr. J. R. Chanter in the same issue of the *Western Antiquary* as the original communication from "Octogenarian." The reading of the two lines by themselves certainly does not give one the idea that Spenser meant the "Keyhole of the Wicket," but on now examining the poem (which I regret not having done before), it seems quite clear to me that Spenser's idea was much closer to that which the word has been understood to represent in more recent times, viz., of a place of

safety or security, whether for the purpose of keeping offenders *in*, or in the case of Spenser's poem of keeping the "Foxe" *out*. The "Kid's" mother warns him against the "Foxe" and bids him

> "Ne for all his worst, nor for his best
> Open the dore at his request."

obedience is promised,

> "And Kiddie the dore sperred after her fast."

When, however, the fox comes and lies down at the "dore" groaning and lamenting, the Kid's *curiosity* is aroused; but bearing his mother's warning in mind he keeps the *security* of the "wicket" *between him* and the object of his curiosity, and not daring to open the "dore" he,

> "Creeping close behind the wicket's clink,
> Privily peeped out through a chinck."

It is only when "enamored with the newell" (the glasse) that he forgets his need of *protection*, and

> "Tho opened he the dore, and in came
> The false foxe, as he were starke lame."

and the result is disastrous to the Kid. Of course all the meanings are akin, whether key, keyhole, lock-up, or prison; the root-idea (as shown, I think, by Spenser) being that of security or safe-keeping whether from within or from without.

HIBYSKWE.

PARISH STOCKS.—I have seen no mention in your valuable journal of the stocks which, about 30 years ago, used to stand in front of the western entrance to Heavitree Church, near Exeter, under a fine old yew. They were then, if I remember rightly, in a fair state of preservation. Are they still there?

London. J. C. C.

LAMPEN FAMILY.—*Western Antiquary*, Part 4, p. 164. —A very full pedigree of the Lampen Family will be found in Colonel Vivian's "Visitations of the County of Cornwall," now being printed by private subscription. This family, originally of Lampen, in St. Neot, were also resident at Lampen, in Kea Parish, and Padreda, in Linkinhorne. The name is also to be met with in the registers of Truro, Callington, and other parishes.

EDITOR.

THE LATE MR. WM. HICKS, OF BODMIN.—In reply to Mr. Haydon's enquiry, *Western Antiquary*, No. LVIII, I beg to say that I know of no permanent sketch of his life. After his death, in 1868, the local papers gave the only sketch of his life that probably exists. I have before me one of these—a cutting from the *Western Daily Mercury*, of September 7, 1868; also a cutting from the *Western Morning News*, containing an account of his funeral; together with an article from the *Morning Post* relative to him. Having enjoyed his friendship for many years, and having accompanied him on sundry excursions, as well as visiting him at his residence at Bodmin, I can testify to the appropriateness of Mr. Haydon's title: "this prince of west country story-tellers," as I have heard a great many of his stories, but could not reproduce them; in fact, a great portion of their humour and pungency were due to the person entirely. I have in my house, a daily pleasant recollection of him in an excellent bust, presented to me by his respected widow, and also a photograph of him in his robes as Mayor of Bodmin. The following description by one of his Exeter friends, Mr. Latimer, appeared in the *Western Times* of Sept. 7, 1868:—"The merriest man and the warmest heart in the West of England were stilled on Saturday morning, when William Hicks, of Bodmin, passed out of life. Full of all humane qualities, abounding in wit, and the most genial humour; the tenderest feeling and the most refined and cultivated intellect were all combined in William Hicks. Those who have known him, will mourn his sudden departure, and never forget either his merry heart or the boundless goodness and humanity that graced his mirth."

Exeter. G. T.

SLAMMICKING.—(*Western Antiquary*, 12th April, 1882). —This word is one of my earliest acquaintances, having frequently heard it in my childhood, in south-east Cornwall. Garland (*Journ. Roy. Inst. Cornw.* Vol. I, Part 3, page 53, 1865) has *Slammikin*, careless, untidy, Palmer (Glossary to *Dialogue in the Devonshire Dialect*) has *Slummaking*. Slatternly, unwieldy, lazy." Rock (*Jim and Nell*) has "*Slammock* an untidy person." "*Slammocking*, untidy." Pulman (*Rustic Sketches*, 3d ed., 1871) has "*Slommikin*, slovenly." Jennings (*Dialect of the West of England*, 2d. ed. 1869) has *Slomaking*, untidy, slatternly, applied to females." Barnes (*Grammar and Glossary of the Dorset Dialect*) has "*Slommock*, a slatternly woman" "*Slommocken*, dirty, or slatternly." Halliwell (8th ed., 1874) has *Slamkin*, a female sloven. Perhaps *Slammacks* or *Slammerkin* is in more general age. Hence *Slammack*, to walk slovenly to do anything awkwardly." "*Slommakin*, slovenly, lose, untidy, dirty, unwieldy, *Var. dial.*" Webster has *Slamkin*, *Slammerkin*, a slut, a slatternly woman (*Obs. or Prov. Eng.*).

Torquay. W. PENGELLY.

With reference to this word I find the following in Wedgwood's "Dictionary of English Etymology":—

"SLAMMACKING. To *slammack*; to walk slovenly; to do anything awkwardly. *Slammocks*, *slammerkin*, *slamkin*; an awkward, waddling person, a sloven. The sound of dabbling in the wet, or of the flapping of loose clothes, is represented by the syllables *slab*, *or slap*, *slamp*, slam, du. *slap*, slack, loose, weak; *slabbakken*, to go slackly to work, to loiter; *slabbakke*, a loitering woman. P.L D. *verslabben*, *slamp'n*, *slampamp'n*, to neglect one's dress, to let it go into disorder; *slabbsack*, *slamp*, *slampamp*, a slovenly women —Danneil. Swiss *schlampen*, *schlampern*, to be flappy; swab, *schlappe*, *schlamp*, (Fr. *salope*), a slut; *schlampampen*, to go dawdling about; *schlampere*, *schlampamp*. Hamburgh *slammetje*, a slatternly woman. See Slattern. The meaning seems to vibrate between slackness, or laziness, of action, and the expression of neglect by the figure of loose, trailing, or flapping clothes."

In the "Slang Dictionary," Ed. 1874—"SLAMMOCK, a slattern or awkward person."—*West* and *Norfolk*.

EDITOR.

"LAYS, LIVELY, LUDICROUS, AND LACHRYMAL."—One of the authors—for, if I remember rightly it was a joint affair—was the late Arthur Hughes, only son of Mr. A. Hughes (of whom an account will be found in Fridham's

"Celebrities of Devon"), and grandson of the Rev. Sir R. Hughes, sometime vicar of Maker, near Plymouth.

Bideford. N. D.

RALEIGH (*Western Antiquary*, LX).—According to *Manningham's Diary* (1602-3), printed by the Camden Society in 1868, Sir Walter's contemporaries wrote his name sometimes *Rawley*, pp. 33-100); at others *Rhaleigh* (p. 58); at others, *Rhaley* (p. 160); and at others, *Rhaly* (p. 171). His own signature was, at least occasionally, *Raleigh*. (See *Notes and Queries*, 1st s. xi. 262; and Edwards's *Life of Sir Walter Raleigh*, 1868, II. 26). Is there any contemporary authority for *Raleigh* or *Rawleigh*?

With regard to the pronunciation, we learn from Manningham (p. 109) that a Mr. Noel, on whose name Sir Walter made a "rime," replied in the following lines:—

"The foe to the stommacke, and the word of disgrace,
Showes the gents name with the bold face (*Raw Le.*)."

Whence it appears that his contemporaries pronounced his name so as to rhyme with *Squally*.

Torquay; 7th May, 1882. WM. PENGELLY.

The contemporary spelling of the great Sir Walter's name appears to have been "Raughlie," we meet with it thus spelt in Ben Jonson's Conversations with Drummond of Hawthornden, 1619 published by the Shakspeare Society 1842.

London. M. W.

THURDLE (*Western Antiquary*, 22nd April, 1882).—I have no doubt that this is a local pronunciation of a word well-known in Cornwall and Devonshire, and which, guided by the prevalent pronunciation, I should write *Therl*. Couch (*Hist. of Polperro*) has "*Thirl*, Lean; in bad condition." Palmer (Glossary to *Dialogue in the Devonshire Dialect*) has "*Thirle*. Ill nourished; gaunt; delicate. Rock (*Jim and Nell*) has *Thurl*, Thin." Lock (*Exmoor Scolding*, &c.), has *Thirl* or *Therl*, Gaunt and lank; thin and lean (See vocabulary). Halliwell has "*Thirle*, Lean; thin; meagre." It would be interesting to know in what localities Mr Parfitt's servant has lived. I have an impression of having occasionally heard the word pronounced *Thurlie*.

Torquay. WM. PENGELLY.

Thurdle (or Thurl). Slamnicking. The former word (*th* as in *thus*) is common in North Devon, with the meaning assigned to it by Mr. Parfitt. I may say the same of the latter word also, as understood by 'K. W.

Bideford. N. D.'

"*Weekly Mercury*," *May 20th*, 1882.

Notes.

BIBLIOGRAPHICAL NOTE.

I have been favoured with the loan of a fragment of a little black-letter volume, minus the title-page, but which the head-lines shew to have been entitled, "*A Help unto Devotion*," by *Sam. Hieron*. As I fail to trace this book in the *Bibliotheca Devoniensis*, and as the biographical information in that work is very scant, I shall be glad if some one of your correspondents will give a few particulars of this worthy man, who was, I believe, minister at Modbury; but one of the most interesting features of this little volume, is, as was usual in the days in which it was written, the dedication. In this case it is dedicated TO THE RIGHT Worshipful, the Ladie MARY STRODE, of Newingham in Devon, and is dated from "Modbury, the tenth of October, 1608."

BIBLIOPHILE.

EAVER—IVER—DRUNK.

Western Antiquary, p. 191, vol. I.—The French equivalent for Rye-grass is "Ivraie"—*ab ebrietata, pour ce que le pain d'ivraie enivre*, says Littré in his famous Dictionary. It is derived, according to him, from the Latin *ebriacus* drunken. He further quotes the phrase *recueillir del'ivraie*, to be badly paid for one's pains, in which sense the word is used by Voltaire.

Mr. Parfitt is not quite correct in stating that rye-grass is the only member of the grass tribe which is poisonous to man; for diseased maize, or Indian corn (*Zea Mays*) is, in many parts of Italy, especially among the very poor, the cause of a most serious complaint known as *pellagra*, from which those affected came to be called *pellagrini*. The prominent symptom is a peculiar cutaneous affection, which is followed later on by serious lesions of the nervous system, the various lunatic asylums even counting many of the *pellagrini* among their inmates. An Italian physician, who lately experimented with diseased maize, found that even in dogs and rabbits similar symptoms were produced. He further succeeded in isolating the active principle of the grain disease in the form of an alkaloid, which he called "pellagrozein," from the name of the complaint and the generic name of the maize plant. The alkaloid by its chemical reaction showed an affinity to strychnine, and in the treatment of the disease produced by it arsenic was found to have the most effect. Ergot of rye might also be added as a well-known instance of one of the grasses becoming, under certain conditions, poisonous to man

According to Le Maout and Decaisne, a kind of fescue-grass (*Festuca quadridentata*) common in Peru, is particularly poisonous and even fatal to cattle.

London. JOHN C. GALTON.

CAPTAIN JOHN HANNING SPEKE.

In Beeton's "Modern Men and Women," I find the following: "John Hanning Speke A famous African traveller, who was an officer in the Indian Army. In 1858 he visited Eastern Africa on a journey of exploration, in company with Captain R. F. Burton, and discovered the great equatorial lake Victoria N'yanza. In 1860 he again visited Africa with Captain Grant, and succeeded in establishing the fact that the Victoria N'yanza forms one of the great reservoirs from which issue the waters of the Nile. He lost his life by an accident while shooting. *b* in Somersetshire 1827; *d* Sept. 16, 1864" For the honour of the old county I feel it my duty to correct a very serious mistake in the above. Captain Speke was *not* born in *Somersetshire* While on a visit to my native shire some few years since, I had the honour of being entertained at Portledge, North

Devon, by the lady of that fine old mansion, Mrs. J. R. Pine Coffin, sister of Captain Speke, who, in answer to my enquiries, not only told me that he was a native of Devon, but gave me a note written by her own hand certifying that he was born at Orleigh Court, North Devon. I also had the pleasure of seeing her worthy father and mother at the same time and place, and the former confirmed in my hearing the truth of what his daughter had just said and written. My old and worthy friend, the late Mr. Joseph Risdon, steward of Mr. Lee, the owner of Orleigh, had often told me before that he thought such was the case, and feeling displeased, as he did, that the Somerset folk insisted on claiming the intrepid traveller as theirs, I made it a point to ascertain the facts, and having done so, I do not know a fitter repository for them than the *Western Antiquary*. Devonshire, before rich in interest through the birth-places of her famous sons, is made still richer by the home of Speke. Would that we could also have held that of the brave Sir Evelyn Wood, grandson of good Sir Matthew, of Tiverton. Still, it is pleasant to know that if he is not ours by birth, he is of the true Devon strain, and is indissolubly ours by prowess and by blood.

Harborne. EDWARD CAPERN.

CURIOUS WILLS AND BEQUESTS.

PART III.

These are some more interesting quotations from the same lecture :—

Richard Harnage, Vicar of Ide, by his will proved in 1548, says, "I give to the mending of the highways within the precinct of the village of Ide, where the most need is, 20s ;" and in 1549, Mary Gye, of Ashburton, gave for the reparation of the highways where most needed 12d. During the period when the country was under Roman Catholic rule bequests to the priests were exceedingly numerous. The purpose of the gifts was to have masses and dirges said for the souls of the donors. These bequests were not always in money, for Sir John Hart who died in in 1546 left a flock bed, a truckle bed, a pair of blankets and sheets, a mantel, a gown, and a dozen silver spoons, upon condition that a dirge should be said for him for seven years from his death. It was not often that much information could be obtained from the inventory bond and other papers filed in cases of persons who died intestate, but there were some exceptions. John Baker, of Exeter, innholder, died on the 2nd November, 1676. It appeared that he was the proprietor of no less than 22 inns in Exeter. These inns were—The Dragon, the Bell, the Rose, the Vincome, the Star, the Fountain, the Fleece, the Queen's Head, the Nagg's Head, the Swan, the Lyon, the Miter, the Dolphin, the King's Head, the Forrest, the Half Moon, the Sun, the Luse, the Exchequer, the Castle, the Globe, and the Mermaid. These inns were not furnished according to the modern ideas of comfort, for the furniture at the Half Moon was only valued at £9 6s, and that at the Queen's Head at £7 7s 2d. The Lyon and the Exchequer appear to have been the most aristocratic places of resort, the goods in the Lyon being valued in £60 1s, and at the Exchequer in £68 13s 6d, both being furnished with Turkey work carpets, which luxury was not provided at other inns. Pewter and metal seemed to be largely in use at this period for the purposes of dishes, plates, and saucers, and so on, and Mr. Baker left behind him 12 cwt. of pewter vessels, valued at £44; 4½ cwt. of brass goods, valued at £12 16s ; and his iron stuff was valued at £3 8s. The deceased dealt largely in wine, but it was mostly drawn from the wood. The whole of the wines in bottle at his death were valued at only £8, but he had wines in cask valued together at £555 3s.

Some persons made provision for their favourite animals. Samuel Trevithian, a carpenter, of Padstowe, left 1s 6d a week for the "well meating of his old dog that had been his companion through thick and thin, and which was never observed to bark until the great eclipse of April 22nd, 1715." Perhaps the most munificent bequest ever made in favour of a single pet, was bestowed on a cockatoo by a maiden lady of Paignton, whose will was proved in 1872. She left £2,213 in Consols, the interest to be paid to the person who undertook the expense and trouble of keeping the said bird, but annually the bird was to be taken to the trustees and satisfactory proof given that it was well cared for, and that it was the identical cockatoo that the testatrix left behind her. A farmer, who left £400, and who was buried at Dartmouth, directed that £100 should be spent in placing a granite tombstone over his grave.

Exeter. HARRY HEMS.

EXETER CHARTERS.

In reply to "J.B.D." my impression *was* that the documents referred to were forgeries from a criminal point of view, but I have since heard that these charters have been seen by several learned in these matters and amongst them the gentleman whose initials are given above. The scribe it seems who wrote them either did not know the dates, or he inserted wrong ones, as it would appear now. If he transcribed them, then he must have falsified the dates. The writing certainly would lead one to assign to them a later date than the subject refers to. Mr. Stewart Moore when he arranged the Cathedra Archives, I believe, came to the conclusion that these documents to which I refer were not genuine—that is, spurious or not coeval with the dates to which they refer.

The following are the documents specially referred to: —1. A grant by King Athelstan to the monks of St. Mary, Exeter. 2. A charter of King Athelstan in relation to lands at Culmstock. 3. A charter of King Athelstan in favour of the monastery at Bodmin. I am informed that Mr. Kemble has printed some of these Exeter Charters, and among them the above, but I have not his work to refer to. The curator of the Albert Memorial Museum, Mr. W. C. M. D'Urban, showed me a bundle of letters he has had from several palæographers about these charters, discussing their authenticity. But as "J.B.D." has seen the above documents, he will remember those I have specially mentioned. E. PARFITT.

Exeter.

CURIOUS ROCKS IN DEVON AND CORNWALL.

BY WILLIAM CROSSING.

PART III.

Professor Hunt, in his entertaining volume, *Popular Romances of the West of England*, on page 183, tells the story of the *Irish Lady*, from which we learn that it was impossible to rescue her in consequence of the storm, which continued raging for some days. "At length, they saw that her sufferings were at an end; and at last the dead body was washed into the sea. Often, when the winds and waves are high, the fishermen see a lady tranquilly sitting on this rock, *with a rose in her mouth*; to show, it may be presumed her perfect indifference to the ragings of tempests." Mr. J. T. Blight, in his *Week at the Land's End*, says that "It is suggested also that the rock derives its name from its graceful form, for by the aid of a little imagination, it may appear to the spectator not unlike a lady in a long black robe advancing into the sea." At Bedruthan Steps there is a rock of somewhat similar character, which bears a fancied resemblance to Good Queen Bess.

In the vicinity of Liskeard is situated that curious object known as the *Cheesewring*. It consists of a number of granite rocks placed one upon the other in the manner of a pile of cheese—whence its name. Its height is thirty-two feet, and the rocks on the top of the pile are very much larger than those at the base. From a note in Allen's *History of the Borough of Liskeard*, we learn that an account of that district is contained in a Latin work, published at Amsterdam, in 1661, entitled *Rutgeri Harmannidæ Britannia Magna* The Cheesewring is there mentioned. "In a place not far off are seen great rocks; one of them naturally formed in the shape of a cheese, whence the people call it Wringh-cheese." Camden (Gough's Ed., 1806, Vol. I, p. 6) says, when writing of the district around Liskeard, "In this neighbourhood stands a great pile of rocks, with a stone under them shaped by Nature so like a cheese that it seems to be prest like one by the upper stones; whence it has the name *of Wring Cheese*." Bond, in his *Historical Sketches of East and West Looe*, gives a different derivation of the name. He says that having observed a rampart of loose stones on the summit of the hill on the side of which the *Cheesewring* is situated, he considers the name may possibly be derived from this ring of stones, and not from the idea of the rocks being like a cheese-press, or rather like a pile of cheese, which is the resemblance they are now supposed to possess.

In the Valley of Rocks, in the North of Devon, is a rugged pile, bearing the name of the *Devil's Cheese-press*, and there are many others there having curious appellations such as the *Chimney Rock*, the *Castle Rock*, and *Rugged Jack*.

In the *History of Chudleigh*, by Miss Jones, mention is made of a rock called the *Pope's Head*, which is situated in the *Pixies' Hole* near that town. It bears a rough resemblance to the outline of a human head, and is formed of the deposit of the decomposed rock brought down by the dropping of the water, and is soft and porous. There is a superstition that all persons visiting the cavern will be plagued by the pixies if they fail to leave an offering behind them, and this is usually done by sticking a pin in the *Pope's Head*. Risdon speaks of this cave, of which he says, "many marvellous matters are spoken."

There is a very curious formation, which may be seen at Roborough Rock, on Roborough Down. It is situated on the pile nearest the road, and has the appearance of the profile of a human face, with a well-defined Roman nose. In my boyhood it was always pointed out to me as resembling the face of the Iron Duke, and went by the name of the *Duke of Wellington's nose* It can only be seen when viewed from a certain point,—a step or two on either side quite dispels the illusion. It is to be seen from near the road, and will be found with its stony features turned toward the granite tors that rise beyond the valley of the Walkham.

Splatton, South Brent.

(TO BE CONTINUED.)

INSCRIPTIONS ON SUNDIALS.

Writing me a few days ago the worthy rector of Bideford remarked that the Bridge Trust Feoffees were as yet undecided as to the ultimate position of the old sundial. The rector would naturally like to see it placed upon the tower of his noble old Parish Church, but a building, East-the-water, has also been mentioned by influential townsmen as a suitable place for it to stand

So, although the precise position is not yet decided upon, "W.S.B.H.," in common with every reader, will feel gratified in learning that it is quite certain this quaint old indicator of fleeting time will be preserved, and not lost sight of, by the faithful burghers of Bideford's sturdy borough.

At South Molton, the old sundial has just been restored, and placed near the south chancel door of the Parish Church of St. Mary. It has long lain neglected, forgotten and uncared-for, in the garden of a townsman, where it had been ever since it was removed from the church many years ago. The churchwardens recently purchased it of this good man, and have now had it refixed It is octagonal and bears the date of its original erection. This was 1782. The names of the present churchwardens and "1882" have been added. So in this resurrection amongst the just, the South Molton parish sundial has in a most seemly fashion soberly celebrated its centenary! HARRY HEMS.

Exeter.

Queries.

340.—LIDDEN.—I venture to submit another word for the philological students of your magazine, viz., the word Lidden. What is its real meaning, and whence its derivation? Locally it is used as applied to a ceaseless chatter or tiresome harangue as, "I was heartily tired of his lidden," or "don't let's have any more of that lidden" M. Y. Y. T.

Plymouth.

341.—IT S A FASH CART.—Waiting at Horrabridge Station, I heard some labourers talking of a peculiar cart which someone in the neighbourhood had introduced, and

which, they said, was too big and heavy for the work to be done, and the hilly country to be traversed. One of them seemed to sum up their ideas on its demerits by saying, "It's a regular *fash* cart!" What is the special meaning of this expression?

A TOWNSMAN.

342.—PLYMPTON ST. MARY.—I shall be glad to be informed what is the correct inscription of the principal bell in the tower of Plympton St. Mary Church. Is it anything like this, and if so, who was the lady referred to?—

"What makes me ring so loud,
'Twas Lady Mary Catherine Stroud."

At the same time I would suggest the collection in the pages of the *Western Antiquary* of the inscriptions on bells throughout Devon and Cornwall.

KEARLEY.

343.—WESLEY AND MOORE.—There is a curious verbal resemblance between the following lines of these two very dissimilar poets, so dissimilar that it seems impossible one can have been inspired by the other:—

"Lo! on a narrow neck of land
'Twixt two unbounded seas I stand,
Secure, insensible."
—John Wesley, *Hymn for Seriousness.*

"This narrow isthmus 'twixt two boundless seas,
The past the future, two eternities!"
Thomas Moore, *Lalla Rookh.*

Is it likely that the scenery of the Land's End suggested Moore's lines, as it is said to have suggested Wesley's?

E. H. MARSHALL.

(From *Notes and Queries*, 6th, s. v., May 13, 1882.)

Replies.

NOSS MAYON.—(*Western Antiquary*).—Mr. P. T. Leonard desires to inform "M.Y." that he holds land as described, as being within the *Burrough*, the documents being dated 1740 to 1782.

EDITOR.

"OLD PRONUNCIATION AND SPELLING" (*Western Antiquary*, LXI, 13th May, 1882).—Though I have a perfect recollection, from childhood, of

"Dunce Dunce, double D,
Can't say his A B C."

I never supposed the "double D" to refer to anything more than the duplication of the word "Dunce" in the rhyme; and I venture to ask:—1. What evidence is there that "dd" was ever, in English, used for "D"? 2. What evidence is there that "ff," at the beginning of a word, is to be understood as being used for "F"

Torquay. WM. PENGELLY.

326.—RECTOR OF PLYMOUTH.—(*Western Antiquary*, LIX).—We are indebted to Mr. R. N. Worth for the information that the great Tithes connected with St. Andrew's parish were purchased, many years ago, by one of the Bastard family, consequently the present Mr. B. J. P. Bastard is the lay-rector of Plymouth, and still holds the tithes.

EDITOR.

SIR F. DRAKE'S HOUSE AND SPEAKER WILLIAMS.—(*Western Antiquary*, LIX. and LX).—It may interest your readers to know that Drake's house in Plymouth was sold in 1612, by Francis Drake, Esq. (or: Bart. 2 Aug. 1622, son of Thomas, and nephew of the great Sir Francis D.) to his relatives of the half-blood, Walter and William Elford. The premises were described as a messuage and garden in Plymouth, and the price named £40, a very common *nominal* figure and not to be assumed for certain as the real price. (Ped. fin. 10 Jas. 1. mich.) A correspondent has already answered the query about Speaker Williams, of Harford. I will now add another interesting note. Thomas Williams, of Harford, Esq., married (5 April, 1676 at Ermington) Anne, the daughter of John Drake, who was the third son of the vendor of the Plymouth house.

London. WYVERN GULES.

PLAS.—(*Western Antiquary*, vol. I).—I have to thank Mr. Parfitt for his notice of my question on the existence of the name of Plas in Devon and Cornwall. In a commendatory critique of "The Briton and the Roman on the Site of Taunton," exception is nevertheless taken to the special significance attributed to the name of *Plas-street* in Taunton, which induced me to inquire whether the name *Plas* was still present in the adjoining western counties; and it is now satisfactory to observe that Mr. Parfitt's remarks are confirmatory of the view propounded in the above-mentioned work. There is indeed documentary evidence to show that Plas-street was an old accustomed name in Taunton considerably upwards of three centuries ago, which sufficiently disposes of the suggestion that the prefix Plas is in this instance of "accidental or modern introduction." At just the same period, the name of Plas was similarly present in towns in Wales, a "Plas" (mansion), "Plas mawr" (great mansion or house), having been in existence in the towns of Caernarvon and Conway, more than three hundred years ago. Each of these towns, like Taunton, was originally British and then Roman, and it is resonable to assume, that in all these instances the *Plas* referred to occupied the site of the original British Plas or mansion. When we consider how strongly the Celtic element prevails in Somerset as evidenced by the fact that the word Coombe—the British word Cwm, is admitted to be more plentiful in this than in any other county, we shall cease to be surprised at the association in this locality of words bearing the hybrid character (British and Roman) observable in *Plas-street*, especially as parallel examples of a precisely similar kind may easily be adduced, and are still prevalent in Wales, and indeed are not infrequent also in England.

Taunton. JAMES H. PRING.

"*Weekly Mercury*," *May 27th*, 1882.

Notes.

THE LAST THATCHED HOUSE IN EXETER.

During the month of April—in this year of grace, 1882—the last thatched roof in the city and county of Exeter, disappeared. It covered a house, now being reconstructed, immediately in the rear of St. Sidwell's Church. The building faces a thoroughfare, known as Church-lane.

Exeter. HARRY HEMS

THE BLACK DOG THAT HUNT THE MOOR.

A few years ago two ladies from the North of England made a tour of pleasure into the county of Devon. In their journeyings they rode on the outside of the coach from Okehampton to Tavistock, in order that they might see some portion of the far-famed Dartmoor. Twilight came on whilst they were crossing the moor. Suddenly their attention was aroused by the agitation and excitement of the coachman who in terror, exclaimed, "There, there, do you see that?" On being questioned as to what he meant, he pointed with his whip to some creature that was running along by the side of his horses, saying, "There's the black dog that hunts the moor." Terrified at the sight, he lashed his horses into a gallop, in order to escape from the weird "black dog that hunts the moor," which suddenly vanished.

I congratulated my lady friends on their good fortune in having been thus made acquainted with such an interesting item of Devonshire Folk-lore.

Exeter. J. F. W.

CURIOUS ROCKS IN DEVON AND CORNWALL.

(By William Crossing.)

Part IV.

Immediately above Lydia Bridge, which spans the Avon at South Brent, a rock may be observed in the stream, which is sometimes pointed out as bearing a resemblance to a horse's head. The similarity of form, however, is not very striking, especially when viewed from the bridge. A tradition attaching to the spot affirms that a drunken rider once spurred his horse over the parapet of the bridge, and that the head of the animal became petrified and remained fixed to the spot where it is now supposed to be seen.

Dartmoor, that region of tors, furnishes many examples of remarkable natural formations. Many of these tors bear the names of animals, such as Fox Tor, Vixen Tor, Hound Tor, Lynx Tor, Hare Tor, and a number of others, and are sometimes thought to have derived their names from a fancied resemblance in their outlines to those animals. There is no doubt, however, that these names are simply corruptions of older ones, which, in sound, were like the names of familiar animals, and their meanings having been lost the latter have been substituted for them. Viewed from a distance these huge piles frequently present the appearance of a ruined castle, with battlements and turrets overturned, and crumbling walls, showing the nakedness of enormous halls, grand and beautiful in their desolation. The range of tors at Tavy Cleave are strikingly like an ancient fortress, and Hey Tor at a distance, has very much the appearance of a castle keep. Corndown Tor, from the road near Holne Moor-gate, looking across the valley of the Dart, has exactly the look of a small building with a tower, and another tor in the north quarter of the forest is so much like the same object, that a stranger viewing it from certain points would never suspect that it was anything but an artificial erection. This tor is situated on the summit of a hill of no great height, to the southward of Yes Tor, and may be best seen from the slope of that eminence. I have observed it when I have been close to Cranmere Pool, from where it is seen at a much greater distance than from Yes Tor, and on the opposite side, but though it still presents the form of a building, the resemblance is not nearly so great as when it is viewed from the Tor.

In the parish of Manaton, on Heighen Down, on the outskirts of the Moor, stands *Bowerman's Nose*, a lofty pile of rock, similar in character to the *Cheesewring*. It is formed of several granite blocks laid one upon the other, and rises to a height of nearly forty feet. The rude outline of a human figure may be traced in it. A few years since, when every rock and tor on the moor was supposed to be connected in some way or other with Druidical worship, *Bowerman's Nose* was, of course, set down as a rock idol, and Carrington, in his poem of *Dartmoor*, thus describes it:—

"On the very edge
Of the vast moorland, startling every eye
A shape enormous rises! High it towers
Above the hill's bold brow, and seen from far,
Assumes the human form; a granite god,—
To whom, in days long flown, the suppliant knee
In trembling homage bow'd. The hamlets near,
Have legends rude connected with the spot,
(Wild swept by every wind), on which he stands
The Giant of the moor."

Mr. Burt, in his notes to this poem, says that there was a person in the Conqueror's time living at Huntor, or Houndtor, in Manaton, named Bowerman, but whether he was the possessor of such a prominent nasal organ that it was considered to resemble the projection on the pile of rocks on Heighen Down history does not tell us.

Splatton, South Brent.

(TO BE CONTINUED)

PARLIAMENTARY REPRESENTATIVES OF DEVONSHIRE.

Information is solicited from the readers of the *Western Antiquary*, respecting the following Dartmouth M.P.'s:—

Parl.
1553 Nicholas Adams.
,, Nicholas Roope or Rowpe.
1554 Edmund Sture, Esq.
,, Nicholas Enis.
1558 George Huckmore.
,, Thomas Gourney, gent. Sat 1558 till 1572-83, died during last Parlt.
1563 John Lovell, Esq.
1571 John Vaughan, Esq.
,, Roger Papworth, gent.
1589 Richard Drewe, gent., ? of Drewscliffe, and of High Hayes, Co. Devon (Colby's *Visit Devon*).
1593 Thomas Holland, ? son of Nicholas H., and uncle of Wm. Holland of Weare (*Vide* Colby's *Visit. Devon*).
1601 John Treherne, gent.
1604 Thomas Gourney, gent., ? son of M P., 1558.
1620-1 William Nyell, merchant.

1620-1 Roger Matthew, merchant. Sat, 1620-1643.
1640 Andrew Voysey, merchant.
1656 Edward Hopkins, (Died Mar. 1657.)
1659 Robert Thompson, Esq. (till unseated on Petition).
1660 John Hale, Esq., ? if should read "Hele." Sat for Devon 1654.
1661 Thomas Southcote, Esq. Died 1664
1670 William Gou'd, Esq. of Crediton. Died 1672.
1679 Edward Yarde, Esq. of Chuiston. ? Date of decease.
1685 Roger Pomeroy, Esq. of Sandridge.
,, Arthur Facwell Esq.
1689 William Hayne, merchant. Sat, 1689-98.
1698 Frederick Herne, Esq. of London. Sat 1698-1713.

He was either the son or nephew of Sir Joseph Herne, Kt. I am not sure which. Both Fredericks were "of London." (*Vide Le Neve's Knights*).

W. DUNCOMBE PINK.

Leigh, Lancashire.

PERRANZABULOE CHURCH.

May I bring before your readers the enclosed letter, sent to me by a Cornish clergyman? Something ought to be done about it.

Newlyn, W. S. LACH-SZYRMA.

"I have lately paid a visit to the ruined church of S. Pieran, which lies in a hollow of the sand hills within two miles of the watering-place of Perranporth. It is very sad to see how fast this most ancient church in England is being literally destroyed.

"Now that Perranporth is increasing in popularity as a watering-place, the ancient church of S. Pieran, consequently, receives more visitors, many of whom, I regret to hear, are guilty of the barbarism of carrying away small pieces of the fabric as memorials of their visit, and worse still, gratify a morbid curiosity by digging human bones out of the sand so that the ground is literally *white* in places with small pieces of human remains!

"The large granite memorial stone which Mr. Haslam, a former vicar of Perranporth, placed inside the church recording its recovery from the sand heaps, has been ruthlessly thrown down, and is in imminent danger of irreparable injury.

"Can nothing be done to rescue from obliteration S Pieran and the profanation of the sacred remains surrounding it?

"To maintain a watchman would doubtless be too expensive a precaution, but the church might be protected by an iron railing, or the tops of the ruinous walls by strong masonry, clamped with iron, and a notice board attached to the walls, imploring visitors to act rather as devout pilgrims to such an ancient Christian shrine, and not like paid agents of old curiosity shops or rag-and-bone establishments."—I remain, dear sir, yours faithfully,

Cornwall. ANTI-"'ARRY."

"CEASE, RUDE BOREAS."

I remember making many years ago one of a party "on pleasure bent," up the River Tamar. After a pleasant pic-nic on its banks, we returned in our boat towards the port of embarkation. The wind which had hitherto favoured us, now began to freshen, and I, in my ignorance, began to hum "Cease, rude Boreas, b'ustering railer," when the old boatman in a tone of authority cried out "Stop that, stop that, you musn't sing that tune, if you do we shall soon have a storm." I was, of course, unwilling to raise a storm, either from the breath of old Boreas or the old boatman, and so we reached in safety our desired haven.

Exeter. J. F. W.

ST. AUSTELL FARMERS AND THE QUAKERS.

"Now varmers, now varmers, tak care of your *hy*,
Fur it's the Q akkers *gate* mittin' *to-dye*."
"Now farmers, now farmers, take care of your hay,
For it's the Quakers' great meeting to-day."

For generations an annual gathering of the Friends was held at St. Austell at about hay harvest, and it was so uniformly wet that it became proverbial, and the above rhyme was in everybody's mouth.

Birmingham. R. T.

EXECUTION AT PLYMOUTH.

I remember witnessing, in the year 1807, the last execution for murder that took place in Plymouth. It was that of a Spaniard, a prisoner of war, who, whilst sitting at supper with his fellow prisoner in Millbay Prison, had a quarrel with him over some bread and cheese, and in his passion took up his knife and stabbed him, so that the poor fellow died in a few hours. The gallows was erected near the S.W. corner of the prison wall, and I saw the execution (with some hundreds of persons) from the field where the Millbay Soap Manufactory now stands.

Newcastle-on-Tyne. OCTOGENARIAN.

MODERN FOLK-LORE—HAILSTONES.

It is now customary in the county of Cornwall on the occurrence of a heavy hail shower to say to the children, "Here come the Camborne boys," in allusion not so much to the late disturbances at Camborne, as to a serious conflict which took place between the police and the Camborne miners a few years ago. It is as well perhaps to put this fact on record, so that when in ages to come there is a learned discussion as to the meaning of the phrase it will only be necessary to turn up the index of the *Western Antiquary*, and find in volume 2 an explanation of the saying contemporary with its early use.

GEORGE C. BOASE.

15, Queen Anne's Gate, Westminster.

SAMUEL HIERON, OF MODBURY.

Mr. Hieron was born in 1572 and died about 1617. He settled at Modbury in the latter part of Queen Elizabeth's reign In the Edition of his works published in 1624, of which I have a copy, is an account of him by one Robert Hill.

Hieron's father was a schoolmaster, who was persuaded by John Fox, the martyrologist, to become a minister.

He first educated his son and then sent him to the King's School, near Windsor, and afterwards to King's College, Cambridge. He was presented to the living of Modbury in the gift of Eton College, and appears to have been a strong Puritan. He dedicated his works to various persons of position to whom he was evidently well-known, most of them being persons of distinction in Devon. Among others are the following :—

Sir Henry Yelverton Kt. Attorney-General and Lady Margaret his wife.

Lady Elizabeth Champernowne of Modburie.
Dr Goad Provost of Kings College Cambridge.
Sir Anthonie Rous of Halton Cornwall Kt.
Sir Richard Champernowne of Modburie Kt.
Sir Wm Strode of Newingham.
Robert Lord Rich.
George Chudleigh of Struchly Devon Esq.
Lady Ann Champernown of Chidlay Dorset.
John Pointz Kt.
Lady Margaret Hele of Wimburie.
Sampson Hele of Gnaton Esq.
Mistris Mary Prideaux of Netherton
Nicholas Gilbert of Bowringsleigh Devon.
Henry Champernowne Esq of Modbury.
Earl of Pembroke K.G. Warden of the Stannaries &c. &c.

An account of this worthy man will also be found in Brook's "Lives of the Puritans," vol. 2, page 270, 1813, and in it is mentioned that he wrote the following works, which show his strong Puritan tendencies, viz. :—

"A short dialogue, proving the ceremonies and some other corruptions now in question are defended by no other arguments than such as the Papists have heretofore used."

"Why ministers should not be moved by Subscription and Ceremonie, 1605" ; and

"A Defence of the Ministers reasons for refusal of subscription to the Book of Common Prayer and of Conformity, against the several answers of T. Hutton, B.D., in his two books against the Ministers of Devon and Cornwall, Dr. W. Covel and Dr. T. Sparke, 1607."

Another on the same subject followed in 1608, *vide Bibliotheca Devoniensis*, p. 94.

These were printed in Holland, and sent over, packed with goods to Plymouth, to Mr. T. Sherwell, merchant.

Fuller classed Hieron among the eminent men and learned writers of King's College, Cambridge, and styles him "a powerful preacher in his printed works."

Bishop Wilkins speaks of the excellency of his sermons. His grandson, Samuel Hieron, M.A., of Merton College, Oxford, was, in 1662, ejected from the living of Feniton, Devon, and suffered great persecution for his Nonconformity, being for a time imprisoned at Exeter.

There are also references to S. Hieron, of Modbury, in *Bibliotheca Devoniensis*, pp. 168 and 196, being the portions of his works comprised in the volume I have referred to.

Totnes. EDWARD WINDEATT.

Queries.

344.—DEVONSHIRE SUPERSTITION.—In Hone's Table Book it is stated that one of the prevailing superstitions in Devon is that any person neglecting to kill the first butterfly he may see for the season will have ill-luck throughout the year, and he gives an amusing anecdote quoted from the *Dorset Chronicle* of May, 1825. Can any of your readers inform me if this superstition still exists ?

Budleigh Salterton. H. G. B.

345.—DANIEL BOONE, THE BACKWOODSMAN.—This celebrated hero of American frontier story was born in Virginia, in the year 1735, of Devonshire parents, who are said to have emigrated from the neighbourhood of Exeter. Is anything known with certainty of their place of residence? Mount Boone, at Dartmouth, originally belonged to a family of the name, long since, I believe, extinct. The use of the *e* seems to be discontinued by present holders of the name in Devonshire.

Bideford. N. D.

346.—LOE POOL AND LEATHER PURSES.—In Mrs. Pengell Whitcombe's,, Bygone Days in Devonshire and Cornwall," p. 165, is mentioned a curious custom, of which I should like to know the origin and at the same time if it is continued. It is on the overflowing of Loe Pool, when the Pool is "at its highest level in wet seasons, the waters have been known to spread over nearly seven miles in circumference, and, obstructing the working of the mills at Helston and Carminow, render it necessary to have a passage cut through the bar to give issue to the river. For this purpose, permission must be obtained from the lord of the manor of Penrose; and by an ancient practice the Mayor of Helston presents him as dues two leathern purses, containing three half-pence each, which are stored up with becoming reverence. Leave being granted, a small aperture is made in the bar, and the torrent flows forth into the ocean."

Exeter. E. PARFITT.

Replies.

341.—"FASH CART."—(*Western Antiquary*, LXII.—According to Halliwell, this word has the following meanings :—Trouble, care, anxiety, fatigue ; also a verb (North.) ; also rough, applied to metal, a fringe, a row of anything worn like a fringe. In Lancashire it is applied to tops of turnips, &c. I do not see the bearing exactly of this word as given above to the cart, as described by "Townsman."

Exeter. E. PARFITT.

GAMBADOES.—(*Western Antiquary*, Vol. I). A kind of leather boot attached to a hackney saddle, open on the outside from top to bottom, having a sole of leather like a boot. I remember that about sixty-five years ago an old gentleman rode in them at Kilkhampton, I think it was a Squire Ashton. They seem to have given place to stirrups about the time that pannels and pillions were superseded by the side-saddle, which was considered rather too great an assumption of gentility for

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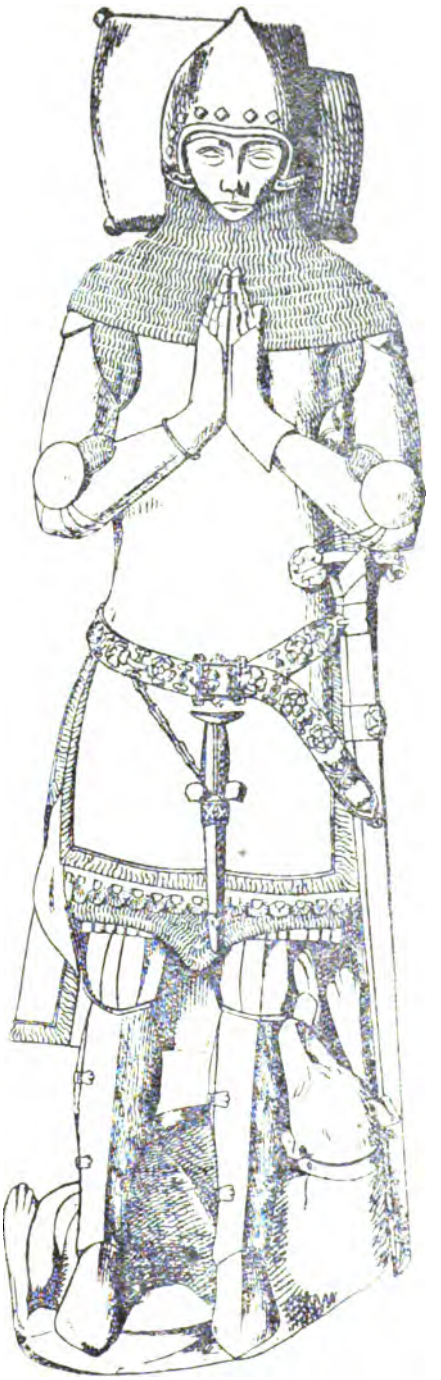

MONUMENTAL EFFIGY TO LORD PETER GRANDISSON IN THE LADY CHAPEL, HEREFORD CATHEDRAL.

(See Note on page 33.)

middle-class people. I have heard that my grandfather, who was a Yeoman, living on his own estate, returned from market one day, expressing his condolence with Farmer Hodge, his neighbour, that his landlord would certainly raise his rent, for his daughters were riding to market in side-saddles, wearing long riding habits instead of the old-fashioned safeguard.

Devonport. MARY THORNE.

THURDLE.—Having seen in the *Western Antiquary* of May 13th (in the Replies), the subject of "Thurdle," I think I can throw a little light on it. The word "Thurdle" or "Thairdle" is applied by the farmers and servants in this district to their cattle, horses, &c., when they are drawn in with want of water, or have not had enough moisture with their food. As: if a farmer's horse has worked over hard in the day, the labourer (tired also) gives him its feed (perhaps consisting of oats and chaff), and forgets to let the animal drink. The consequence is, in the morning, when he goes to take it to work, the horse's loins are shrunk or drawn up to less than their usual size; and he is also—to use another country term—very "yawn thighe l," and this is a meaning or application of the word "Thurdle," or in the farm labourer's dialect, 'Thairdle"

Denbury, near Newton Abbot. C. J.

This word, usually pronounced *thurle*, is a very common word in North Devon, as is *skat* in West Cornwall. An old song, bidding defiance to threatening invaders, says—

"With picks and gads, we Cornish lads
Wi.l skat them all to pieces."

A slap with the open hand is called a skat, as "I'll give thee a skat in the face." A slight shower of rain is sometimes called "only a little skat."

Devonport. MARY THORNE.

INSCRIPTION ON PRINCIPAL BELL AT PLYMPTON ST. MARY.—(*Western Antiquary* LXII).—The Rev. H. T. Ellacombe in his History of the Church Bells in the towers of all the Parish Churches of Devonshire, gives the following as the reading on the above bell.

"Mr * Marie * Strode * The * Fovnder * of * thi * Bell * Anno : Domin * 1614 * G : P."

(A very splendid bell by George Purdue.)

The distich given by Kearley is a free rendering of the above, but not the exact words as copied by Mr. Ellacombe. Mr. E. has done for Devon what Kearley suggests and has published the result of his labours in the 7th volume of Exeter Architectural Society with many illustrations. Perhaps the suggestion of Kearley may stimulate some one to take up the subject for Cornwall?

Exeter. E. PARFITT.

NOTES ON THE ILLUSTRATIONS IN THIS PART.

LORD PETER GRANDISSON.

This illustration represents the monumental effigy of Lord Peter Grandisson, in the Lady Chapel of Hereford Cathedral.

Through the death of this nobleman in 1358, his brother John, Lord Bishop of Exeter, succeeded to the temporal peerage, and thus became one of the wealthiest Bishops that Exeter had hitherto possessed. He was a munificent donor to his Cathedral in extending and beautifying it, and provided for himself a burying place in the Chapel of St. Radegundes at the west end of the Cathedral. The Bishop died at Chudleigh, 15th July, 1369, in the 77th year of his age.

We are indebted to the kindness of the Rev. Herbert E. Reynolds, Librarian of Exeter Cathedral, for the loan of the block.

ELIZABETHAN CHIMNEY-PIECE IN THE OFFICE OF Mr. J. O. HARRIS, GANDY STREET, EXETER.

"Perhaps one of the oldest rooms in Exeter is that used by Mr. J. O. Harris, in Gandy-street. The Royal Arms over the chimney-piece are those of Elizabeth, on the left side are the Arms of Roger Mallock, Mayor of Exeter, 1636, and on the other the Arms of the Merchant Adventurers, of which guild he was presumably governor during his Mayoralty."—From "An Elizabethan Guild of the City of Exeter," by William Cotton, to whose kindness we are indebted for the use of the wood block.

BONYTHON NOTES, ETC.

The following appears in *Notes and Queries*, May 27th, 1882:—Reference has been made in *Notes and Queries* to the fact that two of the principal characters in Mr. John G. Whittier's poem of "Mogg Megone" are John Bonython and his daughter Ruth. This John Bonython, as already stated, was the son of Capt. Richard Bonython, one of the first resident proprietors of Maine, U.S.A. Perhaps you would not object to publish a letter on the subject, which I have received from Mr. Whittier, who—now that Longfellow is no more—is unquestionably in popular estimation the greatest of living American poets? As a poem, there is certainly much in "Mogg Megone" to admire, and as a description of New England scenery, no doubt it is perfect, but historically it has little or no foundation, except that the names introduced are those of real personages. It is true that John Bonython was made an outlaw, but he was not at all an outlaw of the kind described by Mr. Whittier. In explanation, I may make the following extract from Varney's *History of Maine*:—"All went smoothly with the Bay Colony's project in the western Part of the province of Maine; but when it came to the collection of taxes there was trouble in Lygonia. The foremost to resist the collecting officers was John Bonython of Saco. He furthermore wrote a defiant letter to the General Court, denying the right of Massachusetts under the Lygonia Patent. He seems in this action only to have stood up for the rights of the proprietor of the patent; yet he was declared an outlaw by the Massachusetts magistrates, and a price set upon his body."

In a sketch entitled *Old Orchard, Maine*, it is stated that John Bonython eventually "apologized to those in authority, was pardoned by the General Court, and again became a citizen. He lived and died at Old Orchard, and was buried on the east bank of the Saco, near the Lower Ferry." Till lately, John Bonython's will was in the possession of Dr. C. E. Banks, of the U.S. Marine Hospital service—a descendant of Capt. Richard Bonython. It is now in the hands of a gentleman in Maine. In a letter to Mr. Whittier, I inquired as to the sources of his information, and suggested that, if there was no sufficient historical foundation for the poem, the fact might be distinctly stated in a note. The result was the following generous reply:—

"Amesbury, Mass., U.S., 9th mo. 15. 1881.

"John Langdon Bonython Esqre.

"Dear Friend,—Thy letter has just reached me. The poem referred to was written in my boyish days, when I knew little of colonial history or anything else, and was included in my collected writings by my publisher against my wishes. I think thou art right in regard to John Bonython. I knew nothing of him save what I found in the *Hist. of Saco*, and supposed the name and race extinct, as I never heard of the name on this side of the water. If possible I shall have the entire poem omitted—if not, I will cheerfully add the note suggested. I think thee for calling my attention to the matter, as I would not knowingly do injustice to any one living or dead.—I am very truly thy friend, "JOHN G. WHITTIER."

A correspondent has inquired as to the origin of the name Bonython. The usual explanation is *Bo*, house; *ython*, furze. No doubt the latter is correct, but is the former? I have not been able to discover another Cornish name beginning with *Bon*. This portion of the name has certainly a French look, and the tradition of the family is that its founder in England was a Norman. I see by the Parliamentary Rolls that the portion of Cornwall in which Bonython is situated, and which is furzy country, was represented in the early Parliaments by Johannes Bon. In this fact have we the explanation of the name? Was it originally Bon of the ython, which in course of time became Bonython?

JOHN LANGDON BONYTHON.

Adelaide, South Australia.

BONYTHON OF BONYTHON (vol I., pp. 76, 177).—My attention has been called to a request of "Verax" at the last reference, that I would say what authority I had for the statement in page 79, that the "Visitation of Cornwall," edited for the Harleian Society by Lieutenant-Colonel Vivian and Dr. Drake, "was confessedly prepared to put on record facts concerning the Vivians, and perhaps two or three other families." I am not responsible for the statement in question. It will be seen at the first reference that as regards the "notes on the Bonython family," I was simply the medium for conveying them to the editor of the *Western Antiquary*. This is shewn by the inverted commas at page 79. I have, however, in compliance with the request, no hesitation in stating that the remark in question must have been made under some misapprehension.

The "Visitation of Cornwall" was one of the first works placed on the list of the Harleian Society, and this was done at my request as a member of the council on the first formation of the society, I think, in 1868. I was requested to recommend a suitable editor. Three or four years elapsed before one presented himself. By accident I was brought into communication with Col. Vivian, and I proposed the work to him and he kindly and willingly undertook it. Afterwards, also at my request, Dr. Drake was associated with him as co-editor. I believe the motives of those gentlemen were as pure and disinterested as my own. Their only object and desire was to see the Visitation of their native county in print. Of the manner in which they accomplished the work it is unnecessary for me to speak. Every page bears witness to their unflagging industry, and the skill with which they have used their materials, which made the "Visitation of Cornwall" one of the most valuable works issued by the society.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

THE

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OR,

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Notes.

DARTMOOR.

The broad Atlantic bends before thy throne,
Its rocky footstool with white lips hath kissed,
Where, granite-browed, thou sitt'st in grandeur lone,
Thy temples wreathed with heaven's unsalted mist.
Feet in the brine, and face veiled by the cloud,
And vestiture by changing nature wrought,—
Titan of earth and sky—silent and proud,
Even beauty kneeling hath her homage brought :—
Time as a shadow speeds across thy plains,
Leaving no record of his printless feet;
Thy glances follow, as one who disdains
To stop a foe, 'tis aimless all to meet.—
And all our generations come and go
As snow-flakes on thy shoulders melting slow.

Colyton. W. H. H. R.

SIR FRANCIS DRAKE A PIRATE.

Quite at the end of 1881 appeared at Santiago of Chili a work of the eminent Chilian author Senor B. Vicuna Mackenna, which is called "La Edad del Oro en Chile." At p. 108 mention is made of the English pirates and corsairs of the sixteenth century, "i el primero entre estos e ilustre Drake,'—and first amongst them is the illustrious Drake.—This occurs in the third chapter, and in the summary of the contents of that chapter (p. 99) Richard Hawkins, the "Richarte" of the Spaniards is also designated "the corsair."

B. H. B.

CURIOUS ROCKS IN DEVON AND CORNWALL.

By William Crossing.

Part V.—(Conclusion).

Near Merivale Bridge, and not far from the road leading from Tavistock to Princetown, is Vixen Tor, sometimes called the *Sphinx Rock*, and, when seen while approaching it from the Tavistock side, is certainly very much like the form of that old rock in the desert. Mr. Burt, above cited, says that Dr. Berger and his friend, Mr. Necker, were both struck at once with this resemblance. The Rev. E. A. Bray points out the likeness which this tor bears to other objects—that of a man riding on horse-back, with a woman seated behind him on a pillion; and from another point resembling the form of a lion sucking his paw.

There is an overhanging rock on the Eastern Beacon, between Brent and Ivybridge, which forms a canopy projecting over a naturally-formed stone seat. When seen from the lower ground, in the direction of Brent, this rock bears a similarity to the outline of a cannon.

From Yes Tor, looking across the valley of the West Ockment, a large rock will be seen, which is not unlike the figure of a huge animal reposing on the hill-side, and near the River Taw, under the range of the Belstone tors, is a large block of granite, which Rowe, in his *Perambulation of Dartmoor*, likens to the gnomon of a dial. He says, "a slight examination is sufficient to prove that Nature alone has formed its rude outline, like a mimic gnomon of colossal proportions, and planted it firmly in the ground as if to mark the progress of the silent hours of the desert."

On the summit of Great Mistor is a so-called rock-basin, which is known as *Mistor Pan*, and also as the *Devil's Frying-pan*. The first name occurs in the Perambulation of the moor made in 1609, where the boundary of the forest is said to run 'through the midst of Mistorr moore to a rocke called Mistorrpan." On Lundy Island, and in the Scilly Isles there are, I believe, many curiously-shaped rocks which bear distinctive names, but I am not aware whether any of them possess a likeness to animal or other forms, but it is not unlikely that they do.

I have here endeavoured to give, by no means an exhaustive list of the rocks in our two western counties which bear resemblance to living and other objects, but one which will include those of principal note and with a few exceptions they are all well-known to me. Our coasts and our moors will, no doubt, furnish further examples, and should they be sought for, the rambler will be well repaid for any trouble taken in their search,

by the beautiful scenery he will meet with among the hills and valleys of sunny Devon, and the rugged coasts of the sister county.

Splatton, South Brent.

A CHARITABLE DOG.

"At Saltash, by the faithful report of Master Thomas Parkins, the dog used daily to fetch meat at his master's house there and carry the same unto a blind mastiff, that lay in a brake without the town. Yea that is more —he would upon Sundays conduct him thither to dinner, and the meal ended, guide him back to his couch and covert again."

This interesting anecdote I copy from Carew's Survey, p. 267.

Exeter. E. Parfitt.

GERMANDER "JO MAUNDER."

It may be interesting to collectors of words and their corruptions, to know that the common *Veronica Officinalis*, which is *not* Germander, is called in the North of Devon about Hatherley *Jo Maunder*. I was asked a few days ago if I knew this Jo Maunder. I said I had not the pleasure of that gentleman's acquaintance, but my questioner said, "it's not a man but a plant." I said "if you will obtain a piece of the plant, perhaps I may be able to tell you what it is." In a day or two a piece arrived, when I found it to be *V. Officinalis*. This plant is held by the people in the locality whence it was sent to be a sort of panacea for all the ills that flesh is heir to, or if not quite all, a great many of them.

Exeter. E. Parfitt.

THE WISHT HOUNDS OF DARTMOOR.

Who does not remember the advent of the year 1880? —The storm was terrific, and punctual to the time indicated by the cablegram flashed to us from our cousins in New York. I was kept awake for hours by the furious blasts that the spirit of the storm had raised in the Rocky Mountains, and had stirred up and mingled with those of foaming lakes, and roaring cataracts, and crashing forests, in their way to the wild Atlantic. Amongst this din of furies, I thought I perceived a low moan, like a monotone from the lyre of Æolus, which brought to my remembrance one of the "Folk Tales of Devon," known as the "Wisht hounds of Dartmoor," who are said on these stormy nights to be chasing in full cry some unrest spirit of the Druidical sacrifices, amid the Tors, and over mountain and valley, down through Wistman's Wood, Buckland Woods, and Holne Chase to the river of Dart, across which the hounds will not follow.

River of Dart, river of Dart,
Roaring and foaming river of Dart,
Midst thy rocks and thy boulders, and rapids and spray,
The salmon and speckled trout gambol and play;
But the Wisht hound is quailed at the rush of thy flood,
Nor follows the victim of sacrificed blood,
Which the Druid has offered upon thy grim Tors,
And whose spirit unrest has escaped from his jaws,
By a leap o'er thy rapids, thou river of Dart;
Thy fame be immortal, thou river of Dart.

Exeter. J. F. W.

"THE SIEGE OF PLYMOUTH."

In *Blackwood's Edinburgh Magazine*, vol. lxxxv., No. dxxiv., June 1859, appears an article with the above title, by *Elliot Butt Nincome, Esq.*, a *nom de plume* of a somewhat humorous character. The article is partly a love-tale, partly a dream of a young military officer, who being located in the Citadel, goes to a ball at the Royal Hotel, attends a supper-party after the ball, and having imbibed rather more freely than usual, in sleeping off his drinking bout, dreams a dream, in which the town and Citadel of Plymouth are besieged by the French, he himself being the principal figure in the operations. It may be added that at the time the sketch was written there was a strong feeling of expectancy of an attempted French invasion. The writer was well acquainted with the locality, was certainly not ignorant of strategic movements in warlike affairs, and had a fair fund of sarcasm. A plan of the Citadel is appended to the article. Although the article contains little or no information, it is worthy of perusal for obvious reasons, and I think it should be placed on record in any future bibliography of Plymouth. Can any reader of the *Western Antiquary* furnish the real name of the writer?

Kearley.

TRURO CATHEDRAL—DEATH OF ITS CHIEF CRAFTSMAN.

It may be fitting to record in the columns of the *Western Antiquary* that James Bubb, the energetic representative of J. L. Pearson, R.A., the architect of Truro Cathedral, died in his house, upon the works, on May 17. He fell a victim to typhoid fever, at the age of 39, and was unmarried. It was James Bubb who pulled down the old parish church of S. Mary, put in upon its site the foundations of the choir, built the crypt, and superintended the erection of the eastern portion of the edifice. This latter reared its head some 25 or 30 feet above the line of the nave floor ere he died. Upon May 20, 1880, he assisted the Prince of Wales to lay the corner stone of the choir, and the memorial one in the nave, on which occasion the Prince paid him a high compliment and passed a kindly eulogium on his ability and works. Upon May 20, 1882, two years afterwards, almost to the very hour, his mortal remains were brought forth from the darkened chamber, and after the cathedral choristers, standing surpliced within the shadow of the north eastern buttresses of the new edifice, had sung sweet music over his corpse, the tearful one hundred and odd artificers carried in turns their beloved chief to the cemetery. Nearly a score of church dignitaries, marshalled by the Lord Bishop, and followed by an immense crowd of citizens, went mournfully as well. At the grave the funeral service was read conjointly by Canons Masons and Harvey and Chancellor Whitaker after which the Benediction was pronounced by his lordship. Then the Bishop of Truro, arrayed as he was, in full canonicals, went to the bereaved and venerable sire, and to the weeping sisters, at the open grave side of the good man who was gone, and alternately grasping each affectionately by the hand, bid them, in Jesus' name comforted.

It was at this moment that the whole graveyard wept.

Exeter. HARRY HEMS.

OLD CORNISH RHYMES.

When I was a school boy in Illogan parish, the feeling amongst boys from different parishes was very strong against each other, as illustrated by the following doggerel :—

ILLOGAN BOYS.

Redruth boys, Redruth boys, up in the tree,
Looking as "wisht"* as "wisht" could be ;
Illogan boys, Illogan boys, up in the oak,
Knocking down Redruth boys at every stroke.

And *vice versa*. The feeling between various parishes used to run very high in Cornwall.

*Every Cornishman knows what it is to feel "wisht" It means sad or forsaken, melancholy.

Birmingham. R. T.

(The above is another variation of the rhyme which appeared in *Western Antiquary*, Part I., new series, p. 6.) EDITOR.

SUN-DIALS.

Over the doorway of the south porch of Lamerton Church is a square dial plate of slate, without any inscription however, beyond the date—1695.

In a similar position at Milton Abbot, is a small sun-dial distinguished only by the date, in this instance, 1761. W. S. B. H.

Southmoltonians who go to the south chancel door, or any other part of their "Parish Church of St. Mary," in quest of the sun-dial so circumstantially located by Mr. Hems, will find themselves engaged in as much of a wild-goose chase as the famous Knights of the Round Table. The sun-dial in question belonged to the parish church of *Barnstaple* (St. Peter and St. Paul), was recovered by the churchwardens, Mr. S. Gess and Mr. H. R. Williams, and at the end of April was again fixed in its place.

Bideford N. D.

In a letter on the above subject to one of the Exeter papers, and published about twenty-five years since, by the late Mr. James Davidson, of Secktor, near Axminster, the accomplished and accurate antiquary the following inscriptions are given :—

At SOUTH TAWTON, against the south wall, on a large dial, is the following quotation from Juvenal, "*Obrepit non intellecta senectus.*" In all the succeeding instances the inscriptions are on dials placed on the gables of porches that cover the south door :—

PARKHAM—"*Umbra sumus.*"
MAKER—"*Sicut umbra.*"
FRITHELSLOCH—"*Umbra sumus.*"
SIDBURY—"*Ut hora sic vita.*"
COOKBURY—"*Redeem the time*"
WELCOMBE—"*Fugit irreparabile tempus.*"
KENTON—"*Hora pars vita.*"
LITTLE TORRINGTON—"*Fugit irreparabile tempus.*"
WINKLEIGH—

"Life's but a shadow—
Man's but dust :
This dyall sayes—
Dy all we must."

Mr. Davidson says in his letter, "it is to be regretted that so simple and elegant, though silent, a monitor and moralist should not be oftener retained in the modern restorations of our houses of prayer"—words that every reader of the *Western Antiquary* will most heartily endorse, I am sure.

Colyton. W. H. H. ROGERS.

Queries.

347.—DRAKE AND SOMERVILLE ARMS.—Is there any probability that the well-known wyvern or dragon of the Drakes and Somervilles might be connected with the red dragon of Wales, or of Cadwallader?

PENWITH.

348.—THE SOUTH HAMS.—I should be obliged if one of the readers of the *Western Antiquary* would point out the boundaries of the South Hams, or refer me to where they are set out.

Kingsbridge. R. H.

349.—GIANT'S GRAVE AT RADFORD.—Is there any tradition attaching to the two upright stones in the lower part of Radford grounds, on the left-hand side of the main drive, not far from the house, which local usage has designated the "Giant's Grave"?

Plymouth. M. Y. Y. T.

350.—JUMP.—Until recently this was the local name of a village on the road from Plymouth to Tavistock, near Roborough Down, now called Roborough. Can any reader explain the origin of the name, and state why it was altered?

GILDHELM.

351.—TREVILLE-STREET, PLYMOUTH.—I shall be glad of information concerning the meaning and origin of "Treville," as applied to the street in Plymouth so named.

Plymouth. F.

Treville-street was, until well on the present century, called Butcher's Lane. It was then a very narrow thoroughfare. Most probably the change was made out of compliment to one of the owners of the property.

EDITOR.

352.—DRAKE AND THE GAME OF BOWLS ON PLYMOUTH HOE.—The following communication appeared a few days since in the *Western Morning News* :—

"THE ARMADA" BOWLING GREEN.

Sir,—It is assumed by many that the game of bowls in which Drake was engaged when the Armada was first seen was being played on the Hoe. Mr. Seymour Lucas has adopted this view in his picture. The late Mr. Jacobson, who was well informed on matters connected with old Plymouth, told me that the old Bowling-green where the game was being played was on the site of the Royal Hotel Tap. This would account for a messenger bringing the news that the Armada was in sight, and led to the remark of Drake that there was time enough to finish the game and then beat the Spaniards. If the

Bowling-green had been on the Hoe, no messenger would have been needed, and the words attributed to Drake could have hardly been used.—Yours truly,

W. LAVERS.

Upton Leigh, Torquay, May 20th, 1882.

This is an interesting point, but, although the late Mr. Jacobson was unquestionably a good authority on any matter with which he had come into personal contact, or had gained direct knowledge, yet the mere statement that he said a certain thing is not sufficient in these critical times to overturn a tradition or historical statement which evidently originated long before Mr. Jacobson's time. See *Western Antiquary*, vol I. p 158, where R.W.C refers to Oldys's "Life of Sir Walter Raleigh, a work dated 1740, in which this tradition is mentioned. Can the writer of the above, or the writer of a previous note on Plymouth Hoe (*Western Antiquary* part I, new series) give a better authority than the mere verbal statement of Mr. Jacobson? EDITOR.

Replies.

LIDDEN.—*Western Antiquary*, LXII.—A saying applied in North Devon to a story with much tiresome iteration is that "It is all one littan like a guckoo." This pronunciation indicates the probable derivation of the word from the Litany, in the responses of which one expression is often repeated, like the note of the cuckoo.

Bideford. N.D.

This word, according to Halliwell's "Archaic and Provincial Dictionary," has the following meanings attached to it:—In Somerset it means "long," and for the West Halliwell says, it means "saying long, song, and story," viz., a long, tiresome story.

E. PARFITT.

I have been acquainted with this word all my life, and have frequently heard the very words used, in illustration, by M.Y.Y.T. Indeed, "Hold your *lidden*, or "*ledden*," is equivalent to "Shut up." WEBSTER (ed. 1864) has "LEDEN [As *leden*, *læden*, *lyden*. Latin, the Latin language: speech . . .] Language; speech [*obs*]," with an illustrative quotation from *Spenser*.

HALLIWELL (ed. 1874) has "LEDENE, speech; language. (*A.S*)" "(LIDDEN (1) Long, *Somerset*. (2) Saying, song, or story—*West*.")

NARES (ed. 1876) has "LEDDEN, or LEDEN, language; from the Saxon *leden*, or *læden*, which originally meant Latin, being only a corruption of that word. Chaucer has used it, and from him Spenser, and other writers, probably took it. So Dante use *latino* for language in general." He gives illustrative quotations from *Dante*, *Spenser*, *Fairfax's Tasso*, *Drayton*, and *Chaucer*.

WILLIAMS and JONES (*Somersetshire Glossary*, 1873) have "LIDDEN. A story; a song. (Ger. *Lied*)."

JENNINGS (*Dial. West Eng.*, ed. 1869) has "LIDDEN. A story; a song."

ROCK (Jim and Nell. 1867) has "Lidden, Clock; annoying reiteration."

COUCH (*Hist. Polperro* 1871) has "LIDDEN. A monotonous song. A.S *Lied* (German] a song. *Laid* (G) sorrowful; troublesome."

Torquay. WM. PENGELLY.

BONYTHON FAMILY—*Western Antiquary*, Vol. I—With regard to the very interesting enquiry about the history of the Bonythons, may I suggest that their name may be connected (according to a frequented Celtic usage) with a place, *i e.*, Bonython or Bonithon, of Cury, which Dr. Charnoch thinks means "the furzy dwelling"?

Newlyn. W.S. LACH-SZYRMA.

SCAT.—I have heard this used in Truro to imply bankruptcy: "He is gone to scat;" also, when anything has been broken, it has been said, "Scat all to pieces." There is a story told of the Chacewater Volunteers, in the days of Napoleon. The drill sergeant, a stranger, has appeared and formed the men into line, and was exercising them in the goose-step, etc. At the end of the lesson he gave the word "Break," but the men not understanding the term, stood quite still. "Break," cried the sergeant, but to no effect; and the poor man knew not what to do. An alderly man standing by said "Here, let me try, sir." He placed himself in the position of the sergeant, and cried "Scat up," and the company at once dispersed.

Torquay. P. Q. K.

GUNDREDA, DAUGHTER OF WILLIAM I.—*Western Antiquary*, LX.—Your correspondent asks for proof of the parentage of Gundreda de Warren. It is distinctly given, and with the aid of other charters, given explicitly enough in William de Warren's foundation Charters of Lewes Priory (Dugd. *Mon.* V, 12, new ed.)

"Ego Willielmus de Warrena et Gundreda uxor mea volintes perigrinationem facere ad Sanctum Petrum in Roma . . . . donavi.

Donavi pro salute anima mea et anima Gundreda uxoris mea et pro anima domini mei Willielmi Regis qui me in Anglicam terram adduxit, et per cujus licentiam monachos venire feci . . . . et pro salute Domina mea Matildis Regina matris uxoris mea, et pro salute domini mei Willielmi Regis filii sui," etc.

More contempoary quotations will be found in Sir Geo. T. Duckett's *Parentage of Gundreda, daughter of William the Conqueror*," pub. Lond., 1877, 8vo.

London. WYVERN GULES.

SLAMMACKING. *Western Antiquary*, LXI.—The word "slommakin" (thus pronounced) I have frequently heard used by two aged gentlewomen, still living in the neighbourhood of London, as signifying a slatterely, untidy person.

London. A SUBSCRIBER.

"*Weekly Mercury*," *June* 10*th*, 1882.

Notes.

BRENT FAIR.

Prior to the Dissolution the manor of Brent belonged to the Abbey of Buckfast, and a fair was granted to that Abbey, to be held on Brent Down for three days at Michaelmas. In Risdon's time, however, there were two

fairs during the year at Brent, one on May-day, and the other on St. Michael's day, and two fairs yearly are still kept up, one called the Lamb Fair, being held in the month of April, and the other known as the Goose Fair, taking place in September. The latter of these is the largest and most important. The fair commences at twelve o'clock on the Monday before the last Tuesday in the months named, being altered to these days in 1778. Like many other old fairs, it is held "*under the glove.*" This glove is raised on a pole, being decorated with evergreens, and was formerly displayed from the old shambles, which were situated in the centre of the town, immediately adjoining the present Anchor Hotel, where also was hung the town bell; but on the removal of the ruins of this building, which was known as the Cheape House, a few years ago, the bell was placed in its present position, and the glove has since been put up here. This is on the top of a house, near the middle of the main street, and is the same building which once formed the old corn market.

It is always fixed in position by the sexton, and the fair commences directly it is displayed, and continues until it is taken down on the Wednesday night. The Monday afternoon and the Wednesday are devoted to the pleasure portion of the fair, the Tuesday being the day for business. On this day the streets in which the fair is held are from early morning till the afternoon, crowded with buyers and sellers, and the pens for the sheep are formed by placing hurdles on the foot-paths. This practice, which must certainly be far from a pleasant one for the inhabitants, is from its old associations allowed to continue, and the bare idea of banishing the cattle pens to any convenient spot on the outskirts of the town would be looked upon by them as an act almost approaching sacrilege. The pleasure part of the fair is not nearly so important as was formerly the case, but the business portion of it has increased to such an extent that it was found to be desirable, a few years since, to hold two cattle markets yearly in addition to the fairs. These take place on the last Tuesday in the months of February and August. A large number of Dartmoor ponies are always to be seen at Brent Fair. They are driven in from the moor, rough and shaggy, and in a semi-wild state. Strong and hardy, these animals are much in request.

The bell has no connection with the fair, being rung only in case of fire, and on the evening of the 4th of June, on which day two stewards are chosen by the inhabitants, whose duty it is to see that the person appointed to keep the watercourse clear during the ensuing year carries out his engagement, and that a constant stream is always flowing through the town.

This custom is not of such moment at the present time as formerly, as water is now brought into the town in pipes, from a reservoir, which is fed by a spring rising on Underhill Farm, on the southern slope of Brent Hill.

It was formerly the practice to bring all cattle which were impounded, and for which no owners could be found, to the shambles above-mentioned, where they were sold by the parish constable. The late Mr. William Stidston was the last person who filled this office, which was discontinued about ten years ago, and it had been in his hands for nearly forty years.

The custom of holding fairs "*under the glove*" is a very ancient one, and there are many towns and villages in Devonshire and elsewhere, where it still prevails. The practice is mentioned by Hone as occurring at Exeter, and the Reverend E. A. Bray, in his account of Brent Tor, near Tavistock, informs us that at the time of his writing, a stone lay by the road-side, on which the pole with the glove was erected during the fair. At Barnstaple also, the same custom is observed, and it would perhaps be interesting if the names of all the places in the two counties where the practice still holds, were put on record in the pages of the *Western Antiquary*. (See also "Denbury," *Western Antiquary*, Vol. I., p. 103, and "Kingsbridge," Id., 22nd April, 1882).

Various explanations have been offered as to the meaning of the custom, and it has been represented as signifying freedom from arrest while the fair lasted; also that the open hand, being typical of friendship, the exposure of the glove where all could see it was a sign that good-feeling should prevail. Lysons, in speaking of the fairs at Chester, where this practice is carried out, says that it is probable that the glove might allude originally to what was considered as the chief article of trade there, but this explanation would not, of course, be satisfactory in all cases, and there is little doubt that it is really an ancient form of charter, a glove having been received by the inhabitants of the town that had been granted the right to hold a fair, as a sign of consent to such taking place. This would be afterwards exposed on a pole at each succeeding fair, and serve as a proof that the same had been duly granted, and thus perpetuate the right of the place to it.

Splatton, South Brent. WILLIAM CROSSING.

CURIOUS ROCKS.

Some twenty years since, when strolling along the shore of Bigbury Bay from the Bolt Tail, I had been admiring an arched rock standing out in the sea to my left hand, when I noticed to my right a village with a church, and was induced to take out my map, by which I found that the village was called "Thurlestone." It came at once to my mind that it had got this name from the drilled or thurled stone which I had been looking at. I then thought of "Durlstone Head" in the Isle of Purbeck, but could not recollect any arched rock there; when, however, I next saw this head I observed that it consisted of a point, boldly projected into the sea, consisting of greatly contorted thin beds of soft and hard rock, interstratified so as to make it likely both that the point might have had an arched termination, and that such a termination so composed might have been formerly swept away. Farther westward on the Dorset coast is another and a very perfect and remarkable example of an arched or drilled rock, which, but more obscurely, may in like manner be reflected in its names of "The Durdles," or "The Durdle Door."

Another similar name has been ever since hanging about the same notion in my mind; that of "Dirle-

ton" the title of a distinguished Scotch law lord, and writer of a celebrated Law Text Book quoted as "Dirleton's Doubts." The village of Dirleton lies about half a mile from the sea, in Haddingtonshire, south of where the Frith of Forth joins the sea. I had hoped to be, some day, again in North Britain, and would have taken occasion to see if this name had a similar cause, but when lately writing to Miss Russell, a lady who is an accomplished antiquary in Lothian, I added the question as a postscript. I was much gratified when she obliged me with a reply that she had only recently been made acquainted with the fact that, attached to an island lying off the part of the shore nearest to Dirleton, there is a very remarkable arched rock. This would justify a canon that fossil words contained in place-names are legitimate constituents of inference. It is their constant fantastical abuse which has discredited their evidence.

The Devonshire rock, at Thurlestone is figured in a wood-cut in Sir H. De la Beche's "Geological Report on Cornwall, Devon, &c."

Bristol. THOMAS KERSLAKE.

REMINISCENCES OF PLYMOUTH DOCK.

The complaints of the deferred date of pensioners' payments, through the commencement of a new mode adopted by the Government, have brought to my mind the condition of Plymouth Dock in the last century, as described to me by my parents and others. The Government used to pay the labourers and artizans in those days quarterly, because it was not safe then to convey treasure by road, in consequence of highwaymen and robbers who infested the country. The necessary amount was sent by a man-of-war, generally a frigate.

I will now give a picture of the social condition of the inhabitants. The shopkeepers were called traders, and in fact they were petty bankers. The wages then paid were on a very small scale, those of shipwrights when working extra—known as two for one and a tide—being 17s. 6d. per week, and other callings in lesser amounts. It may be supposed that out of such earnings as these there was little means of accumulating capital, hence almost the entire population lived on credit given by the trader, who not only supplied the dealers with such commodities as he sold but advanced money to enable his customers to purchase other necessaries.

The trader was jealous of any dealer opening an account with a second trader; if he did his credit was stopped.

The effect of this was that at the end of each quarter the means furnished by the *quasi*-banker were nearly exhausted.

If a contrary wind prevailed up Channel, the ship with the money has been known to be in the Downs and adversely working down the coast, to arrive three weeks or a month overdue. Then distress began to be felt, stocks of food exhausted, and no money in circulation, anxiety increasing day by day, as the state of the wind and weather indicated an adverse or a favourable change.

At length the Bunker's Hill Battery announces the frigate in the Sound,—at the welcome intelligence all work is suspended and wives and families dress and make off to Fore-street to meet their friends with the quarter's money—the trader is ready to meet the dealer, so that in a short space of a few hours the money is dispersed. For it was a thing almost unknown in those days for any default to occur, as every one would be aware of it and no credit would be afforded to the delinquent.

There were, however, even then, persons who stepped out of thraldom, cleared the debt to the trader, and having by thrift saved enough to run the quarter, were known all over the town, in the family gossip thus: "Mrs. Smith has run her quarter, they must be getting on well."

After the traders had been settled with, any balance of cash left was disposed of in the purchase of extras, and those "on pleasure bent," either resorted to Milehouse to dinner and eat junkets, or to a popular place of amusement, an inn kept by a dairyman named Treeby, which stood near the site of the present Belmont House. The resort was named Stoke Beautiful. In this house and groundsa bull was kept by the landlord, which was baited by dogs. The animal was so well up to its work that many a dog became a victim. He had a way of presenting himself to the dog that enticed its confidence, and when a favourable opportunity offered, he would sink suddenly no his knees, crushing the dog under his weight. When he had accomplished this feat he used to complacently look out for the applause which was sure to be awarded.

Plymouth. J. SPRY.

Queries.

353.—FLOGGING ROUND THE FLEET.—Was this cruel punishment ever carried out at Plymouth, or have we any record of it? It seems to have been the naval form of "running the gauntlet." I have heard a naval officer say he saw it inflicted in 1812, *i.e.*, 200 or 300 lashes. These were harsh days. PENWITH

354.—KINGSTEIGNTON RAM-ROASTING.—Could you kindly oblige by informing me if you know the origin of the Kingsteignton ram-roasting, which is held on Whit-Tuesday, being Fair-day?

Newton. SAMUEL WILLS.

355.—POSITION OF ROOD STAIRCASE AT ST. ANDREW'S CHURCH, PLYMOUTH.—Is not this position, in the middle of the wall of south transept, or chapel, a very peculiar one?

Can your ecclesiastical antiquarian readers mention any similar cases, in the West, at all events?

HIBYSKWE.

356.—TOWN CREWKERNE, SOMERSETSHIRE.—The name of this town is supposed to be derived from Carew and Karna, the name of a branch of the Indian Kuru Family. Can any better derivation for the same be given?

Dawlish. R. R. W. E.

357.—QUEENS' BIRTHDAYS.—Could anyone throw a light on how our fathers in Plymouth kept up the king's or queen's birthday in the "olden times"? There are

some curious entries in the borough records of some places on this subject—on corporate drinking the king's health at the ratepayers' expense, &c. How long has the review on the king's or queen's birthday been a Plymouth institution?

Newlyn. W. S. LACH-SZYRMA.

358.—MILTON ABBOT CHURCH.—This church, I find, consists of chancel, nave, and two aisles, both prolonged eastwards to the same extent as the chancel, and, what seems curious to a tyro like myself, there are, besides a north doorway and a south porch, at the western end of the church, two small porches at the east end, like transepts, by which the chancel aisles are entered from the north and from the south respectively.

Is not this arrangement very uncommon?

Plymouth. ECC : ANT : INQ :

359.—VISGEY.—In a local paper occurs a report of a trial at the Lifton Petty Sessions, in which a certain Richard Jane, a labourer, was fined for assaulting one Joseph Philp, a bailiff. From the evidence, it appears that the defendant, objecting to the bailiff's attentions, said :—"If you don't let me alone I'll *scat* your brains out," and, suiting the action to the threat, aimed a blow at the intruder with a bill-hook. The bailiff then, in defence, got hold of a "visgey," and declared he would knock the defendant down if he attempted further to interfere with him in the execution of his duty. Then followed a struggle, in which Jane got hold of the "visgey" and hit the bailiff with his own weapon. The offence being proved, the Bench said they would content themselves by inflicting a slight penalty, as the bailiff seemed to have been somewhat indiscreet. He should have shown the man the warrant, and abstained from picking up the "visgey."

In my copy of Moore's "History of Devonshire," I find a list of 158 words "formerly, at least, prevalent amongst the common people of the county," but amongst these only five begin with the letter "V."

They are :—

Vad, the beam of a cider press.

Vell, to separate the turf entirely from the soil.

Vitty, apposite, suitable.

Vinny, mouldy.

Vlother, incoherent talk, nonsense.

What is a "visgey"?

Exeter. HARRY HEMS.

Replies.

FASH CART.—A correspondent, in No LXII. of Notes, &c., overhearing two Dartmoor worthies compare an ill-constructed cart to a "fash cart," inquires the meaning of the word "Fash." If your correspondent had been up in the Dartmoor "double Dutch," he would have concluded that the Dartmoor youths mean fish cart.

Peckham. JOSEPH CARTWRIGHT.

CHURCHES IN PARKS, &C.—A query on this subject was inserted in the *Western Antiquary* some time ago, but does not appear to have attracted much attention. Perhaps the following extract from my note-book may be accepted as having some connection with the subject:—"Dunterton Church presents a curious appearance from the road to Launceston. The churchyard, fringed by fine trees, is approached by a path across the field by which it is entirely surrounded and separated from the public road, &c. Access is obtained by a gate at the N.E. corner of the churchyard at the termination of the path.

W. S. B. H.

THE MOUNT EDGCUMBE LEGEND.—I believe the legend of Lady Mount Edgcumbe being buried and afterwards being revived by the sexton cutting her finger for a ring, has been told of ladies in other places. There are some curious variants of the folk tale in *Notes and Queries*, especially in Series I, vol. xii. Unless authenticated, I should regard it with suspicion.

W. S. LACH-SZYRMA.

CORNISH PREFIXES.—The prefix Pol to some Cornish names is certainly an old Cornish word indicating some quality title of honour, which I am not linguist enough to translate into modern parlance, but I remember an old saw,

> Car and Pen, Pol and Tre,
> Would make the devil run away.

These seem to designate the principal clans of the county, and if they still retain the power of their ancient boast, who would not rejoice to see them in combination against our common foe?

From the little historical information I have on the subject, I think when all the county agreed on an enterprise, they presented rather a formidable front. Are not some of the old-time Cornish ballads still in existence which commemorate some of these exploits? Such as when a certain Sir Henry Trelawney was sent to the Tower in London for some political offence, they composed a ballad, and were fortunate enough to procure some friend at Court to put it in the king's way, part of which ran,

> And shall Trelawney die.
> Trelawney shall not die.
> Before Trelawney, he shall die,
> There's forty thousand Cornish lads
> Will know the reason why.

On the king expressing an opinion that it was overrating the population of the county, he was informed that they were more numerous than was visible, for they lived mostly underground, with unpared nails and uncut hair, and were so fierce and courageous as to be almost invincible. This so alarmed the king that he gave orders for Sir Henry's immediate release.

There seems very little reason to suppose that the prefix Pol was derived from the Apostle Paul, though there is no historical record to make it improbable that he might have visited Britain, for after his conversion at Damascus, the persecution by the Jews was so great that he had to be let down in a basket over the wall to escape their violence, yet it was three years after this that he joined himself to the disciples at Jerusalem, or had intercourse with Peter, and then after remaining a fortnight he was absent again for fourteen years, ample time for visiting Britain, a colony of Rome.

Paul being a tent maker, and a large body of Roman soldiers being stationed in Britain, his business might have conduced to his support, as well as opened intercourse between him and them.

At Canterbury, tradition is that the first Christian worship and teaching in Britain were by Roman soldiers, who met in the open air. A very ancient church, I believe still standing near Canterbury, was built on the site where these meetings were said to have been held, and who can say St. Paul might not have been there and worshipped with them?

Devonport. MARY THORNE

COURT IN PLACE NAMES.—As the query respecting the occurrence of the name of Court in Place Names has not hitherto received an answer, it is hoped that the following may prove acceptable :—

It appears, then, that the name court is derived from the British word *Cwrt*, and signifies a house where tenants pay their rent. We read that "Cwrt is as Celtic a word as Castell, and to be found domiciliated in all Celtic countries as the appropriate name for what, with various meanings, we now call court, from the king's palace to an open space before a private house We have Hengwert and Cwrt Newydd, Cwrt Mawr and Cwrt Bach, and various other compositions of the word, with epithets which prove it to have been from the earliest times in common use among the Celtic nations."—("Archæologia Cambrensis," vol. 3, Third Series, p. 349.)

Again, in a paper on "Cwrt Bryn y Beirdd." it is stated—"We learn nothing from its name except that . . . . it was a house where tenants paid their rent —as the word Cart implies—and nothing more."—("Archæologia Cambrensis,' vol. 4, Third Series, p. 197.)

As regards the recent change of name from Langdon Hall to Langdon Court, I am unable to account for it except as an instance of the indulgence of mere caprice.

Taunton. JAMES H. PRING.

WESLEY AND MOORE.—*Western Antiquary*, No. LXII. —It is not very probable that Moore was much acquainted with Wesley's hymns, but highly probable that he was well acquainted with Mat Prior, who had written long before Wesley :—

"Amid Two Seas on one small Point of Land
Weary'd, uncertain, and amaz'd We stand :
On either Side our Thoughts incessant turn ;
Forward We dread : and looking back We mourn.
Losing the Present in this dubious Haste :
And lost Our selves betwixt the Future and the Past."
SOLOMON POWER, bk. iii.

Wesley was so fond of Prior that he re-printed some of his poems in the early volumes of the *Arminian Magazine*, and, no doubt, Wesley had the above passage in mind when he wrote his hymn.

R. R.

(From *Notes and Queries*, 6, S. v., May 20, 1882).

FOUR-WAY-LEET.—This variety of expression for *four-went-way* is used in the following passage from *William Du Gard*. "The Gate of the Latine Tongue Unlocked, 1656, p. 289." :—"There are four principall ones [Religious], but every one of them divided into lesser sects ; the Heathenish, Jewish, Christian, Mahometan, having every one its author, its books of Revelations, and its Rites ; of which scrupulous *four-way-leet*, to take an historical short delineation."

Plymouth. DEFNIEL.

"*Weekly Mercury*," *June* 17*th*, 1882.

Notes.

SIR FRANCIS DRAKE AND THE SPANIARDS.

Lope de Vega, the most popular of the Spanish poets, composed in 1597 an heroic poem in ten books ("La Dragontea") to revile Drake. It was not, however, published until 1602. Ticknor says, "Perhaps no other instance can be found of a grave epic devoted to the personal abuse of a single individual." (*Hist. of Span. Lit.*, ii. 131. Southey in one of his lively and attractive essays (*Quart. Rev* XVII., 25-28) has given an analysis of this Spanish poetical assault on our great naval hero,—that terrible, "Dragon," and "fearful man to the King of Spain,' as Lord Burghley accurately described him. Acosta, in his *Historia de las Indias*, 1590, speaks of him as "aquel gran cossario Drac." The graceful little Spanish ballad, beginning "Mi hermano Bartolo," &c., &c., is given by Mr. Ticknor with an English translation :

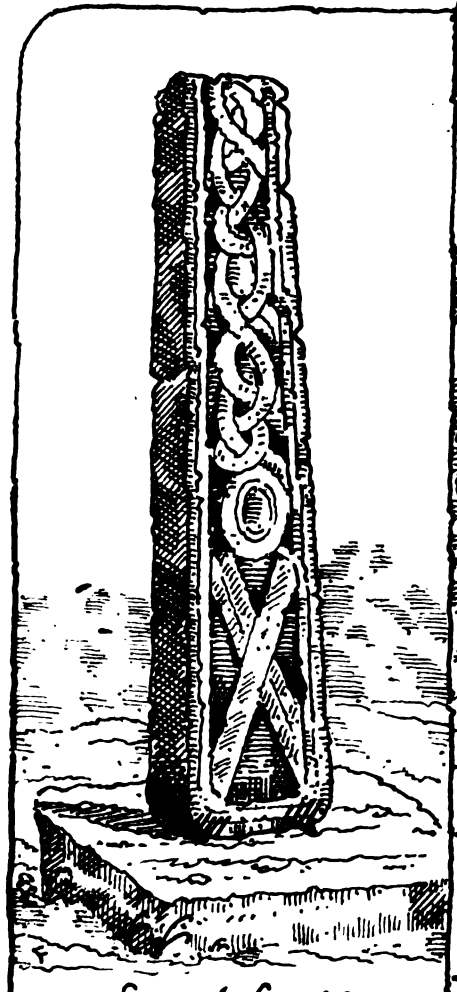
"And Bartolo, my brother,
To England forth is gone,
Where the Drake he means to kill ;
And the Lutherans every one
Excommunicate from God,
Their Queen among the first,
He will capture and bring back,
Like heretics accurst.
And he promises, moreover,
Among his spoils and gains,
A heretic young serving-boy
To give me, bound in chains ;
And for my lady grandmamma,
Whose years such waiting crave,
A little handy Lutheran,
To be her maiden slave."

The manacles (says Mr. Richard Ford. *Quart Rev.* lxxviii., 326) still preserved in the Tower of London, are collateral evidences of King Philip's kind intentions. Queen Elizabeth came in for an equal share of Spanish vituperation and vilification.

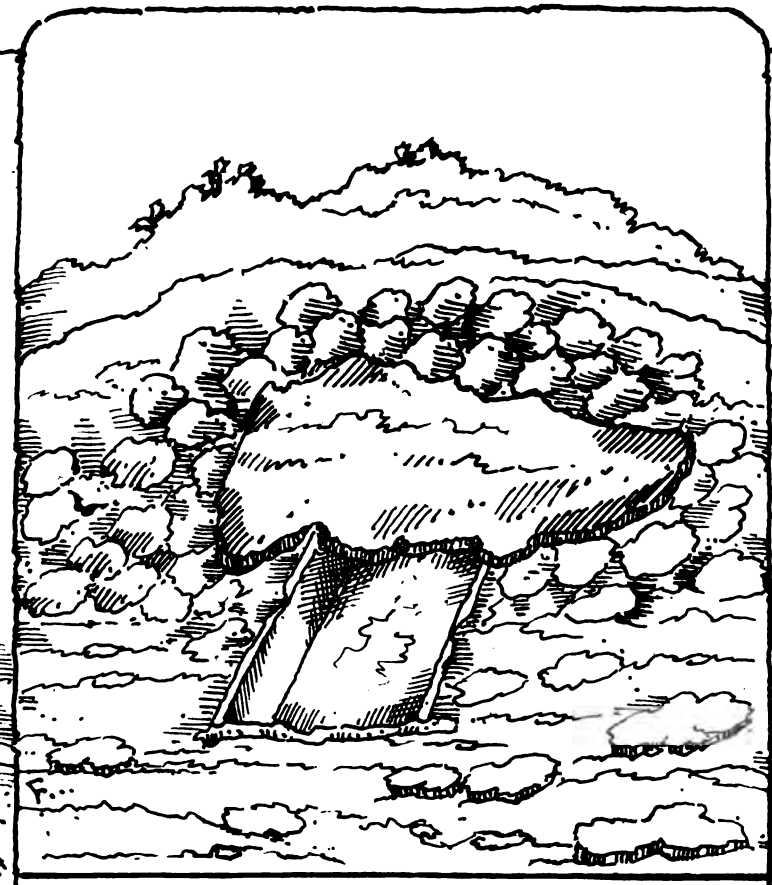
Exeter. W. B. R.

THE OBELISK ON THE PLYMOUTH HOE.

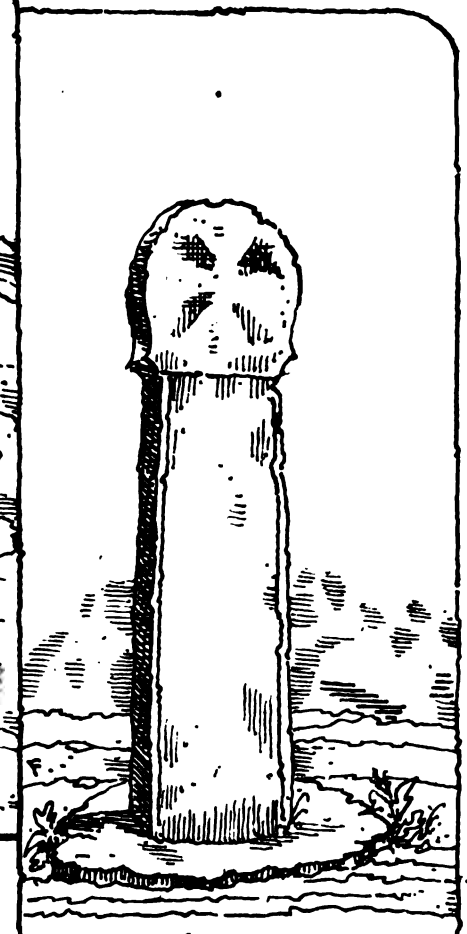
Now that the obelisk landmark on the Hoe is in any case doomed to disappear—to be replaced on the same site by the Eddystone Lighthouse—it may be of interest to recall a few facts in connection with it and its predecessors. There must be a few old Plymothians who can recollect that it did not stand alone, but was one of three landmarks of similar character erected some time in the last century in partial replacement of the "curious compass for the use of mariners" which tradition has associated with the name of Sir Francis Drake, but which certainly originally dated back years before his mayoralty. These three obelisks played a prominent part in connection with the most notable tragedy recorded in the history of the Hoe—withall its hangings, burnings, and shootings —the execution of the marines Lee, Coffee, and Bronham,



SAXON. CROSS....



BARROW..
IN.THE.PARISH.OF LESNEWTH.



IN.THE.CHURCH.YARD.
LESNEWTH..

on July 6th, 1797, for mutiny and sedition. The coffins of these unfortunate fellows were placed one at the foot of each obelisk, and there they knelt upon them and were shot. As to the first ancient "compass," which so far as can be ascertained had no predecessor, it was erected in 1569, when the trade of the port was rapidly developing. In that year there occur several entries of payment to William Edgecumb and others for work and materials for "the compasse;" and in the following year, 1570, it was plastered and finished However, this original "compass" must have been a very inadequate affair and speedily replaced. or the Corporation were short of money, and it was left unpaid for for some ten years; for in 1581-2 we read—"Pd. for a'l the charges in makinge the Compasse as by a Bill mentioninge the pticulars thereof shewed at this Accompt appeareth vij. xvijs. ijd. (£6 16s. 2d.") This was the year of Drake's Mayoralty, and hence its connection with his name. We may fairly assume that this entry refers to the erection of a new structure, and not to longwindedness of accountancy. What the "compass' was we learn from other entries—a structure of masonry showing the cardinal points surmounted by a vane, and necessarily, from the cost, equal to some £38 now, of no very elaborate character. It is probable there were seats around it, as there were around the ancient watch house and the old fire beacon, which stood not very far from the site of the Camera. The compass itself was originally on the West Hoe. It is not definitely shown in any ancient map, though the beacon, and the windmill, and the chapel of St Catherine are; but its site is clearly indicated by the statement that in 1675 it was removed from "Mr. Tillard's Hoe" and re-erected at a cost of £2 10s. Up to within a few years of this period both Hoes had belonged to the town. Charles II. helped himself to half of one; and Izaak Tillard, one of the staunchest "Church and King' men in the Corporation, followed the example of his Royal master, and in some way got hold of the other. Hence the compass had to be removed. It was then placed on or near the site of the present obelisk, and after sundry reparations continued there until well on in the last century. When it was pulled down it was, in all likelihood, immediately succeeded by the obelisk group, which may have been partially built of the same materials. Probably the rights of the Trinity Board over the existing obelisk and its site are derived in direct succession from the time when the "compass"—like so many-other semi-public and semi-private arrangements to facilitate navigation—passed under the control of that Corporation. The continuity of purpose will be fully maintained by the succession of the Eddystone.—From the *Western Morning News*, by R. N. Worth.

ANCIENT BRITISH BARROWS.

Grave Hills, Mounds, Howes or Tumuli, come under the more general name of British Barrows. They are to be found in several parts of England. In the parish of Lesnewth, Cornwall, close to the road leading from Stratton, Warbstow, &c., on to Camelford, are several, and the ground being elevated a thousand feet above the sea level, they form very conspicuous objects, and the views obtained from them are most varied and extensive. Some few years back, Barrow opening in Yorkshire and Lincolnshire arrested considerable attention. The journals devoted to art and antiquities were full of glowing and interesting descriptions of proceedings by Canon Greenwell, in Yorkshire, Dr. Thurnam, in Wiltshire, the Rev. E. Stillingfleet, in Lincolnshire, and others, in regard to the opening of Barrows. This probably created a desire to investigate some of the same structures in Cornwall, probably with the expectation of finding something akin to the remains of the Gristhorpe warrior, whose coffin of oak, his equipment for battle or the chase, some portions of flint, and some of bronze are now to be seen safely deposited in the museum at Scarborough. Such wonderful remains of the past, even if decayed and broken, furnish much for reflection, while carrying the thinker backward over a very long stride of time, The Cawthorn chariot, the breast plates and war implements of the early Briton are all subjects of much interest, as also the bronze brooch and fibula taken from the bosom of a beauty of the ancient period, and who remained so long securely buried in the wolds—with her glass beads of various patterns, much variety of colour, and also a bronze bracelet of exquisite design, assist greatly in leading the mind still further back into the wonders of the past. The barrows about Lesnewth are the famous one of TETTESBOROUGH generally called TICHBARROW, and three others, with one at a short distance in the parish of Davidstow somewhat larger than the others, and from the appearance of the centre part looks as if some attempts had been made to open it. One of the large Lesnewth barrows on the land of Lord Churston, was, at about the time the body of the Parish Church was rebuilt—opened out at the cost of John Douglas Cook—projector, first editor, and part proprietor of the famous *Saturday Review*. The workmen cut a broad trench through the centre of the mound, first coming upon a coating of grass and earth, then a quantity of loose rubble, then a layer of stiff dark clay, and finally upon a heap of stones of various sizes, and in the centre a rude, rough cist or stone chest, about four feet long by two feet six wide, a clay bottom to the same and a rough irregular slab of stone for a cover. In this rude receptacle were found bones that must have been those of a very tall man. There were no discoveries in regard to implements of flint stone, or iron, and the body must at the time of the interment have been dismembered so as to place the remains of one evidently above six feet high in a trough, cist, or stone chest of some three or four feet long, by two feet six inches wide, and nine inches deep. It was an ill-managed affair with no one present to make even a rough sketch of the position of the skeleton. The bones instead of being returned to the place where found, were put into a box and sent up to Mr. Cook at his chambers in the Albany, London.

Camelford. J. G. F.

NOTE.—Hearing of this affair two days after it had taken place, I went over and made a sketch of the cist, mound, &c., as represented in the drawing I send herewith. (See illustration to this number.)

PARISH APPRENTICES.

Among the curiosities of the past history of Devon and Cornwall, the records of the working of the old system of parish apprentices may be mentioned. A little has been already done in the *Western Antiquary*, but there are, I am sure, abundant and curious stores of material.

1. Lists of parish apprentices occur in some borough records. I have seen some such curious lists of apprentices and persons to whom they were bound in the eighteenth century at Marazion. Probably there are many such lists in Devon and Cornwall.

2. When did the parish apprentice system die out in Plymouth and Devonport? If I am rightly informed by tradition, it was in disagreeable vigour in the early part of the present century, and was only abolished, I was told, not for the protection of apprentices from severity, but because it was thought too favourable to them. I must own that in the abstract, if humanely carried out, the parish apprentice system, as a kind of adoption, would seem (and possibly in many cases was) more merciful than our modern system of keeping poor little workhouse boys and girls in the Union. The modern boarding-out system appears a modified return to it. Perhaps some of your older Plymouth readers may give some traditions of the old system. It had some abuses in certain cases, I fear, and some quaint stories may be told about them, as Dickens tells us in "Oliver Twist"

Newlyn. W. S. L. S.

SHIPS PRESSED INTO THE KING'S SERVICE.

The following ought to find a place in the *Western Antiquary*. In 1513 ships prested for the King in the West Country by Anthony Carleton and Henry Calays in the month of April, the 4th year of the reign of our Sovereign Lord King Henry VIII., viz., at Poole, Topsham, Dartmouth, Lowe, Lyeme, Coleton, Exeter, Brixham, Torr, Totnesse, Paynton, Cokwood, Dytesham, Salthashe, Fowey, Asshe, Glaunte, Chitchester; in all 39, tonnage 2,039 tons. The sums paid for the above £306 11s. 0d.—State Papers, 5th Henry VIII., p. 552.

Exeter. E. PARFITT.

RECOLLECTIONS OF OLD PLYMOUTH.

An annual visit of the worshipful the Mayor and the Corporation of Plymouth to St. Andrew's Church used to take place on the fourth of June, the anniversary of the birth of King George the Third. The procession started from the Guildhall at eleven o'clock; a band of music playing the National Anthem led the way, followed by the flag bearer carrying the Guildhall flag, and the three town sergeants with their maces, the insignia of office; then came the Mayor in his scarlet robe, cocked hat, and gold chain, the Aldermen in their scarlet robes trimmed with fur, walking two and two, the Councillors in their black silk gowns, and old Widdecombe, the town crier, in his red cloak, three-cornered cocked hat, and bell in hand, bringing up the rear. After service they all returned in similar order to the Guildhall, the band playing "Rule Britannia," finishing up with "God Save the King.

Newcastle-on-Tyne. OCTOGENARIAN.

Queries.

360.—DON MIGUEL AT PLYMOUTH.—Are there any living traditions of Don Miguel's visit to Plymouth? It was one of the connecting links between Plymouth and Portuguese history. I understand that Don John, the King, held a Court near Lisbon, on board H.M.S. Windsor Castle, at one time stationed at this port. Sir Charles Dashwood was then in command. Some of the officers were much favoured by the king, and one at least—Lieutenant John Somerville, of Devonport, was made by him, I believe, a Knight of the Tower and Sword.

Newlyn. W. S. LACH-SZYRMA.

361.—VANG.—Mr. Hems, in his note published last week, gives a list of words commencing with the letter V. The above is not included therein, and I should be glad if any reader of the *Western Antiquary* can throw light upon the derivation and use of the word. Is it a corruption of *fangled*, as it is usually applied in this way:—"That's some new *vang* of yours." "What new *vang* have you got hold of, now?"

KEARLEY.

362.—ORESTON, NEAR PLYMOUTH.—The local pronunciation of this name is *Osen* or *Ozen*. What is its origin, and why is such a difference perceptible between the spelling and pronunciation of the name? Has it any connection with the *Oaze* in Hamoaze? There is a wide field for research amongst the place names of this district.

Plymouth. M. Y. Y. T.

363. — CAVALRY AT PLYMOUTH. — What lancer and other cavalry regiments were stationed at Plymouth or Devonport in this century? I have heard many traditions of the horse soldiers who struck the fancy of juveniles of both sexes. Where were their horses stabled? I think during the Crimean War, when some of the brave troops, who shared afterwards in the Balaclava charge, passed through Devonport, there was some difficulty on this point.

Also, what cavalry were used to aid the press gang in West Cornwall during the war with Napoleon. The hunting of poor fishermen by troopers sounds very like "dragooning," yet an old man recently deceased told me he slept under a hay rick (about 1812) to avoid "the horse soldiers."

Newlyn. W. S. L. S.

Replies.

324.—MAP OF DEVONSHIRE.—The map mentioned by I. I. O. E. was undoubtedly engraved by Emmanuel Bowen, geographer to his Majesty about 1747, published as an English Atlas or new set of maps of all the counties in England and Wales, with a general description of each county, its cities, boroughs, and market towns: the number of members returned to Parliament, &c. London, folio Watt's Bibliotheca.

Exeter. E. PARFITT.

THE LEPERS' HOSPITAL, TOTNES.—The above was situated in the upper part of Totnes, very near Highfield House (occupied by Mr. Hellock), and adjacent to Maudlin-cottages and Maudlin Well, the latter famous as possessing curative properties. See Mr. E. Windeatt's "History of Totnes," and White's "Directory of Devon," article, Totnes.

Totnes. J. R.

VISGEY.—*Western Antiquary*, LXV.—Mr. Hems asks the question what is a *Visgey*? It is a pick and cutting tool a sort of hatchet used in cutting and tearing down hedges &c. The name, I believe, is almost peculiar to Cornwall?

Exeter. E. PARFITT.

TELLING THE BEES OF A DEATH.—W. S. L. S. will find this in "Trans. Devon. Ass.," vol. viii, p. 51.

BLESSING APPLE TREES.—Same vol. p. 49.

SAVING THE LAST SHEAF AND CRYING "A NECK" is common in and near Probus, and doubtless elsewhere.

Torquay. P. Q. K.

CREWKERNE. — *Western Antiquary*, LXV. — The names of places is one of those extremely difficult subjects, which have exercised some of our best scholars, and frequently without any satisfactory results, and *Crewkerne* is one of them. Many writers have tried their hands at this, but Mr. Davidson has, in a very able article lately published in the Exeter Architectural Society's Transactions on Ancient Crosses and Houses, brought to bear his extensive learning on the above subject. including many names derived from the above, and Crewkerne is one of them. The name is literally "Cross-house;" it has nothing whatever to do with the Kura family, as I have seen suggested before "R. R. W. E." put his query. Collinson "*Hist. of Somerset*," v. 2, p. 159, says:—"Crewkerne a very ancient town, known in the Saxon times by the name of Crucerne, which is compounded of the words Cruce, a cross, and erne, a cottage or place of retirement," and Mr. Davidson enters into the etymology of the word, and finds the word *erne* in its singular application thus, that "casa" usually translated cottage, was the Latin word, used for an "ærn" and an ærn meant a shed for animals or a hut for storing produce, but not in its first sense a dwelling for man. In one instance an ærn signifies the hut, perhaps the cottage labourer. Among the laws of King Ina, A.D. 700, it is said if a churl steal a chattel and take it into his dwelling ("and bereit into his ærne") &c. Earne or Ern, says Ash's Dictionary, is from the Saxon, a solitary place, now chiefly used in compound words, and thus we have in later English the forms "bakern," a bakehouse, "brewern," a brewhouse, and so on. In this way, says Mr. Davidson, we conceive it was a shelter or roofed enclosure of the "cyric," or cross, came to be called a "cruc-ærn" or cross-house, and as Collinson says, "there is no doubt that this name was applied to it in the early ages of Christianity, when churches were rare, and hermitages or cells were the usual places of religious associations."

Exeter. E. PARFITT.

"ARISH" AND "EDDISH."—The former of these words is doubtless a corruption of the latter, which is a good word, meaning "the latter pasture, or grass that comes after mowing or reaping" (*vide* Webster's Dict.), and is derived directly from the Anglo-Saxon *Edisc* ("a park, edish, or aftermath," *vide* Bosworth's A.-S. Dict.). The particle "Ed" at the beginning of the word means "again" or "backward" (*iterum, retro*). It occurs in our word "Eddy," the alternate flux and reflux of the sea.

Plymouth. I. W. N. K.

"SCAT" (also written "Scate," *vide* Bailey's Dict.) is probably connected with "Scathe" (hurt, damage, &c.), from the Anglo-Saxon verb *Sceathian*, to take away, to steal,—and hence to harm, hurt, or do *scath* or mischief. In addition to the sense in which the word "Scat" is used, namely, that of slapping or striking a person (as cited by "G. F."), it is employed to signify *breaking, e.g.*, "Brown, Jones, and Robinson have *scat*" (*i.e.* have become bankrupt); "the potatoes [being over-cooked] are *scat all abroad*." The word seems to have some affinity also to *Scatter* (to disperse, to throw about), from A.-S. *Scadian*, to separate, to divide, &c. The Latin verb *Seco*, to cut (for which word, in the query, *Sicco*, to dry, is by a misprint, I presume, substituted) can have no immediate connection with the word under consideration

Plymouth. I. W. N. K.

THURL AND SCAT.—The term "Thurl" is commonly used in the Scilly Islands in the same sense as given by your correspondents C. J. and Mary Thorne, in last week's *Western Antiquary;* so also is the term "Skat," in both senses as given by the latter correspondent last week.

Penzance. JOHN GIBSON.

"*Weekly Mercury*," *June 24th*, 1882.

Notes.

GRÆCISM IN DEVONIAN.

The time is past when words and phrases at variance with the dominant idiom of the educated classes were condemned as ungrammatical and vulgar. What is grammatical at one period of a language may be ungrammatical at another, and *vice versa;* and what are apparent anomalies of grammar in one language may find their counterpart and illustration in some other cognate tongue. "We be," for instance, was King Alfred's Anglo-Saxon, and "There is not no more to say," was correct English to Chaucer Moreover, the multiplication of negatives for the sake of confirmation was a usual Greek idiom, *e.g.*, the great master of Attic prose, Plato (Phileb. 25), says:—"*Not* one of us would in *no* matter *never* be worth *nothing* at all."

I propose to illustrate, from the same antique source, a common and somewhat uncouth-sounding West country expression. Devonians are charged with the offence of using "to" for "at," so much so that it is related of Bp. Atterbury that he would not visit Devonshire for fear he should be called Mr. To-terbury. A

Newquay fishwoman excused herself for not delivering a lobster, purchased by some visitors, by saying—"She had forgotten where the gentry were quartered *to*;" and a Devonshire girl, sent out to make a purchase, on her return said—"Smith's was shut up, so I bought it *into* Cook's."

Now this mode of expression is familiar in Greek, and would be called by a Greek grammarian the *prægnans constructio*, a concise or packed syntax, which joins a preposition of motion to a verb of rest, so that you could say "I shall *sit into* St. Andrew's to-day," and "I shall read into the Library." Thus "I bought it *into* Cook's" is condensed for "I went into Cook's and bought it there" Indeed, our common use of "here" and "where" for "hither" and "whither"- "I came up *here*"—ἀνέβην ἔνδαδε in Xenophon—"*where* are you going"—is just parallel.

Plymouth. DEFNIEL.

SOME RELICS OF THE PAST.

There are in many parts of the county of Cornwall objects of interest that have received as yet but little notice. They are generally in out-of-the-way places, but seldom visited by the artist or antiquary, and, in many instances, allowed to remain in a ruinous and neglected condition, not very creditable to an age of taste and progress. Between the once famous town of Camelford and the romantic little port of Boscastle, there was, at an early period, in the parish of Minster, a large open space of moorland, known as Waterpit Down, where a track or pack-horse road crossed it from Launceston, Stratton, &c., on to Boscastle, Tintagel, and other places on the coast. Close to the intersection of the roads there formerly stood a remarkably fine specimen of the ancient wayside cross, for which the county of Cornwall has been so justly famous. It was evidently of early Saxon date, in form somewhat irregular; the face of the standard or shaft boldly ornamented with well-cut mat-work encircling some bosses, and further ornamented beneath the lower one with the Irish interlaced cross—as introduced in the Arms of the See of Truro. There are incised lines on the edges of the face, and the tenon still remains at the lower part that was inserted in the mortice of the rough block of stone—that, if not broken up to repair the roads, may still be found near its once prominent position. The reader will be somewhat astonished to find that the shaft of this interesting specimen of Saxon art, this mute but sure and certain guide that once led the pilgrim to his holy shrine or directed the wayfarer on his road, this valuable memento of a somewhat rough but pious period, was removed some few years back to a farm near at hand named Trekeek, and is most disgracefully vandalized by forming the bed or support for a portion of the works of a threshing machine. We were informed some years back by the last and oldest of the once famous Tintagel freemen, that in his youth, before the down was enclosed, he remembered the cross in a complete state. At the time of the enclosure the farm labourers and others were in the habit of digging round and under it in the hope of finding treasure. This undermining so injured and loosened it that eventually it fell over, and the shaft was removed to the farm as mentioned, and is probably there still. The history of the head of this cross, fortunately saved from complete destruction, is another instance of the mischief that may be done by ignorance and folly. When the shaft was removed from Waterpit Down, the head was taken by another farmer, who endeavoured, by having the Greek symbol cut away, to convert it into a pig's trough. At the time Lesnewth Church was restored, the rector, fortunately, got possession of his head, which, from its size and the stone of which it is made, is evidently the original belonging to the Waterpit Down Cross.

On the attention of an antiquary of some note being called to the matter, he was at the cost of a modern shaft, on which it was placed, and is now to be found, safe from further desecration, beneath some fine old trees in Lesnewth Churchyard.

Many may think it would have been better and more to the purpose if the original shaft had been procured from the farmer at Trekeek, and that, with the original base and head, placed in the graveyard at Lesnewth. (See illustration.)

Camelford. J. G. F.

DANIEL CUDMORE.

Daniel Cudmore of Loxbeare, by his will dated 16th October, 1637, gave to the poor of Tiverton and others, £5 to be distributed on the day of his funeral, and £50 to be paid at any time within three years, if the Mayor and Corporation of that town should buy any land for the use of the poor of that place within that time. The profits of the land were to be given to sixteen poor old people on every Good Friday for ever.

The same Daniel Cudmore, as it seems, published a volume of poems with the following title, "Ψυχῳδία" or a prayer-song; being sacred poems on the history of the birth and passion of our blessed Saviour, and several other choice texts of Scripture. In two parts, by Daniel Cudmore, gent., London, printed by J. C., for William Ley in Paul's Chain, 1655." 12mo. This edition had a second and ornamented title page, but when the little volume was reissued in 1657, it was omitted. The title pages, dedication, prefatory poems, &c., fill five unpaged leaves, the poems 120 pages. The dedication to "his honoured friend, Henry Worth Esq." is signed "Daniel Cudmore from my study in Tiverton, this of ." The poems to the author are by Jo. Quarles, Ric. Harrison, of the Inner Temple, and Charles Hubburt, of Gray's Inn. At the close of the volume comes a poem "on the death of that worthy ingenious gentleman, John Ayshford, Esq., who departed this life May 19."

The following stanzas may serve as a specimen of Mr. Cudmore's poetical talents.

"As one long wind-bound in the Cape of Hope,
Until his gales
Kinde Æolus exhales,
Bans the too faithful Cable-rope,
And th' anchors, which of Hope true emblems are,
To him occasion matter of despair.
So lay thy patience at Bethesda's pool;

The soul so waits,
Till death divorcing Straits
Shall waft her hence. So in a School
A full ag'd youth, more ripe than rich, waits long
Till wafted thence to th' Academick throng."

London. W. P. COURTNEY.

CORNISH WORDS.

At the trial of John Chapman, a Cornish farmer, of Higher Kernick, near Belovely, for the murder of his wife Mary Emma, holden at the Winter Assizes at Exeter before Mr. Justice Williams, upon November 3, 1881, several curious Cornish words were used. For instance, frequent reference was made to *Croust* time (five o'clock), and Ann Trethewey gave evidence that the unfortunate woman immediately after being assaulted, cried :—"He has knocked out my brains with the *prong!* By prong, she meant what, when I was an apprentice, we used to call in Yorkshire a *potter*, and what ordinary Christian folk designate a *poker*.

Exeter. HARRY HEMS.

Queries.

364.—BRENTOR OR BRENT-TOR?—Not being a seaman, I cannot give an answer to Landsman's query about this Tor, but perhaps I may be allowed to question the orthography he adopts. I have generally seen it written "Brent-tor." Which form is the more correct?

CURIOSITY.

365.—BYNDYNG?—In the note by "J. L. V.," in No. 60, on "The Preservation of Penryn, in Cornwall," occurs, under date 1584. "In July was the great *byndyng*, betwixt Mr. Killygrewe and Mr. Erisye for the corn at Mylor." What is meant by "byndyng"?

DEVS., JUNE.

366.—LECTURES IN DEVONPORT OR PLYMOUTH.—Are there any records of the lectures on scientific and literary subjects given at the Assembly-rooms in Fore-street in the earlier part of the present century, before the Devonport Mechanics' Institute was started? I should say they would be interesting, and, if existing, ought to be preserved by being published. It is curious that Devonport folk seem returning in the last quarter to their old system of the first quarter of the century of not having a regular institute, but public hall for courses of lectures.

Newlyn. W. S. L. S.

367.—CÆSAR AT LYDFORD.—In "Bygone Days in Devon and Cornwall," p. 55, it is stated on the authority of Western, the antiquary, "that Julius Cæsar spent some time at Lydford on his second arrival in Britain." On what authority does this rest beside the one quoted above, and which Western, out of the many of this name, is alluded to. Is it Stephen Western the author of La Scava, or some account of an excavation of a Roman town on the hill of Chatele, in Champagne, discovered in 1772, &c.?

Exeter. E. PARFITT.

Replies.

312.—EDDISH.—Used in Notts., and, I believe, in neighbouring counties, for the grass which grows after mowing. When the rain comes inopportunely, we often hear the jocular and somewhat consolatory remark—"It is fine eddish weather," that is, likely to produce a good crop of eddish. Webster gives *eadish*, eagrass, earsh, etc.

Tuxford, Notts. J. N. DUFTY.

WOODEN WATER PIPES.—*Western Antiquary*, Part I., p. 9.—Some years ago a similar wooden pipe, a portion of an old pump, was found here in a deep well, and in good preservation.

Tuxford, Notts. J. N. D.

327.—HAWNS AND DENDLES.—I cannot find anything among my deeds explaining the name Hawns.

I find, however, a series of deeds in which one Thomas Hele deals with Hele, North Hele, *Daniels*, Brooks, Uppaton, and Corntown; and finally, by a deed of 13th June, 1729, conveys them to trustees for one Harry Elford.

Then, I find a deed of 19 Geo. III. (1779) reciting the will of Harry Elford, dated 18th January, 1746, by which he devises Hele, North Hele, *Dendals*, Uppaton, and Corntown, "to his servant, Ann Challacombe, until his natural son, William, commonly known by the name of Mr. Billy, should attain the age of 21 years."

Dendalls, I should say, is now a wood adjoining the farm of North Hele, or nearly so.

I suppose the name "Daniels" was taken, according to a common practice, from the owner or occupier of the spot, that in the common speech it was corrupted (as it would be) into "Dan'lls," and that Elford, or his solicitor who made his will, never having seen the word written, invented the spelling "Dendalls."

Blachford, Ivybridge. BLACHFORD.

LIDDEN.—*Western Antiquary*, LXII.—In my copy of Cole's "English Dictionary," I find "Leaden, Lidden," given as a "North-country" word, with the definition, "a noise, or din."

HIBYSKWE.

INSCRIPTIONS ON BELLS.—*Western Antiquary*, LXII.—In reference to suggestions made in these articles it may be pointed out that a very complete account of the Cornish bells and their inscriptions has been printed. The work is entitled "The Church Bells of Cornwall: their archæology and present condition. By E. H. W. Dunkin. Reprinted from 'The Reliquary,' for October, 1871 [xii. 67-80]. For private circulation only. London: Bemrose and Sons. [n.d. 1871]. 8vo., pp. 16, with plates."

15, Queen Anne's Gate, S.W. GEORGE C. BOASE.

361.—VANG.—The answer to "Kearley" as to the use of this word is, according to Halliwell, "Vang, to receive, to earn, to catch, to throw." Ray says "to answer for at the font as godfather; he vang'd to me at a vant," "To Vang, to take, to undertake for, to undertake for at the font as godfather, &c. It is from the Saxon Pengan," Bailey. This writer gives Somerset as the locality where this word is used, but it is not now confined to that county.

Exeter. E. PARFITT.

This word, in frequent use here amongst the working-class, is supposed to be the old Cornish; 'tis applied in

three ways. First—"I have not vang'd any wages for a month." Second—"I gave her a hint, but she did not vang to it." Third—"You are always after some new vang."

St. Columb. RICHARD CORNISH.

VISGEY (*Western Antiquary*, June 10, 1882).—After reading the Note by Mr. Hems, I found that *Visgey*, as the name of a tool, did not occur in any Cornish or Devonshire Glossary, known to me, of earlier date than 1880. *Halliwell* (1874) has "VISGY: a pick and hatchet in one tool for tearing down hedges. *Cornw.*"

Miss A. Courtney (West Cornwall Words. Eng. Dial. Soc., 1880) has "VISGIE. An agricultural implement, in shape between a mattock and a hammer, for beating down hedges."

Mr. Thos. Q. Couch (East Cornwall Words. Ibid. 1880) has "VISGY. A mattock."

I have, during the last few days, asked a great number of gardeners and men accustomed to agricultural work—all Devonians—not one of whom had any knowledge of the word; but on hearing Halliwell's definition, every one of them replied in nearly the following words:—"Oh, that's a *Two-bill*" (placing the accent on the first syllable). "We sometimes call it a *Grubber*." Most of them corrected Halliwell's definition, by substituting the word *Mattock* or *Maddick* for *pick*.

It may not be out of place to remark that *Bannister (Glossary of Cornish Names*, 1871) has "VISGAY (?) *pixie* or fairy field."

Torquay. WM. PENGELLY.

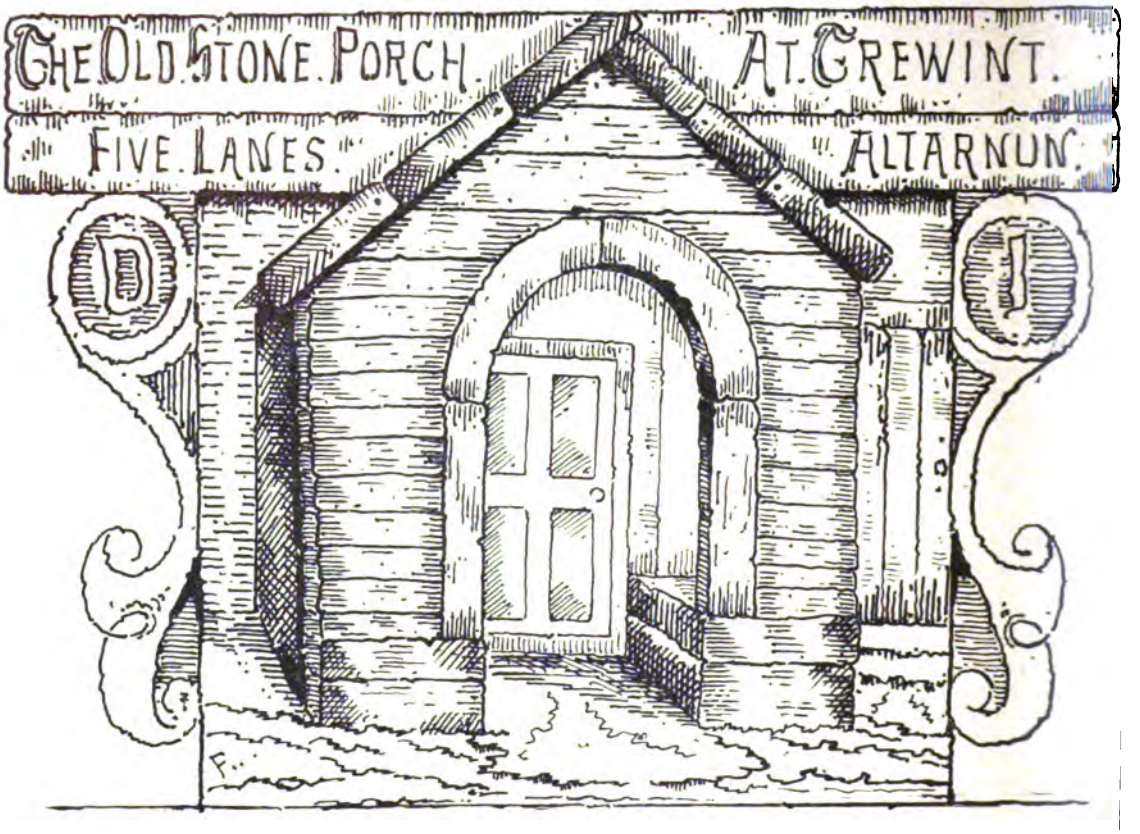
IT'S A FASH CART.—*Western Antiquary*.—LXII. and LXV.—I am obliged to Mr. Cartwright, of Peckham, for his endeavour to throw light on the use of the above phrase. I cannot agree with him, however, and am afraid that notwithstanding the technical knowledge of the subject which the gentleman so named might be presumed to possess, he resides too far from the scene of the incident for his explanation to be received as the result of an accurate knowledge of local methods of construction. There are also one or two discrepancies between my account of the occurrence and the manner in which Mr. Cartwright has understood it, as shown by the words of his communication to you. I did not say that the labourers spoke of the cart as being "ill-constructed," nor yet that they *compared* it to "a fash cart." If reference is again made to No. 62, it will be seen that I say they *described* it as *ill-adapted*, by size and weight, both for the *work* and for the *neighbourhood*, and that the epithet *fash* was applied to it, as it seemed to me, not as a comparison, but as embodying in one word these qualities to which they objected. I must thank Mr. Parfitt also for his note, in No. LXIII., on the word *fash*, the use of which, to signify "trouble," "fatigue," &c., I was acquainted with. A common expression is "Don't fash yourself about it," meaning, "Don't give yourself any trouble, or anxiety, or fatigue, about the subject of the conversation." I can, therefore, only suppose it was used in the case I mentioned to express the *troublesomeness* involved in the was of the cart, and perhaps the word *unwieldy* would here express all the labourer meant by *fash*. As Mr Parfitt sees, it was its application in apparently a somewhat different, if allied, sense to its ordinary use which induced me to ask, not the meaning of the word *fash* itself, but of the full expression used. Certainly, we may dismiss the idea that it was only a mis-pronunciation of "fish-cart," which vehicle might indeed be too weak and slight for agricultural work, but could scarcely answer in *clumsiness* and *weight* to the description of the specimen complained of.

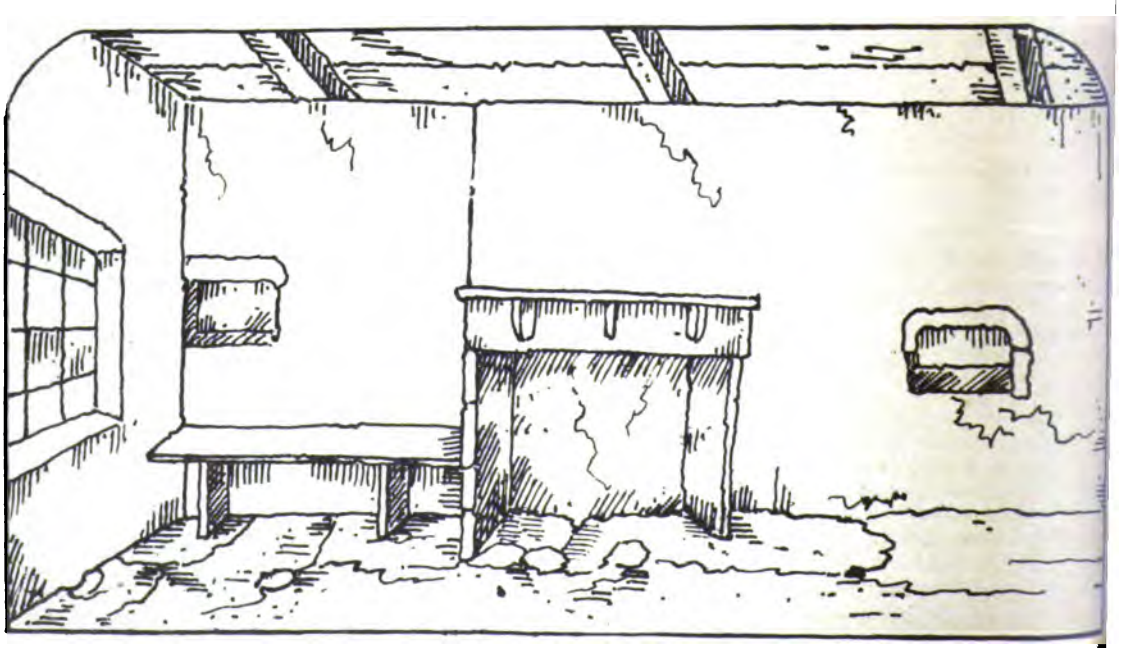
A TOWNSMAN.

CURFEW, COUVRE-FEU. — The generally-received opinion is that at the ringing of the curfew bell, all fires and lights were to be put out. See several references to this custom, *Western Antiquary*, v. i. pp. 29-172. In Whitaker's "Ancient Cathedral of Cornwall," we have an explanation of the meaning of the term:—"Couvre-feu. This was not, as the generality of people suppose, a signal for putting out fires for the night, for the very term *couvre-feu*, or *courfew*, not indicating any extinction of fires at all, as the interpretations suppose, but merely the covering them up for the better preservation of them against the morning, as is practised in many parts of England every night. The truth is it was merely a mode of civil economy for the regulation of the hours. In the fashion of spending the day then a bell at eight in the evening was just as proper and expedient to announce the hour of going to bed as a bell at five in the morning was for proclaiming the hour of rising from bed. Both, therefore, are almost equally continued among us to the present day." This is now a common practice in the North of England, where coal is used for fuel, but how they covered up the fires in the middle ages, or what they used for covering, I do not know. At the same time, mineral coal appears to have been known and used by the Anglo-Saxons, for in their vocabularies the word *col* (coal), explained by the Latin *carbo* and *synder*, a cinder (*scorium*), and as charcoal does not make cinders, the inference is that they used mineral coal, and they would, in all probability, cover up the fire to prevent its going out.

Exeter. E. PARFITT.

TREVILLE-STREET.—*Western Antiquary* XLIV.—I imagine that, by applying the name of Treville to one of the streets in Plymouth, the intention was to perpetuate the name of a family, some of whose members were merchants in the old town about two centuries and a half ago. We may suppose that those enterprising men of commerce would claim descent from William de Treville, who was living in Cornwall about the year 1273, when Edward I. paid a visit to the country to arrange some matters relating to the Earldom of Cornwall. William had an interview with his sovereign, and obtained from him a grant of some lands which he was to hold by the tenure of grand serjeantry. The conditions were, that if Edward should visit Helston, and tarry there any time, William should provide fish-hooks, boat, and nets at his own charge for the king's amusement and use on Helston Lake. If I may hazard an opinion, I do not think that this was the first time the king and his subject had met. The cross engrailed,





SCENE OF JOHN WESLEY'S PREACHING AT TREWINT, CORNWALL

(See Note on Page 49.)

sable, on the golden field of Treville's shield, leads me to rank William amongst those true crusaders who followed the fortunes of Edward in the Land of Palestine. In the course of events, Sir Arthur Gorges, Knt, succeeded to the antient estates of the Budocksheds, through his nephew William. He, not caring to forsake his fine house in Chelsea, nor to separate himself from his London society for the quiet retirement of a residence and estate in the somewhat obscure parish of St. Budeaux, where thirteen or fourteen generations of the Budocksheds had passed away, offered his property for sale, and found a purchaser in Richard Treville, Esquire, a thriving Plymouth merchant, and whose name is handed down to us in the name Treville-street. I believe the parishioners of St. Budeaux were most fortunate in obtaining such a worthy man to become a resident amongst them. He, and the succeeding Trevilles, who lived in what must have been he fine old house close to Butshead Creek, seem to have greatly interested themselves in the welfare of the parish. Richard Treville, of Butteshead Esquire (he was High Sheriff of Cornwall in the year of the Ship Money, 1634) resided here during the most eventful years this parish has ever experienced. He generously helped to repair her misfortunes and to soothe her afflictions, but before the clouds of Civil War and internal distraction had dispersed, this good man was called away to a calmer abode. In 1648, his remains were laid in a grave dug in the north aisle of the church, and the spot covered with a finely incised stone of Devonshire marble, which still bears his name, and the noble heraldic insigna won by his ancestor. John Andrews and Robert Collins, churchwardens, were paid one noble (6/8) the usual fee at his interment.

St. Budeaux. J. W.

Notes on the Illustrations.

THE OLD STONE PORCH AND INTERIOR OF COTTAGE AT ALTARNUN, Where Wesley preached and was entertained in Cornwall.

At Trewint, Five-lanes, in the parish of Altarnun, is an old Cottage with a "Stone Porch." This cottage is of some note, and also the stone porch, built by the, at one time occupier of the cottage, "Diggory Isbell," a granite mason; but the point of interest may be gathered from the following entry in John Wesley's Journal, under the date of April 2nd, 1744 —"Rode on towards Launceston. The hills were covered with snow as in the depth of winter. About two, we came to TREWINT, wet and weary enough, having been battered by the rain and hail for some time. I preached in the evening to many more than the house would contain, on the happiness of him whose sins are forgiven. In the morning, Diggory Isbell undertook to pilot us over the great moor, all the paths being covered with snow."

In July, 1745, is another entry.—"Monday 15. Mr. Bennet met us at Trewint, and told us Francis Walker had been driven thence. I preached between 4 and 5, and then went on to Laneast."

In the graveyard at Altarnun is a massive altar tomb, surrounded with iron railings. It marks the last resting-place of Diggory Isbell and his wife. On one of the sides of the tomb is the following inscription :—

Sacred to the Memory of
Diggory Isbell, who died in the Lord,
23 June, 1795, in the 77 year of his age.
And of Elizabeth his wife,
Who exchanged Earth for Heaven,
8th Oct., 1805,
In the 87 year of her age.
They were the first who entertained the
Methodist Preachers in this County, and
Lived and died in that connection, but
Strictly adhered to the duties of the
Established Church.
Reader, may thy end be like theirs.

From early life under the guidance and influence of divine grace, they strengthened each others hands in God, uniting to bear their Redeemer's cross and promote the interests of his kingdom in the face of an opposing world, thus duly estimating Scripture Christianity in youth, health, and strength.

Their conduct was regulated by its precepts.

In age, infirmity, and death, they were supported by its consolations, and in a happy immortality they enjoy its rewards.

The Isbell monument was restored some years back, through the instrumentality of Mr. S. Pearn, and by the liberality of Mr. Dingley of Launceston.

Both the porch and tomb are objects of great interest to all antiquarians, and as such attract many visitors. On a recent occasion, Dr Temple, Bishop of Exeter, paid a visit to the place and copied the inscription. It would be interesting to know who wrote the inscription, and also if Isbell was related to the Isbells of Plymouth.

The sketch of the porch at Trewint was made by me more than twenty years back, and when I made the sketch of the interior of the cottage, an old man told me, that from what his father and grandfather had said, it was (with the exception of furniture) in the same state as when Wesley was entertained there and preached from the porch.

Camelford. J. G. F.

UNPUBLISHED LETTER OF JOHN WESLEY.

To Capt. Richard Williams,
In Poldice, near Truro,
Cornwall.

London,
Nov. 9, 1783.

My dear Brother,

I know the talents which God has lent me, and I dare not bury any of them in the earth. I am a debtor both to the Learned and the Unlearned, and in the Magazine I apply to both; chiefly indeed to the Unlearned, because these are the far greater number. And still I keep my original points in view: He died for *all*, to save them from *all sin*.

I think the lines on Slavery will do well, they are both sensible and Poetical.

I am, dear Richard,
Your affectionate Brother,
J. Wesley.

*** The Editor will be glad to receive copies of any interesting correspondence of, or relating to, Wesley; also any family recollections of his visit to the West.

LORD PETER DE GRANDISSON.

In the illustration of Lord Peter De Grandisson which I found in the last part of the *Western Antiquary*. I unexpectedly came upon an old acquaintance in an unlooked-for quarter. The picture of this fine effigy forms the frontispiece to the Rev. F. T. Havergal's most interesting vol, "Monumental Inscriptions in the Cathedral Church of Hereford." A few extracts which I have taken from the above work will, I think, add to the interest of the illustration. It is worthy of observation that three distinguished names, historically associated with the Cathedral at Hereford, are also nearly allied with the early history of Devonshire, or the Cathedral Church, in its antient city, Exeter. I refer to Foliot, Cantilupe, and Grandisson. Our present business is with Baron De Grandisson, from whence came he?

"William Lord Cantilupe, took to wife Millicent, Countess d'Evreux, and was the father of Lord William Cantilupe, Thomas de Cantilupe, and Julia. This lady married John Tregoz, and was the mother of William, Lord Grandisson, who took to wife, Sibella de Tregoz According to Leland the remains of both were buried in Dore Abbey, A.D. 1335. The obits. of Lord William and his Lady were kept on June 26th and October 21st. The issue of Baron William and Sibella were, Peter, Baron Grandisson, ob 1358 (see illustration); John. Bishop of Exeter, ob. 1369; Otho, ob. 1359, buried according to his will in the Church of Ottery St. Mary; Thomas de Grandisson, who died young, and William who became Canon and Archdeacon, ob. 1350.

"John de Grandisson was Chaplain to the Pope John XXII., and was one of his Privy Council also his Nuntio or Ambassadore, in matters of great weight and importance to the Emperor, to the Kings of Spain and France, England and others, the mightiest Princes of Christendome. He is said, by Bishop Godwin, to be descended from the Dukes of Burgundy."

The following circumstance strongly confirms the opinion now maintained, that this effigy represents Peter, Baron de Grandisson. During the preparation of these pages for the press, a copy of the present illustration was seen by Mr. W. Hamilton Rogers the learned author of a large work on the "Ancient Sepulchral Effigies of Devon." He remarks: "Your illustration is specially interesting to me, as it is almost a *facsimile* in arms, armour, and general appearance to Sir Otho de Grandisson in Ottery Church, which is figured among my effigies, as you would see at a glance."

NOTE.—The copy of the illustration referred to as having been seen by Mr. W. Hamilton Rogers, was sent to me by Mr. Havergal Knowing that Mr. Rogers is one of our highest authorities on Monumental Effigies and Sepulchral Remains, I, after comparing it with illustrations in his own work, fortunately sent it to him.

St Budeaux. J. W.

BARON DE GRANDISSON.

The following valuable note from another learned genealogist throws much light upon the case:—"Lord William Grandisson, and his wife Sibella, died in 1335. They had 5 sons and 4 daughters. On the death of Lord William, the title descended to his eldest son, Peter, brother of the Bishop. This Peter, Baron Grandisson, died in 1358 without male issue, as we find that the Bishop succeeded to the peerage on the death of his eldest brother." Of the Bishop, Dr. Oliver thus writes:—Succeeding on the death of his brother, Peter, Lord Grandisson, in 1358, to the peerage, he became the wealthiest Lord Bishop that Exeter had hitherto possessed. "If Leland's statement of the monument in Hereford Cathedral be accepted as a Peter Grandisson, it cannot be other than that of Peter the Baron, as there is no other Peter in the Bishop's family, as his next brother, Otho, had a son named Thomas, and both his younger brothers, Thomas and William, were ecclesiastics, and therefore celibates."

Of the Bishop's elder brother, Peter, Dr. Oliver says he was buried in Hereford Cathedral. Query? Is the Hereford tomb the monument of Peter? Or had Peter a son? If so, he would probably be Sir Peter. But there is no record at hand of the issue of Peter the Baron, and if he had a son he must have died before his father, or the title could not have descended to the Bishop.

"For many years past, authors and artists have supposed that the effigy in Hereford Cathedral represented one of the noble family of De Bohun, Earls of Hereford, who flourished *temp*: of Edwards II. and III., without any historical evidence."

NOTE.—"Thomas Grandisson, son of Sir Otho, was of full age at his father's death. He was also a soldier and a knight, and died without issue, 50th Edward III."

Arms of Grandisson—"Paly of six, argent, and azure, on a bend gules, three eaglets displayed, or. The Bishop bore but two eaglets on the bend, but probably assumed the undifferenced coat on succeeding to the Barony." J. W.

St. Budeaux.

IONS.

A Tillet Block
(used in Exeter in the 18th century).

THE

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Notes.

SIR FRANCIS DRAKE.

In the journal of the Travels of Samuel Kiechel, a young German merchant, in 1585, he makes the following entry:—'Before I departed out of England [*i.e.* towards the end of November] news came that Capt in Drake (*der capitan Draco*) had again made an important capture (*ein stattliche beütt*) of a large ship which was bound from India to Spain; the booty obtained being two millions of uncoined gold and silver, 50,000 crowns, in coined reals; 7,000 hides, 350 chests of sugar, 300 quintals [a quintal—100 lbs.] of ginger (*Imbör*); 150 quintals of ivory, 4 chests of pearls, each containing 2 bushels; some sacks, with costly colours, which they call cochineal (*conshenille*), and with which they dye cloth. Likewise, twenty-four Spanish noblemen of high rank. This was said to be the tribute of one year and a half due from the Indies of Peru to the King of Spain. It was estimated at twenty-five barrels of gold" [equal to 2,500,000 dollars, or £500 000].

In my work "England as seen by Foreigners," published in 1865, I gave a note on the above as follows:—"This was evidently an exaggerated report of some capture by Drake, who with Frobisher had sailed from Plymouth with a powerful fleet on September 14, 1585, two days after Kiechel's arrival in London. Drake bent his course to the Spanish coast, intending afterwards to visit the West Indies, with a view, as he used to term it, of "singeing the King of Spain's beard." About the beginning of October, after making a few insignificant prizes, a boat was captured near Vigo, laden with the "principall church stuffe" of the high church of that place, "where also was their great crosse of silver of very faire embossed worke, and double gilt all over, having cost them a great masse of money. They complained to have lost in all kind of goods above thirtie thousand duckets in this place." While the fleet was before Bayona and Vigo, the governor of Galicia, Pedro Bermudez, together with Don Diego Sarmiento de Acuña (afterwards so well known in England as Count Gondomar), made great show of resistance, which led to a parley taking place in boats upon the water, when we are told that "that English pirate Francisco Draques, (*el cosario Ingles Francisco Draques*), took Don Diego (then a captain, eighteen years of age) by the hand to pass into his own boat (see Ant. de Herrera, *Historia del Mundo*. 1612, iii p 1', &c, and Lopez de Haro *Nobiliario de España*, 1622, i, p. 236'. Drake then made his way to the Canaries and the Cape de Verde Islands, and afterwards took and plundered Santiago, St. Domingo, and Carthagena, sailed thence to Virginia, and brought back with him to England Raleigh's colonists. They were the first, it is said, to introduce tobacco into this country (Camden's *Annales*, 1625, bk. 3, p. 107). The expedition returned in July 158', having lost about 750 out of 2,300 men. The booty was estimated at £60,000. There is a narrative of this famous West Indian voyage by Thomas Cates which was printed in 1589, and afterwards inserted in Hakluyt's collection, iii, 534, &c. A different account is contained in a MS. in the British Museum (Roy. 7, C. xvi). There is also a black-letter poem on Drake's Exploits at St. Domingo and Carthagena, penned by Thomas Greepe, who describes himself as a 'rude countriman, brought uppe manie yeares in Husbandrie." It was printed in 1587, and is very rare.

Now I cannot help thinking that there must be extant some English authority corroborative of the above statement of the German traveller, which it will be seen, is very circumstantial. As there is at this time more than usual interest manifested about our celebrated "Ancient Mariner,' I send this note in the hope that some of your correspondents may be able to throw further light on the subject.

Exeter. W. B. Rye.

A FEW JOTTINGS FROM ST. STEPHEN'S, SALTASH.

I have somewhere read that a church stood where the present fine old edifice now stands before the "Norman Conquest" and that it was one of the earliest of Collegiate churches in this country, independent of the Bishops of the Western See, served by its own canons and prebends, and enjoying privileges almost equal to the Cathedral Church of the diocese. Bishop William Warlewast is credited with putting an end to that state of things by suppression, and we may feel certain that this act of the enterprising bishop was not in conformity

to the wills and desires of those good and pious Saxon fathers who then served at the altars in the old church. At an early period the patronage was in the hands of the Dukes of Cornwall. It was one of its most famous Ducal patrons, Edward the Black Prince, who parted with it. He, in the plenitude of his liberality, conferred it upon the church at Windsor, and the Dean and Canons of St. George's have ever since carefully retained Edward's gift. In some part of Elizabeth's reign, one Master Hechons, or Hitchins, held a lease of the great tithe of St. Stephens. The visitor to this interesting church will see that this worthy man is commemorated on the fine old monument in the south-east part of the north aisle, by his arms impaled on a shield with those of Dinham. There are traces of an inscription, but they are too illegible to afford any evidence of its curiosity. However, as I have a copy, I will make the *Western Antiquary* its safe depository :—

"Hitchings milde and Dinham Discrete,
Continuing loage, A matche full meete,
One daughter had, no children more,
They gave her unto Wadham's worthe
Theire eyes saw all her branches birthe,
Their age prest on, and ashe with all
Like busie strokes before the fall
And penn'd them in by griefs restraynt
Untill at lengthe to Deathe they fayne.
Away drops first the lovely henne,
The drooping Turtle followeth, when
With secret sighes that love had taught
Sweet William for his francis sought
The Faith of Christe each Died in
Thus Death Doth end, and Life begin,
George Wadham, His Wife daughter and heir.
To William Hitchens.

"Georgeus Wadham, Armiger, Sepultus fuit. Decimo quinto. Die Septembris, 1606."

Figures of "Wadham's Worthe" and his fond and prolific wife, Dorothy, together with their five sons and five daughters are on the tomb, all of them in a supplicating attitude.

There are two shields of arms.—1st. Argent, a cross fleury, quarterly, azure, and gules, between four lions' heads, erased, langued, of the second, (Hitchings.) impaling. Gules, four fusils conjoined in fesse, ermine, a crescent for difference. (Dinham.)—2nd. Gules, a chevron, between three roses argent, a crescent for difference, (Wadham,) impaling Hitchings as above.

St. Budeaux. J. W.

AN ODDLY WORDED INVITATION.

I clip the following from an old paper :—

WHERE AND HOW TO BREAK YOUR FAST, FALMOUTHWARDS.

Stranger,—
If e'er a visit you should pay
To Falmouth Bay,
Turn in and dine at three times nine,—
The street Arwenack,
The name is Lake,
Of meat a plate,—roast, boil, or bake,
Or good rump-steak,
All first-rate, early or late,
Always await, at a moderate rate,
To sate your appetite.

Exeter. HARRY HEMS.

OLD ENGLISH SPELLING—THE LETTER Y.

What rules can be stated in respect to the mode of spelling English in (say) the 16th century ?

We have seen numerous imitations of late in connection with "Olde Englyshe Fayres" in different places, and the plan on which these seem to have been constructed, has been the addition of "silent e" to as many words as possible, and the substitution of y for i. Was this, however, a characteristic of the spelling at the time supposed to be imitated ?

The Diary mentioned by "J. L. V." in number 60, presents some differences which it may be worth while to draw attention to, especially if it leads to any light being thrown on the subject generally.

One is particularly struck with the use of y. This letter is inserted into the word Arms, which in the extract dated, 1573, is written "Armys." Under date 1588, y is substituted for i in the word 'Spanysh,' (though in 1582, that word is spelled as now "Spanish,") and for e in "followyd." Again, the same substitution is made in 1595, in the word "burnyd" for "burned."

In "Armys" I presume the y was silent; was this the case also with "followyd" and "burnyd," or were the the last two letters pronounced in the same way as many still do "ed" in "feared" and "sinned," when these and similar words occur in the Psalms for the day at Church ?

In spelling the word "Harbur," the writer of the diary seems to have anticipated the modern American saving of letters in words ending in "our," only he retains the "u" instead of the "o." "Ie" seems to be uniformally substituted for y in the word "daie" for "day," and in the word "Januarie" (under 1582), and in many instances e is added to various words, but there does not occur any example of the doubling of a consonant and adding an e, which is a prominent feature in modern Olde Englyshe, as in "alle" for all, "shippe" for ship, "atte" for at, &c, the nearest approach to such spelling being found under date, 1588, where it is said "our fleete *mett* them." HIBYSKWE.

ILLUSTRATIONS OF THE DEVONSHIRE DIALECT.

The following are from parts of Devon east of Dartmoor :—

Ees lack zum traed to make an outrouzen.—I want some material to make a mantle—an outer covering.

For a cruzimer—an infant.—A chrism-er—a child wearing the chrism, a cloth anointed by a Roman Catholic Bishop to be used in baptism.

I'ees cruel hot and buldrum I zim, there's a dinder plant up I reckon.—It is very hot and sultry I think ; there is a thunder planet up I suppose.

Jake Corrick and the Bull :—I went up droo the veel and I zeed the boole up tap the hill—and I mocked to

en, and zed booly, booly, boo'y, booly to en; and the boole hurned * arter me, and I hurned vur me very life, and jumped into a gurt goil, † and there I lied za still as dathe—and the boole comd and ha roared and ha billared and ha digged and ha scraped. and I was feered o' my life that he'd jump right in a top o' me—but I lied still, and to laest he went away, and I peeped out atween me vingurs, and I seed he was ago, and I up and jumped right out auver the hadge into the lane, and I warnee I niver zed booly, booly to en agen.

* Hurned - ran ; Goil—a gulf y.

Exeter. J. F. W.

THE KINGSBRIDGE MURDER, SEVENTY YEARS SINCE.

(VOL. I., PAGE 112.)

By a coincidence almost as curious as meeting with the man who apprehended this revolting murderer—namely, through a chance look at a London catalogue, I have acquired his portrait.

It is an impression from an etching on copper, executed with considerable artistic skill, and depicts the man, whose name was Thomas Liscombe, seated on a chair, and apparently in gaol. He is dressed in a sleeve-waistcoat, breeches and shoe , with arms and legs crossed, the face (by no mean an unprepossessing one), and attitude most dejected, and the whole gives the idea of an evidently characteristic likeness. Below the figure is—

"*Thomas Liscombe, committed to Exeter Gaol, charged with the Murders of Martha Huxtable and Ann Ford.*"

So that it seems the death of the poor child recorded on the tomb at Dodbrooke was not his only victim.

Under the inscription the publisher's name is given,—*Published March 12—1813 by Thos. Palser, Surrey side Westminster Bridge.*"

The fact of this engraving having been issued, and the tomb erected by public subscription to one of the children so foully slain, shows the murder must have caused considerable sensation in the county.

Colyton W. H. H. R.

"J. W.," St. Budeaux, writes :—"I am informed on creditable authority that the murderer of Margaret Huxtable, a child, on the 30th January, 1812 and whose memorial stone is in the churchyard at Dodbrooke. Devon, was Thomas Luscombe. I cannot give the place of his nativity."

George Robins, Fleet Mill, near Totnes, also writes :—"The murderer's name was Tom Luscombe. He was tried and found not guilty, for the murder of of the child Margaret Huxtable, but was hung in March, 1813, for the murder of Sarah Ford, who lived in a wayside cottage in the road leading from Diptford to North Huish. She was a poor old woman who was attending to his bad leg, and after committing this murder he took the same knife and eat bread and cheese with it, then wore away her husband's coat. I have heard a great deal about it, as my friends were then living in Diptford, and the said Tom Luscombe has worked many days for my father. It happened about three years before I was born, but I knew Richard Ford, the husband of the poor murdered woman, well. Mr. Samuel Weekes, builder, of Dodbrooke, apprehended him for the murder of Margaret Huxtable, down at Torpoint, near Plymouth, as I had the words from his own mouth, but I do not know who took him for the last murder. He was tried and found guilty of the murder of Sarah Ford, and sentenced to death, after which he confessed to the other murder."

Queries.

368.—CAPTAIN RICHARD BONYTHON.—I shall feel obliged if any of your readers can tell me when Captain Richard Bonython, who settled in Saco, Maine, U.S. left England. He was associated with Sir Ferdinando Gorges, in his colonization scheme.

Teignmouth. EMILY COLE.

369.—THE OLD HOE-GATE.—Among the water-colour drawings in the Devon and Cornwall Art Exhibition this subject occurs. On the archway, however, appears a "zig-zag moulding." Was there any such moulding on the actual building, or is its introduction only a piece of "artistic effect"? I was certainly very young at the time it was demolished, but I have passed under it many a time, and I cannot recollect seeing any ornamentation of that kind.—I ask for the sake of

ACCURACY.

We are inclined to think that our correspondent is right, having examined a photograph and several woodcuts, in which there is no trace of any such ornamentation. In the illustration which appears in Vol. II, of the South Devon Monthly Museum, dated December 1, 1833, however, the arch is shown with a semi-circular form of moulding. The gate was re-built in the last century, but the granite arch was undoubtedly a portion of the older structure, dating from 1657. EDITOR.

370.—OLD PLYMOUTH PRINTS.—I have recently met with two old engravings, one, "A View of Plymouth Fort and Saint Nicholas's Island from Mount Edgcumbe,' the other, "A View of Hamoaze and Plymouth Dock from Mount Edgcumbe." G. Lambert and S. Scott, pinxt. ; J. Mason, sculpt. ; C. W. Bampfylde, Esq , delin. Published according to Act of Parliament, May the 5th, 1755." size 17 by 27 inches. I shall feel much obliged if you or any of your readers will inform me whether these engravings are scarce and about the value of them.

Chard. F. M.

371.—"ROUBER BEAKEN" AND "PENNY CROSSE BEAKEN. These names occur in the map of the course of Plymouth Leat, given with Mr. Risk's lecture at the Athenæum on "Sir Francis Drake," and they are accompanied by representations in each case of a conical erection, similar to the representation (in the same map) of the "beake," or beacon, on the Hoe. What was there at Roborough and Pennycross of this nature? And are there any relics or them at the present time?

W. S. B H.

372.—MANUSCRIPTS FOUND AT THE OLD MANOR HOUSE, BRENT.—Some years since I heard it stated that the then proprietor had found, in a secret room or recess formed in the upper part of the old chimney, a large

quantity of old documents, some of them beautifully illuminated. Can anyone say if this rumour was founded on fact and whether if so they are still in existence? ECC : ANT : INQ :

373. — KETRICH'S PIE. -- Whence is the saying "as big as Ketrich's Pie" derived? A writer has declared it to be a not uncommon saying in this town even within the last ten years. The pie, like Jack Horner's, may be traditional, but certainly the vulgar comparison has long died out.

FRANC PLUME.

Replies.

361.—VANG.– This word is common in North Devon, but I have never heard it used in the sense "Kearley" mentions. *Vang* is always employed by us as a verb, and means to take or to receive, *e.g.*, "Iss hant vanged a vurdin tu day."—I have not taken a farthing to-day. Again "Ef ee vang any dubbs ee can pay Cherry Jint"—If you receive any money, you can pay Charity Joint. | I think the parent of the word as we use it, is to be found in the German verb "*empfangen*," to receive; the prefix and affix, as often happens, having been dropped in the course of naturalization, and the letter *v*, as is usual, usurped the place of the *f*, as in fat, fern, and fine, pronounced *vat*, *vearn*, and *vine*. Thus the German "fang" becomes our Devon *vang*. Bailey has the following.—"To VANG, *Vengan*, Saxon, to take, to undertake, to undertake for at the font, as godfather, etc., *Somersetshire*." Here is what Dr. Johnson says,—"TO FANG, fangan, Saxon, Vangen. Dutch—To seize, to gripe, to clutch. To Vang is used in Devonshire, 'Destruction *fang* mankind,' *Shakespeare* in '*Timon*.'"

Harborne. E .CAPERN.

THE LETTER V.

A few more Devonshire words commencing with the letter *v.*, *Vath*, *vay*. in faith; *vakes* passion; *valp* (Dartmoor). a pit; *varrow*, brood; *veige*, to retreat before taking a leap; query—from "verge."—"Verge enough. *Dryden*; *velly*, felloe; *vore*, furrow.

Harborne. E. CAPERN.

VANG.—What d'ee axe for this yer *Remlet*?—What do you ask for this *Remnant*?

'Twill come to *vang* for zummet or ether.—It will come to use for something or other.

VUNG.-TOOK—This is a bad shilling.

Is er? Why I vung en benow.—Is it? Why I took it just now.

Exeter. J. F. W.

FARDELL.—*Western Antiquary*, vol. I, pp. 113, 121, 138 —If space can be spared for anything more to be said on the use of this word, it may be added that definitions of it are to be found expressing a measure of land as well as a value in money. Thus—

BAILEY'S DICT.—

Fardell of land.

Farthing of land.

Farding, the fourth of an acre

And further—

TOOKE'S DIVERSIONS.—

Farthing—the fourth of a thing—for, as there was a minute piece of money—so there was a minute of time, that is, small pieces, or bits as we call them now.

There is a small village in Northamptonshire called Farthinghoe, probably a fourth partition of land, as this term is used in that sense in old law books.

HAMLET, 3—1.—

Fardell—as expressing load or burthen is used by Shakespeare.

'Who would fardels bear,
To groan and sweat under a weary life?'

I have made these instances of the varying use of the word as short as possible, because I have not yet earned the right to contribute anything to your pages.

London. W. HEALY.

SIR WALTER RALEIGH.—On referring to the description of several deeds signed by Sir Walter (once in my father's possession) I have every reason for thinking he spelt his name Ralegh, and not Raleigh. The only exception to this way of spelling the name occurs in one of the deeds. It is as follows:

"Sir Walter Ralegh's signature to deed of assignment to John Fitzjames of Lewesston of the manors of Burton and Holnest, in the hundred of Sherborne, co Dorset April 10th, 1594."

A note to this says:—

"The deed has also the endorsements of his son Carew Rawleigh, and Adrian Gylbarte his brother-in-law with other fine signatures." It would appear from the above that the father spelt his name Ralegh, and the son Rawleigh.

Teignmouth. EMILY COLE.

ST. PAUL IN ENGLAND.—St. Paul speaks of his intention to take a journey into Spain—Rom xv., 24, 28 and Clemens Romanus, in his Epistle to the Corinthians, iii, 14, says of him—"And so having taught the whole world righteousness, and for that end travelled to the utmost bounds of the west, he at last suffered martyrdom by the command of the governors." Whether this does or does not imply and include Spain, and possibly Britain, is, and probably will always remain, a moot point. Wheeler refers to Tate's "Continuous History of St. Paul," Appendix F., for a full and complete discussion upon the subject.

Tuxford, Notts. J. N. DUFFY.

"*Weekly Mercury*," *July 8th*, 1882.

THE RALEIGH WINDOW IN ST. MARGARET'S CHURCH, WESTMINSTER.

The splendid stained glass with which the great west window of St. Margaret's, Westminster, has been filled by some gentlemen of the United States of America, as a memorial to Sir Walter Raleigh, will have a peculiar attraction for Devonians. And it will be interesting on

wider grounds. The Americans have, doubtless, the right to claim a heritage in Raleigh, as they do in Bacon and Shakespeare, in common with ourselves. The ghost of George III. may be ruffled by the precedency taken by the Stars and Stripes of America over the armorial shield of Great Britain and Ireland, in the royal city of Westminster; but, as a matter of chivalrous courtesy, it may be allowed that the arrangement is as it should be. I have not seen any description of the details of the window, and the following morsel of criticism is the result of my own personal inspection.

At the base of the first two of the five lights of the window are pictorial groups—one representing as the inscription states, "The sailing of Raleigh for America," and, the other, "The landing of Raleigh in America." Over the latter, in the second light, is a full-length figure of Raleigh, holding a map of (apparently) the Virginia of Queen Elizabeth's days—a much larger territory, it is to be remembered, than the present State of that name. It is obvious that the idea intended to be represented by these groups is the planting of the first English colony in North America by Raleigh's means. But the second pictorial group, if I am not mistaken, means something more.

We know, of course, that Raleigh, on each of his two expeditions to Guiana, landed in *South* America; but neither of these incidents can have been the one meant by the illustration placed in the window; it would have no connection, as far as I can see, with the symbolical map, nor with the motive of the memorial itself, nor with the sentiment which is embodied in the dedicatory lines at the base of the window. I cannot help thinking that we have here a revival of a misconception which has been, more than once, examined and disposed of. It has been said that the same subject was once proposed for one of the historical paintings to decorate the walls of the Houses of Parliament, but abandoned for very sufficient reasons. For nothing is more historically certain than this, that *Sir Walter Raleigh never was in Virginia.*

I may as well try to give a transcript of the striking lines which I have mentioned, as they have been incorrectly printed in a western newspaper:—

"The New World's Sons from England's breasts we drew,
Such milk as bids remember whence we came,
Proud of her Past, wherefrom our Present grew,
This window we inscribe with Raleigh's name."

By the substitution of "our" for *her* in the third line, the spirit of this inscription was most effectually taken out of it.

Newton Abbot. R. W. C.

PLYMOUTH SCARES.

There is a legend I have heard in Plymouth of a threatened attack on the town by the French fleet, either in the reign of George II. or George III., when the garrison was very small and the fortifications in bad condition, being averted by the Plymouth women, in their red cloaks, gathering on the Hoe.

The same story is told, I think, of a town in Wales, and of other places. Is it a mere folk-tale or is it "founded on fact"? There is nothing very improbable in the matter.

Also, is there any truth in the tradition that sometime, about 100 years ago, some of the people of Plymouth took a scare at the approach of the French and fled, with "bag and baggage," to Dartmoor.*

There is another legend, of more recent date, of a scare at St. Just, and messengers being sent to fetch the troops from Plymouth.

A joke is told about the Gweek people (in Wendron), that when they heard of the French landing, they took it with great coolness, saying "The French would never find out Gweek."

Newlyn. W. S. L. S.

* With reference to this point we may refer our correspondent to Dibdin's play—"Plymouth in an Uproar," mentioned in *Western Antiquary*, vol. 1, pp. 26-30, which describes this "scare" in a very humorous manner.—ED.

TWO OLD CUSTOMS.

The *Plymouth Daily Mercury*, for May 9th contains (side by side) notices of a couple of ancient customs, which it may be pleasant to record in the pages of the *Western Antiquary*. Here they are:—

"Helston Flora Day was celebrated yesterday. This ancient festival is kept up annually in this ancient borough on the 8th of May, but it is gradually diminishing in grandeur. The origin of the festival must always remain a mystery. Some persons trace it to the Floralia of the Greeks and Romans, while others give it a religious connection. The general belief, however, is that it was of heathen origin. The Floralia was a festival celebrated at Rome in honour of Flora, and is said to have been instituted in that city, 238 B.C., at the command of an oracle in the Sibylline books, for the purpose of obtaining from the goddess the protection of the blossoms. It was carried on with excessive merriment, drinking, and other indulgences. Similar festivals were also observed in the country towns both of Italy and Greece in spring and autumn. They were not necessarily religious, it being highly probable that they were in no way connected with the worship of any particular deity until a comparatively late period. In several important points the Flora or Furry dance at Helston closely resembles that which was in vogue in the country towns of the countries named. In former times it was celebrated in several Cornish towns, but it has fallen into disuse in all except at Helston, which is the only town in which the custom survives. The word 'Furry' is derived from the old Cornish word 'Fer,' a fair or jubilee. Beyond what is given in the foregoing it is impossible to say how the Helston Flora day originated. A local bard, some years since, had the audacity to ridicule the whole affair in a poem which is, to say the least, humorous. This poet stated that the Flora Day originated

"In times long ago, in the ages called 'dark,'
When the fire of reason was yet but a spark."

However, although it may be difficult to ascertain any precise data relating to the origin of the festival yet it is no very great loss. The whole ceremony from beginning to end is nothing more nor less than a silly

affair, and as for the dancing—it is a libel on it to call the Furry Dance a dance at all."

Then follows—

"'Mayor's Monday,' an anniversary from time immemorial, was duly observed at Bovey Tracey yesterday. Time was when it was celebrated with greater *éclat* than now, when the inhabitants of Bovey, almost to a man, joined in a procession headed by a band of music, and took part in beating the boundaries of the parish, and afterwards sat down to a substantial dinner. Now, however, much of that demonstrative feeling has subsided. On Monday, the freeholders, accompanied by Mr. J. Hurrell, of Dartmouth (the Mayor elect), contented themselves with merely driving around the outskirts of the parish, inducing 'colts' to kiss the magic stone, and pledging allegiance in upholding ancient rights and privileges, and afterwards dining together at Mr. Joll's Dolphin Hotel. About forty sat down."

Exeter. HARRY HEMS.

SIR FRANCIS DRAKE.

In a recently-published volume, Capper's "Shores and Cities of the Boden See," occurs a reference to Sir Francis Drake, which, at the present period—when every notice of him is being carefully searched out—is interesting. I do not find it described in any guide-book or travels. Offenburgh is rather out of the ordinary track of tourists. Can any of the readers of the *Antiquary*, who may have chanced to see the statue, give a fuller description? Or if any German scholar can give us the song (Volkslied), referred to, with a translation, it would just now be of more than ordinary interest.

"I noticed with great interest in the market place of Offenburgh, a statue to Sir Francis Drake, the base of which is all festooned with artistically designed wreaths of the potato plant. An inscription sets him forth as the introducer of the potato into Europe, and the consequent benefactor of untold millions. There is a popular German song (Volkslied) in honour of Sir Francis Drake and of the potato. This is the more curious—as children in England are always taught that the introduction of the potato was due to Drake's great contemporary, Sir Walter Raleigh."

Barnstaple. J. R. CHANTER.

A POPULAR PREACHER IN CORNWALL.

For the amusement of your readers generally, as well as for the exercise of their ingenuity, will they do me the favour of finding out the name of the learned and reverend doctor of whom the following anecdote is related at the commencement of an article on "Sundays in Cornwall," in the volume for 1865 of the *Sunday Magazine?*

"Where can I go for a few weeks, without being recognised and asked to preach?' said an eminent London minister to me, one summer evening, at his tea-table. 'Nowhere, except the Land's End,' replied I, off hand. "'The Land's End,' rejoined he. 'Well, I never dreamt of going there, but let us start immediately.' Accordingly, in a day or two, we were *en route* for the Land's End, reached it, and spent a very meditative and profitable Sunday there. . . . . Ensconcing ourselves, as we thought, unobserved in a corner pew of the chapel at F——, we were astonished to hear the clerk announce after the singing of the concluding hymn,—'I am desired to announce that the Rev. Dr. ——, of London, will preach here this evening.'

"Instantly the said doctor rose in the remote pew and exclaimed,—'I am compelled to announce that the Rev. Dr.—— will *not* preach here this evening.'"

'Twere needless to dwell upon the utter dismay of the unhappy clerk or general discomposure of the congregation.

FRANC PLUMB.

Plymouth.

LOSS OF THE BRILL, DUTCH FRIGATE, NEAR FALMOUTH, AND A CORNISH WRECKING NINETY YEARS AGO.

In the home news appendix to the *Lady's Magazine*, dated June 6, 1792, is the following account of this shipwreck and the attitude of the Cornish people toward he unfortunate persons cast away on their shore:—

"Arrived at Plymouth his Majesty's cutter the *Seaflower*, Lieutenant Webber, who had been sent to Falmouth to inspect the loss of the *Brill*, a Dutch frigate in a heavy gale of wind, 36 guns and 350 men, soldiers and sailors. She was quite a new ship, and never at sea before. She was bound to Lisbon, and to proceed from thence to Demerara in South America; all the people are saved except six—she went on shore between the Manacles and Falmouth. As soon as she was perceived by the country people, they came down in great numbers, armed with all kinds of weapons they could procure, and, shame to humanity! plundered the ship and people of every thing they could lay hold of: they even stripped the people of the clothes off their backs! About fifty of them arrived here yesterday in the *Seaflower*.

"In attempting to save some of their quarter-deck guns, which were brass, the Cornish men cut away their mizen-mast, which immediately went overboard, and by that means prevented their design. Such barbarity was perhaps never known in a Christian country. But the coast of Cornwall is noted for inhumanity to the poor fellows who have the misfortune to be wrecked on their rocks—nay, they have murdered to accomplish their ends in a shipwreck! It is greatly to be lamented that some means cannot be devised to put a stop to such barbarities."

Colyton. W. H. H. R.

ST. STEPHEN'S, SALTASH.

Lying near the old monument of the two Williams, Hitchings, and Wadham, in this church, can be seen a fine old floor-slab, for all that I know, covering the spot where the old worthies and their spouses were interred. The monument and stone slab were probably placed in the church by Dorothy, relict of George Wadham, daughter and heiress of William Hitchings and Frances, his wife. The inscription around the margin informs us that it

commemorates "George Wadham sometimes of Catherston, Esquier in the Countie of Dorsett, who died 7. of September, 1606, and Dorothy his wife, when God shall call her." When the "call" was made for Mistress Dorothy Wadham's remains to be laid by the side of those of "Wadham's Worthe," perhaps some of the readers of the *Western Antiquary* will tell me. There are faint traces of a fine shield of arms, bearing the achievements of Wadham, impaling Hitchings, only it may be noticed that the cross is the variation of the cross-fleury, known in heraldry as "Bottonce." The following lines are dimly visible on the stone, and are copied from a rubbing I took in the church a few years ago :—

> "Behold deare frende, befor thou farther passe,
> Deathe in his triumphes, sayes 'all fleshe is grass,'
> Life from me is fled, yeat by Death I live
> My corpes in grave to thee example give,
> That thou shalt die, and death alone brings joy,
> A perfect frende to thos . nat feele Annoy,
> Then learn to die for 'tis the way to blisse
> Lay hold on Christe, you cannott doe Amiss."

St. Budeaux. J. W.

Queries.

374.—HELSTON CUSTOM.—I have heard that within living memory the clergy and churchwardens at the Archdeacon's visitation at Helston were wont to go in procession to meet the archdeacon and conduct him to church. Was this a custom elsewhere in the West?

W. S. L. S.

375.—Can anyone inform me, through the *Western Antiquary*, where Ellen Godolphin was buried, about 1754? Also her sister Penelope, who married—first, Francis Hobyn, and, secondly, Sir William Pendarves? They were daughters of Colonel Sidney Godolphin.

Falmouth. T.

376.—PARR FAMILY, OF EXETER.—Can anyone assist me to the ancestors and descendants of, or any information relating to, them?

From the Parish Register of St. Paul's, Exeter :—
Baptism 1564, April 18th John son of John Parr.
Robert Parr. Merchant of Exeter 1567.
Robert Parr. Bailiff of Exeter 1596 and 1601.
John Parr, Bailiff of Exeter, 1631 and 1664.
John Parr Mayor of Exeter 1675.
Christopher Parr, Bailiff of Exeter 1638.
Bartholomew Parr, a Rector in Exeter 1638.
Dr. Bartholomew Parr. Who died in Exeter Dec. 1810.

PARR.

Can anyone give me any information respecting certain manuscripts which contain information relating to the Parr family of Exeter, in her Majesty's College of Arms, Queen Victoria-street, London? Any information respecting the Parr family of Devonshire and Lancashire, will be esteemed a favour.

PARR.

377.—HUMPHREY MORICE.—Can any correspondent tell me whether Humphrey Morice, M.P. for Grampound, married and had issue? Is he the Humphrey, M.P., for Launceston, stated by Lysons to have died *sine prole?* John Morice, his cousin, M.P., for Newport, left, I believe, no male issue. Who is the Capt. Thomas Morris mentioned in conjunction with Sir William Morice, Kt, in the calendar of State Papers, 1660-1?

Southampton. G. T. WINDYER-MORRIS.

378.—KINTERBURY-STREET, PLYMOUTH.—The interesting reply of "J. W.," respecting Treville-street and the Trevilles, prompts me to ask for some information respecting the origin of the above name. Kinterbury-street was known formerly as *Comber's-lane*, and is so marked in a map of Plymouth in my possession, dated 1756. From what person, place, or circumstance is this name taken?

KEARLEY.

379.—There is a Sundial at Saltash Church. Has any one noticed it, and is there any inscription upon it?

Colyton. W. H. H. R.

Replies.

"ARISH AND EDDISH."—Is "I. W. N. K." sure of the former word being a corruption of the latter? My copy of Cole's Dictionary gives "Ed.," Saxon—again, and "Eddish," Saxon and north country—new latter grass "aftermathes," but does not give "Arish," which so far bears out the idea that this word may be a corruption. But my recollection of the use of "Arish" is that it designated a particular kind of "mow."

HIBYSKWE.

362.—ORESTON, NEAR PLYMOUTH.—I cannot throw any light on its origin further than to point out that in the map of the lest, &c., included in the reprint of the lecture by Rev. J. E. Risk, M.A., on "Sir Francis Drake Rehabilitated,' &c., the place is called "Horstone," and the ferry "Horstone passage." The "local' (*i.e.*, vulgar) pronunciation arises from dropping the sound of the *r*, and the *t* just as "Boatswain" is pronounced "Bosun." W. S B. H.

"THURL' AND "DURDLE."—*Apropos* of Mr. Kerslake's communication to the *Western Antiquary*, with regard to "Curious Rocks," and the names of places derived from them, it would be interesting to know whether any such connection is to be found in the following place-names in Somerset.

A short distance out of Taunton there is a village known as *Thurlbere*, the termination of which would seem to indicate a Danish connection, but it is possible the "*Thurl*" may owe its origin to the same source as the "*Thurl*" in "*Thurlstone.*" *Thurloxton*, lying between Taunton and Bridgwater, also suggests a similar thought while *Duddlestone*, a hamlet on the Chard-road, about two miles out of Taunton, may be compared with the "Durdles" of which Mr. Kerslake has spoken. I am unable to offer any explanation as to these place-names, but it is possible some of the readers of the *Western Antiquary*, to whom the subject is interesting, may at last be glad to know of their existence.

Taunton. D. J. P.

BRENTOR OR BRENT-TOR? (*Western Antiquary*, 24th June, 1882). *Brent-tor* is, no doubt, the more usual, and

perhaps the more correct form. Nevertheless, Morris's *Directory* (ed. 1870) has "BRENTOR (OR BRENT TOR)." The shorter form, moreover, was in use, at least, nearly three centuries ago. Thus, in *the Parish Expenditure of Milton Abbot, Devon, for the year 1588*, the name occurs four times, and always in the form of *Brentor* (See *Trans Devon. Assoc.* xi, 220-2, 1879).

Torquay. WM. PENGELLY.

WOODEN WATER-PIPES.—*Western Antiquary*, April 18, 1882.—It may interest Mr. Windeatt to know that more than fifty years ago I saw Gabriel, the water bailiff of Barnstaple, lay open a long string of elm water-pipes in the ditch by Pilton-Marsh on the northern side of the North Yeo. They were used for conveying the water to the town from the leat beyond Rawleigh. In an ancient article on Exeter, I read that "the River Water' was "forced by a curious water Engine thro' Pipes of bored Trees laid under Ground, even up the very steep hill of Northgate-street"

Harborne. EDWARD CAPERN.

WISHING TREES.—*Western Antiquary*, April 18, 1882.—Mr Parfitt is desirous to know whether there are any others in England besides the one at Berry Pomeroy. Many years ago, while on a visit to an old friend at Frome, he took me to see the Wishing Tree in Vallis Vale, as it was the favourite resort of Mrs. Rowe, author of "Letters from the Dead to the Living." There was also another near Bideford, called "Paradise Tree." I have heard of others, but I forget where they are located.

Harborne. E. CAPERN.

"CORNISH WORDS" (*Western Antiquary*, 24th June, 1882).—The word "CROUST," or "CROWST," appears to be almost, perhaps exclusively, confined to West Cornwall. Mr. Garland (*Words in Common Use in West Cornwall. Journ. Royal Inst. Cornw.*, Vol. 1., No. 3, 1864,) has "CROWST"—Refreshment in a harvest field."

Miss A. Courtney (*West Cornwall Words. Eng Dial. Soc.*, 1880) has "CROWST" ('ow like cow)—Refreshment given to farm labourers in the field at harvest time."

Jennings's (*Dialect of the West of England, particularly Somersetshire*, 2nd ed., 1869) is the only other glossary in which I have found this word; but there it is defined "a crust."

"PRONG" is also a West Cornwall word. Miss Courtney has "PRONG—A silver fork; also a hay fork."

Though this word does not occur in any glossary known to me, of the four south-western counties, it does occur elsewhere:—

Bailey (*Dict.* ed. 1727) has "PRONG—A pitchfork."

Halliwell (*Dict.* 8th ed, 1874) has "PRONG (1)—A point. *North.* (2) A hayfork; *prong steel;* the handle of a hayfork, *South.*"

In Worcestershire, as I learn from a native of that county, *any* agricultural fork is called a PRONG.

Torquay. WM. PENGELLY.

"*Weekly Mercury*," *July* 15*th*, 1882.

Notes.

THE EXETER CHARTERS.

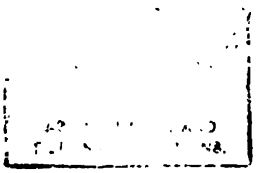
Mr. Parfitt's courteous answer, p. 27, to my inquiry, p. 20, demands a reply, which I will endeavour to make as short as possible.

The three documents referred to by Mr. Parfitt are no doubt the following.—1. A grant by Æthelstan of lands at Stoke. 2. The same of lands at Culmstock. 3. The same of lands at Newton; the first being a grant in honour of God and Saint. Mary to the monastery called Exeter; the second in honour of God and Saints Mary and Peter to the same monastery; the third in honour of God and the holy confessor Petrock, to the monastery of Petrock (Bodmin). These three documents belong to a class, of which at least six are known to exist, all of which are grants by Æthelstan of lands in Devon, and all of which bear the impossible date, 670. Of these six, one is at Canterbury, another at Stafford, a third in the British Museum, and the rest are at Exeter. In composition they are so much alike as to point to a common origin, and three or four appear to have been prepared in the same library, and written by the same hand.

The Exeter deeds were seen (not until after a delay which was very annoying to him) by Dr. Hickes, who commented on them in A.D. 1701. Referring to the Culmstock deed, he writes to this effect: "The date at which Æthelstan (who was elected king in 925), is said to have granted this charter is 670. So unskilful, then, was this forger, so stupid and ignorant of dates, as to pretend that this grant was made by Æthelstan 255 years before he became King."

From Dr. Hickes' time until the accession of Bishop Temple in 1869, the Exeter Charters were practically a sealed book. To the general student they were inaccessible. To the permanent loss of literature, Kemble, who published in 1840, *never saw the Exeter Charters*, but he knew of the Canterbury and the Stafford deeds and he also printed two of the Exeter deeds, Stoke and Culmstock, which he found already printed in Hickes. So that he was well acquainted with the error about the date, andhe writes on the subject thus:—

"Those who are familiar with the labours of Hickes will perceive that a great difference of opinion exists between that great man and myself respecting the authenticity of several charters here printed; that I have admitted some to be genuine, which he has directly stigmatized as forgeries; and that several which he had not seen" [viz., the Canterbury and Stafford deeds "have been also recognised by me, though liable to the same objections which seemed to him decisive evidence against those he had investigated. In justice to the reader, as well as to myself, I will here state at once why I have come to the conclusion I adopt. In page 6 of that admirable work, the *Dissertatio Epistolaris*, Hickes gives as *egregia doli et imposturæ exempla*, two charters of Æthelstan, bearing date in his copies" [the



A Tillet Block
(used in Exeter in the 18th century).

Exeter deeds] "A.D. 670, and Nos. CCCLXXI." [the Stoke charter] "and CCCLXXIII" [the Culmstock charter] "in this collection. His ground of objection are threefold: first, from the use of *sigillum*, which I have disposed of in the introduction to vol. 1.; next, from the glaring anachronism in the date; lastly, from the signature of Bishop Æthelgar.

"No doubt the date 670 is a very gross anachronism; but Hickes, who evidently had modern, *i.e.*, Normanno-Saxon copies only" [viz., the Exeter charters] "of these instruments, seems not to have been willing to admit the possibility of these having been made by a careless or ignorant transcriber, to whom alone the error might be owing. Such, however, was no doubt the case. No. CCCLXX, a grant to the same church" [of land at Topsham] "is printed from a modern copy, and contains precisely the same error in the date; but of this the original autograph or duplicate now exists in the archives of the Dean and Chapter of Canterbury, and here the anachronism vanishes, the charter bearing the true date, viz., A.D. 937 (No. CCCLXIX). I claim then for Nos. CCCLXXI. and CCCLXXIII." [viz., the Stoke and Culmstock deeds] "the same gentle construction which I have a right to demand from a comparison of CCCLXIX. and CCCLXX. for the latter.'

In other words, Kemble, whose authority is undisputed, and who is the latest writer on the point, distinctly maintains that the error in date is *not* fatal to the validity of the document as a piece of historical evidence, though he is able to perceive from Hickes' description of the Exeter charters, that they were "modern," *i. e.*, "Normanno-Saxon" copies of older deeds.

In 1876, when I was at Stafford, the librarian of the William Salt Library, Mr. T. J. De Mazzinghi, challenged me to produce some theory which should account for the inaccuracy of date. I was not able to do so at the time, but it has since occurred to me that it may be accounted for thus:—Suppose, a scribe, in the year 1206, (the 10th and 11th of John), was directed to make duplicates of these six deeds, (probably there were many others which have disappeared), and to have been told they represented grants of manors 268 years ago. He may have subtracted the 268, not from the date 1206, but from the date 938, which he saw on the deed before him. This would have been a gross blunder, but not a forgery, and as Kemble argues, not such a flaw as would affect the body and substance of the instrument.

London. J. B. D.

ANECDOTE OF SIR FRANCIS DRAKE.

In a very rare poetical work by Robert Hayman, entitled "Quodlibets, lately come over from New Britaniola, Old Newfoundland," printed at London in 1628 we read as follows:—

"This man when I was little, I did meete,
As he was walking up *Totnes* long street,
He ask'd me whose I was? I answer'd him:
He ask'd me if his good friend were within?
A faire red orange in his hand he had,
He gave it me, whereof I was right glad,
Takes and kist me, and prayes, *God blesse my boy*:
Which I record with comfort to this day."

Exeter. W. B. R.

NOTES FOR THE GLOSSARY OF DEVON.

Rath—Ripe—Early-ripe.

Rathe—I'd za rathe hae these as thecky—I would as soon have this as that.

Rathist—earliest—

"Tis rathist morn o'er yonder hill
There's many a star not soon to set,
The earliest bird is slumbring still,
And the night dews are falling yet—
And the night dews are falling yet."

Exeter. J. F. W.

EXTRACTS FROM REGISTERS OF MARY TAVY.

The following curious entries are from Mary Tavy Registers.

1691, 12th March. One Willm. Worden (as he says a currier) brought to the house of Richd. Reddicliffe one of the constables of this parish, March 12, 1691-2 on horsebacke by three men from Whitchurch, with a testimoniall under the hands and seales of Digory Polwhelle, minister, and Stephen Chubbe and Edmond Drake, churchwardens—certyfying that he was openly whipt there for a wandering rogue, the said daye of March, and was appointed to pass from parish to parish by the officer thereof, the next, straitwaye to Chesthunt in the county Hartford in six and twenty days next ensuing the said date, where he confessed he was borne. Dyed on horsebacke on Black Downe the said 12th March and was buried the same daye at night.

Is an insinuation contained in the following register of baptism?

1627, 5 Aug. Nicolas filius Magr. Johnnis Cake, jam senio confecti.

The next subjoined entry tells an odd tale of civilization and morals in a moor parish little over a century ago.

1756, 12 Sept Robert Elford child of Susanna Elford, by her sister's husband to whom she was married with the consent of her sister, the wife, who was at the wedding.

I find, however, no entry of this marriage in the registers, but only this entry of banns called.

1760, (last 2 Sundays in Feb. and the 24th March) William Creedy, sojourner and Susanna Elford.

Here also is an entry in the Whitchurch registers.

Buried 1704, 23 March, Charles son of Rosaclare Arscott gent., of age, but not worth three hundred pounds.

S.

AN ARGUS OF THE DEEP, CONSTRUCTED AT PLYMOUTH IN 1792.

The following description, extracted from the *Lady' Magazine* of the above date, is amusing, as contrasted with the recent discoveries in electric lighting:—

"One of the most splendid and remarkable sea-marks in the kingdom, has been lately constructed at a manufactory in Old-street It is to be erected near a lighthouse upon a rock called the Wolf, upon the coast of Cornwall, and on that account is exactly in the form of that animal.

"The body which is to be highly gilt, to render it conspicuous by day, is upwards of nine feet long, and of a proportionable circumference, and when fixed up, it if to be placed upon its back, and the four feet at their full extent, to contain four of the patent lamps with double reflectors."

Colyton. W. H. H. R.

OLD PLYMOUTH YARNS.

During the war with France, some French prisoners made their escape during the night in a boat from the prison ship in Hamoaze, and got on board a powder-hoy, which was lying at her mooring buoy off Bull Point. Finding no one on board, they unmoored her, set sail, and proceeded down the river, passed the men-of-war in the harbour, went out through the Sound, also passed the ships at anchor in Cawsand Bay, and arrived safely with their prize at St. Malo. The officers and sailors on watch on board their ships, saw the hoy passing down, but supposing all was right, took no further notice of her.

I saw many years afterwards, the same old hoy discharging a cargo of goods (which she had brought over from France), at the Barbican quay, opposite the "Dolphin Inn."

Newcastle on Tyne. OCTOGENARIAN.

EUSTACE BUDGELL.

In Dr. Oliver's notes on the family of Budgell, published many years ago in *Trewman's Flying Post*, he says:—"It is generally thought that Eustace Budgell—a very ingenious writer of the last century—was born in Exeter, or in St. Thomas, its immediate suburb, where the Budgells usually resided; but the probability is that he was born and baptised at Simondsbury, County Dorset, of which place his father the Rev. Dr. Gilbert Budgell was made rector two years before." On referring to Hutchin's "History of Dorset," v. 1, p. 322, I find that "After speaking of Eustace Budgell's father, that his son by Anne daughter of Bishop Gulson was born here, or as some say, near Exeter, and educated at Christ Church, Oxford. He had a considerable share in the *Tatler*, *Spectator*, *Guardian*, and other periodical papers of that time. He put an end to himself under London Bridge, 1736."

In Allibone's Critical Dictionary of English Literature, under the head of Budgell, Eustace, 1685 to 1736, a son of Gilbert Budgell, D.D., a native of St. Thomas, near Exeter, was educated at Christ Church, Oxford. This writer gives a long article devoted to the history and career of this clever and, we may say, distinguished man; and although related to Addison, it is not at all likely that he would have been admitted into the pages of the *Spectator* had he not the qualities of an able writer. The *Biographie Universelle* credits St. Thomas with his birth—"Budgell (Eustache) écrivain anglais, d'une ancienne famille du comté de Devon, naquit vers l'an 1685, á St. Thomas, prés d' Exeter." Then follows a long article. As to the Budgells being an ancient family of Devon as stated above, they do not appear in either of the "Visitations of Devon" 1564 or 1620. Neither does the name occur in Edmonson's Heraldry as bearing arms. The name of the family is not recorded in the list of persons collected by Tuckett for working out their pedigrees, so that one would think the Budgells were not a Devonshire family. The earliest notice I can find of the family is a quotation from Chapple, who, speaking of Eustace Budgell as a native of Exeter, was born about 1685, but there is no record of his birth in the register of St. Thomas. Lyson says, p. 500, that he is said to have been born in St. Thomas in about the year 1685, but his baptism does not appear in the register.

Dr. Oliver says that Dr. Gilbert Budgell was made rector of Simondsbury in Dorset two years before, that is two years before the subject of this paper was born, but Hutchins says distinctly that "Gilbert Budgell, M.A., on the death of Bp. Gulson, inst., 20 Sept., 1694." and in a foot-note "First fruits-office." If this be correct, Eustace Budgell was almost certain to have been born at St. Thomas, where the family resided from 1680 to the time of their removal to Simondsbury, 1694

This man held some important posts under Government. Having made his progress in the Secretary of State's Office, in Ireland, he was, upon the arrival of George I. in England, appointed Under Secretary to Addison, and Chief Secretary to the Lords' Justices of Ireland, and was also Deputy Clerk to the Council in that Kingdom, and was soon after chosen member of the Irish Parliament, where he acquitted himself as a very good speaker. He appears to have amassed a fortune, of which he lost £20,000 in the South Sea Bubble. "As a writer," says Chalmers's Biographical Dictionary, "he is very agreeable; not argumentative, or deep, but ingenious and entertaining, and his style was thought peculiarly elegant, and almost ranked with Addison's, and is certainly superior to that of most English writers." His papers contributed to the *Spectator* were distinguished by an X, and there are twenty-seven of them in the first seven volumes of that work. Having lost his money, he also lost his friends, and in the latter part of his life he seems to have been driven by adverse circumstances to the verge of starvation, until he could bear it no longer. He finished his chequered career by filling his pockets full of stones, and plunging into the Thames under London Bridge. With all his faults, I think St. Thomas may claim him as one of his sons.

Exeter. E. PARFITT.

Queries.

380.—EMBARKATIONS AT PLYMOUTH.—I see that a body of marines have just embarked for Egypt from Plymouth. Could any of your readers give a list of the chief embarkations of troops from Plymouth? I believe that one of the first was that of Edward the Black Prince for Poictiers; and I well remember seeing some of the Light Brigade embarking for the Crimea.

NEWLYN. W. S. L. S.

381.—BAPTISIMAL FOLK-LORE.—In some parts of Devonshire there is a superstition about the order in which children should be baptized. Thus, if two children, a boy and a girl, from two different families, be brought to the font, a certain order should be observed. What is the order, and what evil will follow if that order be not

observed? It is still thought unlucky if the infant does not cry at the time, but I do not know that the old custom of slapping or pinching a child is resorted to, to make it cry. CHRISM.

382.—FUNERAL CUSTOMS.—In some parts of Devon the relatives and friends are all expected to go to the house of the deceased to tea after the funeral, even though they have not attended the funeral. This is regarded as a mark of respect to the family and the departed. Is this a common custom in other parts, or merely local? INQUIRER.

383.—PARR FAMILY OF EXMINSTER, NEAR EXETER.—Can any one assist me or give me any information relating to the ancestry of John Parr who died at Exminster, 23rd March, 1641? Where did the Parr family of Exminster reside in Devonshire, prior to 1641? Can anyone inform me if the name of Parr appears on the parish registers of Exminister before 1641.

PARR.

384.—PARR FAMILY OF REWE, NEAR EXETER.—Can anyone give me any information respecting the Rev. Edward Parr, who was rector of Rewe in 1662, who was deprived of his living through the Act of Uniformity? Where was he bound in Devonshire? Had he any children? What relation was Bartholomew Parr, rector of Rewe, in 1660, to Edward Parr?

PARR.

385.—ST. MARY'S PLYMOUTH.—Where was St. Mary's Church at Plymouth, the weathercock of which disturbed Queen Catherine of Arragon at Plymouth in 1501?

F. R. H. S.

386.—TAMARWORTH.—Does the geological formation between Sutton Pool and Union-street favour the theory that Old Plymouth was either an island or nearly surrounded by sea and salt marshes? Where was the ancient Tamar? We had better settle the evidence on these and similar topics before the Archæological Congress comes.

Newlyn. W. S. L. S.

387.—Where can I get the best account of the gigantic representations of the wrestlers Goemagot and Corinæus, or Gog and Magog, on the Plymouth Hoe (which are said to have been destroyed about 1671)? Are they mentioned in the Corporation records? What other cases beside the White Horse, of similar clearings and ground exist, or did exist, in England.

PENWITH.

388.—JOHN HOOKER.—Among my notes I find the following:—"Mr. John Hooker, *alias* Vowel, first city Chamberlain of Exeter. An. 1558 was a Studious and Learned man and Author of many Treatises, among the rest, 'An Historical Record of the Province of Devon. But this was never printed, but goes up and down the Country from Hand to Hand. He died in 1601. aged near 80."—Was he related to Richard, the judicious Hooker," and is his work this "Record," still in existence?

Harborne. E. CAPERN.

Replies.

WISHING TREE.—Vo. LVII., April 15, 1882.—Mrs. Bray's statement as to persons having to whisper their wish against the tree near Berry Castle and its being then sure to come true, is not I think the one generally received in the neighbourhood. I have always heard that the person must walk round the tree with the sun three times, and then three times backwards, thinking of the wish all the time, and it is requisite that the wish be not told to anyone, if it is, it will not come true.

Totnes. EDWARD WINDEATT.

FURRY DANCE AT HELSTON.—*Western Antiquary*, May 6th. In the above notice mention is made of the Town Arms, and some doubt seems to have arisen, as to the representation being St. Michael and the "Dragon." May I venture to suggest that the design is intended to depict St. Michael's fight with the Dragon, in Heaven, as described in Revelation, chapter 12, verses 7, 8, 9.

Teignmouth. EMILY COLE.

LIDDEN.—*Western Antiquary*, II, 28.—Halliwell has '*Lidden*, a saying, song, or story, *West.*' It is evidently the English equivalent of the German *lirechen*, from *lied*, a song, air, ballad, or ditty; and connected with A.S. *leod*, a poem, verse, ode, or song. It has the form and force of a diminutive, and would mean "a little ditty.' The same ending appears in such words as maid-en, chick-en, &c, where the German would still have —chen, as *mädchen*, &c.

Newton Abbot. H FRIEND

"*Weekly Mercury*," *July 22nd*, 1882.

Notes.

SIR FRANCIS DRAKE v. SIR WALTER RALEIGH AND THE INTRODUCTION OF THE POTATO PLANT.

It is somewhat curious that such confusion should exist in relation to the introduction of this valuable plant into Europe. Yet, if we put ourselves back for three centuries, when intercommunication with other countries was not as it now is, and there was not that interviewing of persons and things which seems now to be the order of the day, and even now, rare and curious plants are kept a profound secret by the introducers, until a sufficient stock is ready to be pushed into the market, or that they should have sufficient to meet the demand of the plant-buying public—the potato when first introduced was regarded as a great curiosity, and even as an ornamental plant, the same as the "scarlet runner" bean was introduced for the beauty of its blossoms and not for its fruit. At the same time a story is told in Holt's "Characters of the Kings and Queens of England," that Sir Walter, mistaking the fruit for the part that was to be eaten and despairing of his acquisition upon finding that it was unpalatable, but that he afterwards discovered it was the root that was grateful and nourishing on ordering the ground to be turned over.

Sir Lucius O'Brien assured Mr. Arthur Young that the potato was introduced into Ireland long before the time of Sir Walter Raleigh. Some attribute the introduction to Sir Francis Drake, who died 28th January, 1590, and others to Capt. John Hawkins, in 1565, from Santa Fé but this latter is now known to have been not the

common potato, but *Convolvulus Battatas*, the yam. Old Gerarde, the herbalist, cultivated the potato as early as 1597.

The most conclusive evidence we have, and the nearest the truth we are likely to arrive at, is from a minute of the Royal Society, December 13, 1693. The President, Sir Robert Southwell, related that potatoes were brought into Ireland by his grandfather, who had them from Sir Walter Raleigh after his return from Virginia." This was in the year 1584.

In Gough's edition of Camden's Britannia it is expressly affirmed that Sir Walter planted the potato at his estate at Youghal, in the County of Cork, on his return from Virginia in 1584. From this evidence I fear that Sir F. Drake can lay no claim to the introduction of this useful root into Britain.

Sir Joseph Banks, in Horticultural Transactions, considers that the potato was first brought to Europe from South America to Spain, where it was called battatas, in the early part of the 16th century; from thence they got distributed to the other parts of Europe, but to England, says Loudon, "the potatoe found its way by a different route, being brought from Virginia by the colonists, sent out by Sir Walter Raleigh in 1584, and which returned in July, 1586, and "probably," according to Sir Joseph Banks "brought with them the potatoe."

Every authority, so far as I can discover, credits Sir Walter Raleigh, or through him, the introduction of the potato, and not Sir Francis Drake.

Why the good people of Offenburg, as quoted by Mr. Chanter, should have raised a monument to this eminent and bold navigator as the introducer of the potato into Europe I am at a loss to understand. As to the German song (Volkslied) or people's song, I am informed by two German friends that there are numbers of common songs with the above appellation, but the only one known to them made in honour of Sir F. Drake is the following, which is very short, and has not a word about the potato in it. I give the words from a printed book kindly lent to me for the purpose; the words are set to music.

"Franz Drake war der erste Mann
Der vor zweitausend Jahren
Von England nach Amerika aes
Schiffs captain gefahren,
Hi-ha-hop-sa-sa valeri juchheirassa
Von England nach Amerika in einem
Ruck gefahren."

The following is as nearly a literal translation as a German friend of mine is able to give:

"Francis Drake was the first man who two thousand years ago, went from England to America as captain of a ship.

Hi-ha-hop-sa-sa valeri jucheirassa, went from England to America in one stretch."

It will be seen that this is sheer nonsense, but I give it for what it is worth.

My friend tells me that it is the general impression in Germany, that Sir Francis was the introducer of the potato, hence perhaps the reason of Offenburg erecting a memorial of the great sea captain.

Exeter. E. PARFITT.

A PREACHING MAYOR.

"Mr. Thomas Andrew, the present Mayor of Exeter, is a member of the Wesleyans, and has been for many years a lay preacher among them. Being appointed to preach on Sunday evening at the Wesleyan Chapel, Southernay—formerly known as 'Christ's Church'—he appeared there and conducted the service with his well known ability. His text on this remarkable occasion was from the Epistle to the Hebrews, iv., 9. 'There remaineth, therefore, a rest to the people of God.' A good sermon followed; his Worship speaking as one who knew something of what the tug, toil, and tribulations of life mean, and yet for 'the people of God,' 'working out for them a far more exceedng and eternal weight of glory.' Although no proclamation had been made of the coming event, there was a good congregation to witness it. It is believed to be the first time since 'our City of Excester' had the privilege of choosing 'to themselvee every year a Mayor'—granted by King John in 1200—that any one of them ever appeared in the pulpit of a Nonconformist Chapel to preach the Gospel. It is not long since that none but members of the Established Church could become a member of the Corporation. Such has been the change of the times."

I copy this from an Exeter paper for June 13th, 1882. Its record in the *Western Antiquary* may be pleasant.

Exeter. HARRY HEMS.

It may also be of interest to mention that upon a recent occasion, the Mayor of Exeter attended divine worship at a Wesleyan Chapel, accompanied by the members of the Corporation, and with all the insignia of office. This was probably the first event of its kind in the history of the city.

EDITOR.

WAS ST. PAUL EVER IN ENGLAND?

Bran, the father of Caractacus, went to Rome in 51 as a hostage for his son. We are told by historians that he remained there seven years, during which time he was converted to Christianity. Who unfolded to him the plan of salvation is not known, but there was a man at Rome during the latter part of that period whose life's business was to preach the Gospel to the Gentiles. This was Paul. He reached the City of the Seven Hills in 56, and was detained there a prisoner for two years. It is not at all unreasonable to suppose that Bran owed his conversion to the faithful ministry of the great Apostle. Be that as it may, Bran and his companions, together with Paul, were released at the same time, and some have held the opinion that the Apostle accompanied Bran "to the utmost bounds of the west," as stated by Clemens Romanus.

There is a circumstance of no mean importance which favours the above opinion. Claudia Rufina (wife of Rufus Pudens, mentioned by Paul in Timothy) and Pomponia Græcina (wife of Aulus Plautius) were in Rome at this very time. They were two British ladies, and shortly afterwards returned to Britain, for Aulus Plautius was lieutenant of Claudius in 61—the year of Boadicea's defeat. Now Tacitus declares that this same Pomponia Græcina had "embraced the rites of a foreign superstition, &c," which doubtless alludes to her

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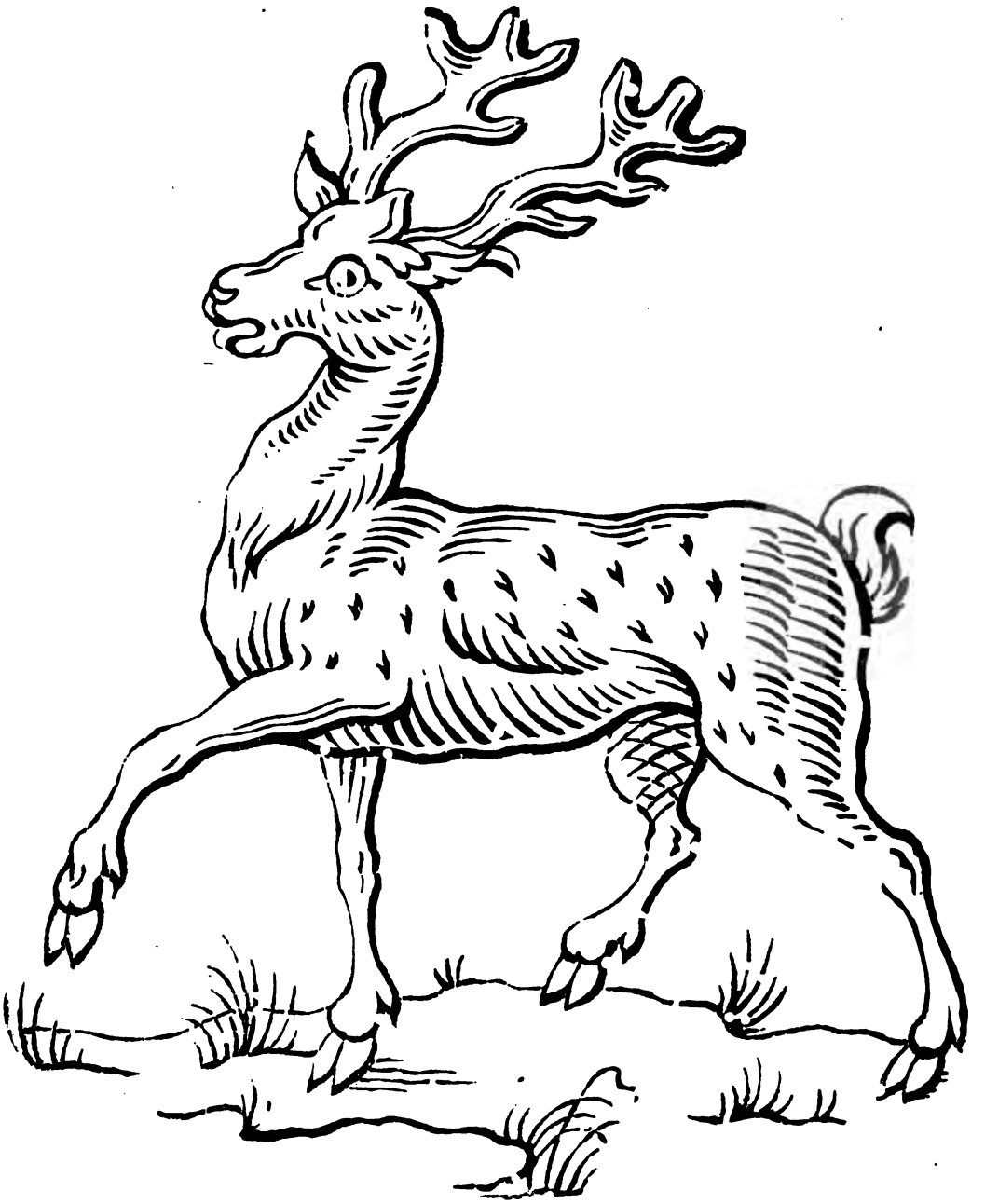


A Tillet Block

(Used in Exeter in the 18th century).

conversion to Christianity—a religion many people still erroneously consider as melancholy, as it ages ago appeared to the Roman historian. Under these circumstances, what more natural than that the great lady should seek the great Apostle and endeavour to persuade him to take a missionary tour into the land she so much loved? Whether she did so or not we can never prove, but still there is no doubt in my own mind that Paul did make a journey to Britain, especially (1) as our own Gildas the Wise says that Christianity was introduced before Boadicea's defeat, and (2) that it was after his first imprisonment that he travelled to Spain, and even "to the utmost bounds of the west."

Penwartha. J. G. ASHWORTH.

Queries.

389.—EXETER ANTIQUITIES.—Will one of your Exeter readers furnish me with a list of works historical and descriptive, which have been published of the many interesting places and things in and about Exeter? The "faithful city" is full of historic interest, and abounds in nooks and corners which recall the past.

HISTORICUS.

390.—PARR FAMILY OF STONELANDS, DAWLISH.—Can any one assist me to the ancestors and descendants of, or any information relating to, the Coddrington Parr, Esq., who died at Stonelands, Dawlish, November 5th, 1853, aged 58 years?

PARR.

391.—PARR FAMILY OF CLYST ST. GEORGE, DEVONSHIRE.—Can any one assist me to the ancestors and descendants of, or any information about, John Parr, patron of Clyst St. George, 1705?

PARR.

392.—PARR FAMILY OF DEVONSHIRE AND LANCASHIRE.—Can any one assist me or give me any information respecting the following? A branch of the ancient Lancashire family of Parr was seated in Devonshire about the middle of the sixteenth century. Robert Parr, a merchant, of Exeter, was born about 1567, and of this branch, it is presumed, the late Coddrington Parr, Esq., of Stonelands, Dawlish, who died there November, 1853, was a descendant. Of what branch of the ancient Lancashire family of Parr was Robert Parr? What is the surname of Parr derived from, and how long has it been in use in Lancashire and Devonshire, or can anyone give me any further information relating to the Lancashire and Devonshire family of Parr?

PARR.

393.—CARVED FIGURE AT ST. STEPHENS-BY-LANSON.—On the exterior of the east wall of the chancel there is a rudely cut figure. Can your readers inform me what is intended to be represented? I thought I could make out a side view of a chair or throne on which a headless figure is seated, apparently bearing a smaller figure seated on the knees. Was it intended for the Virgin and Child?

HIBYSKWE.

394.—OLD ENGLISH FAIR AT EXETER.—It would be interesting to the readers of the *Western Antiquary* if one of the gentlemen who assisted in the arrangement and organization of the recent successful "Olde Englysshe Faire" at Exeter, would furnish a description of the same, together with some notes on the scene supposed to be represented as a picture of Old Exeter. Of course, illustrations would greatly enhance the description.

KEARLEY.

Replies.

203.—HANGMAN'S PIT, HOLNE MOOR.—In further reply to this query, a young lady of Holne sends the following account of the *Dartmoor Tragedy*.—P. F. S. A.:—

"The man who hanged himself was a moorman, residing at Round Hill, between Two Bridges and Princetown. It occurred some 54 or 56 years since - I do not know the date. He possessed a pony that he could not easily catch on the moor, and he had no enclosure in which to keep it; so, to have no more trouble, he determined to sell the beast and buy a quiet one. For this purpose he went off to Brent Fair, where, instead of attending to his business, he dawdled about enjoying himself until dark; then instead of selling, he made a "swop" with a person, and started for home, without knowing what sort of horse he had. Daylight came on, as he crossed Holne Moor, when he was astonished to find he led an old horse with broken knees, and on its back a pack saddle. Hangman's Pit was by the side of the road with its stunted trees. So taking the halter from the horse, he went down and hanged himself with it to a mountain-ash or quick-beam. The tree is still to be seen leaning over the steep side of the pit, which was once a tin-streaming work. Mr George Sherwill, of Huccaby, was the first to pass that way The old man was then living, but like the Levite in the parable, having looked on him he passed on, on the other side, being afraid, he said, to cut him down, lest he should *be brought up*. Then on came Farmer William Norrish, also of Huccaby, who, having more nerve, cut off the branch of the tree from which the poor man, who, by that time was dead hung He cut the branch to save the halter, and carried the branch with the corpse thereon and laid it on the bank above.

By that time many persons had collected. Some are still living, among them was my father, then a boy. The body was carried to Hexworthy and rested in a barn, and from thence to Widecombe-in-the-Moor. Doubtless the burden was rested on the corpse-stone, half way up Dartmeet-hill, and finally buried in Widecombe Churchyard, behind the tower. Now comes the strange part. The poor man's wife, who was waiting up for him to return from the fair, said that about the time he is supposed to have hanged himself she distinctly heard him, as she thought, go into the stable with the horse; she heard the trampling of the horses feet, and also heard his voice speaking to the horse in the usual way. After waiting for him to come in, she went out but could find him nowhere. Such is the true account of Hangman's Pit."

Holne. E. J. B.

"RATHIST" (*Western Antiquary*, 15th July, 1882).—Will "J. F. W." be so good as to state whence he obtained the quotation containing the word "rathist?"

Torquay. WM. PENGELLY.

322.—CRYING THE NECK.—For the information of "W. S. L. S," I believe this good old custom is fast dying out. I have only heard it once in my life, and that was many years ago, near Buckland Brewer, in North Devon. An old man named "Rabin" Easterbrook, who worked many years for Mr. Caddy, of Bowden, Parkham, told me his brother used to be the "Neckcrier" for all the country round, and that "he did it bravely, having a cruel loud voice." I have heard many of the old people talk of the great doings there used to be, and the "goins on" of the maidens as they guarded the door, pails in hand, to "souse the neckurnner" with water and cheat him of his stingo. It seems that the rule was to select the most elevated part of the fields for "crying the neck," and from some of the high-lying grounds on the Devonshire hills with the wind in a fair direction, the "cry" around the last reaped sheaf could be heard for miles. There is no doubt that rude as the form is, there is underlying this old-world custom the soul of a religious ceremony that is very beautiful. What, is it but a "Service of Prayer and Song," a joyful thanksgiving to the Giver of all good, and the united petition of all assembled, that He who has given them the fruits of the earth, which they have just reaped, would also bless the toilers with fine weather to save them. This will be better seen perhaps, if I quote a stanza from a poem in my "Wayside Warbles," now out of print, and bearing the title "Crying the Neck," in which I have sought to revive, and if possible, to preserve this fine old custom a little longer.

"A ring they make, and, light as air,
A lad starts with a bound,
To cull the fairest of the fair
And finest ears around,
And heap the rich and shining gems
In Beauty's rustic hand,
Who weaves a swan's neck of their stems
Amid the happy band;
When thrice "A Neck!" a reaper cries,
And thrice he cries "We ha'en!"
Again he lifts his grateful eyes,
And thrice he prays "God sa'en!"

The woven ears are called *a neck*, from the resemblance they bear to a swan's neck (which a learned German friend of mine says is an old sacred symbol of the Saxons). After the "cry," which is sung in harmony by all as long as their breath can hold out, three loud Hurrahs are given. The "neck" is then carried by the mastér reaper to the house, dry if possible, and hung up to the ceiling in the hall until the next harvest. Should the young man—who has to run the gauntlet of the maidens, with their pails filled with water, and who resorts to all sorts of shifts and stratagems to keep the "neck" dry—succeed in his task, he is presented by the smiling dame of the house with the harvest jug, bearing the well known posy,

"Success to the plow,
And the barley mow," &c.

This, filled with her strongest beer, she invites him to drink and then treat his friends. Of such there is no lack since at the first sound of the "cry" the villagers and neighbours run from far and near, among whom you may always be sure to see—

"The cobler, smith, and tailor,
The crowder, and the clerk."

Harborne EDWARD CAPERN.

CHURCH BELLS OF DEVON AND CORNWALL.—*Western Antiquary*, Part II., p. 33.—Your correspondent, E. Parfitt, does not seem to be very well up in the literature of Church Bells. What Mr. Ellacombe did for Devonshire appeared in a separate form, ten years ago, and constitutes with its supplement, *Bells of The Church*, by far the most elaborate English work we have on the subject of Church Bells. Amongst those interested in such books, it is known as Big Ben; and with respect to Cornwall, what your correspondent recommends should be done, was in fact done in 1878, by Mr. E. H. W. Dunkin. The proof is in his work, now before me, called *The Church Bells of Cornwall: Their Archæology and Present Condition*. It contains the inscriptions on all the church bells in the county, and some engravings, none of them, I think, original. Perhaps I may be allowed to go on and say that there has recently appeared a work which strikes me as being a model for similar undertakings. I speak of *The Church Bells of Cambridgeshire*, by Dr. Raven, the second (and much improved) edition of which was published in 1881, under the auspices of the Cambridge Antiquarian Society. A supplement to it is now in preparation, as the author informed me not very long ago.

Kimbolton. B. H. B.

CHURCHES IN PARKS.—*Western Antiquary*, vol. I.—Referring to the above subject, I beg to state that at Cockington, near Torquay, there is a church standing in Cockington Court grounds very near the house. It is about a quarter of a mile from the entrance, and is approached from the lodge gate through a very fine grove of trees. The eastern side of the church is entirely overgrown with ivy; the entrance is on the western side, and you walk down a flight of steps into the building. There are no pews, but small chairs are used instead for sitting puposes; the pulpit broken at the bottom, is supported by two small poles, and is covered with very old-fashioned and curious designs.

There is an intention of restoring the whole building, which is in a very dilapidated condition, and shows signs of very great antiquity. Can anyone inform me when, and by whom, the church was built?

The manor of Cockington formerly belonged to the Cary family, who sold it to an ancestor of the presen owner, Mr. Mallock.

Compton. WILLIAM W. CLEMENTS.

SLAMMAKIN.—It is an advantage which dictionarians appreciate, to be able to produce an extract from a living page illustrative of a word only passing over the lips of man, and having a place in the dry lists of a Glossary:—Here are a couple from *Uncle Silas. A tale of Bartram Haugh*, by J. Stephen Le Fanu. They occur in the narrative, which is represented as given by the young heroine of the tale, and may therefore convey the

author's native dialect; but what countryman he is does not appear. First chap. LIV p. 382 of one-volumed edition. "She burst into a loud screeching laugh, and, with her old Walpurgis gaiety, danced some fantastic steps in her bare wet feet, tracking the floor with water, and holding out with finger and thumb, in dainty caricature, her *slammakin* old skirt, while she sang some of her nasal patois with an abominable hilarity and emphasis." Second, Chap., LXI, p. 433.—"The vainest and most *slammakin* of women—the merest slut at home, a milliner's lay figure out of doors. She had one square foot of looking-glass upon the chimney-piece, and therein tried effects, and conjured up grotesque simpers upon her sinister and weary face." These passages are descriptive of the character and pranks of a crazy, tipsy, coarse French woman. Slamm-ik-in is in form a double diminutive, and is noticed by Sir G. Cornewall Lewis in the Cambridge Philological Museum, vol. 1., p. 679 (1832), upon which Prof. Key (on English Diminutives) annotates:—"A drab, or slovenly woman, akin to the Germ. *schlamm*, dirt, and our *slime*; in Jennings [Somersetshire] Glossary spelled *slomaking*."

Plymouth. DEFNIEL.

320.—LEPER'S WALK, TOTNES.—I delayed replying to the query as to the so-called Leper's Walk, Totnes, in order that I might make inquiries as to it. "X.Y.Z." must, I think, refer to the walk called Leechwell-lane, which is a narrow pathway between high walls leading from opposite the South or Shambles-gate nearly to the Maudlyn or Leper Hospital, but I cannot discover that this or any other walk or pathway is or ever was known as the Leper's Walk. Nor can I find in the town records any reference to this lane as Leper's Walk.

Leechwell-lane leads to a well known as Leechwell, the water of which is still thought to possess curative properties, and to be especially good for affections of the eyes.

An account of the Leper House at Totnes is to be found in the *Transactions of the Devonshire Association*, vol. xii, page 459.

"J. R.," in No. LXVI, refers to this Leper Hospital as adjacent to Maudlin Cottages. It stood on the site of the Maudlin Cottages now in ruins, and some portion of the walls are the remains of the old walls of the Hospital. Maudlin well should be Leechwell. He also says, "see Mr. E. Windeatt's History of Totnes." I have, however, not published any History of Totnes, only a few notes in a local journal, and a sketch of Totnes in vol. xii. of *Devon Trans. Assoc.*

Totnes. EDWARD WINDEATT.

"*Weekly Mercury*," *July 29th*, 1882.

Notes.

LONGEVITY.

As a curious matter relating to the West of England may not be unacceptable, which I mention the following:—

1. There is a family in this village in which till this year no death had occurred for forty-seven years. All the children had lived till middle life and the parents were aged people. This is very uncommon, I think.

2. A man of seventy-eight, in full possession of his faculties, is great-grandfather of several children from fourteen downwards. There was also a woman here (some years ago) who had a great-grandchild aged nineteen.

3. I met a woman at Truro in 1870 who said she heard when a child John Wesley preach.

4. There is a woman of ninety-four living here, and not long ago we had a man of ninety-six. I have never met a centenarian yet. Is there any such in Cornwall? There is a well established case at Malvern at present, of a lady of good Worcestershire family, who is over 100.

NEWLYN.

THE SWAN AT STARCROSS.

Every traveller upon the South Devon line is familiar with the unique boat laying off Starcross, which assumes the shape of a swan. It is the property of Captain Peacock, and, I am told, was designed by a certain Mr. Wren an architect, and built by Mr. Fish I was further informed at Starcross, the other day, that when, some years ago, under stress of weather, it was blown out to sea, it was ultimately rescued by the captain of a London trader named Fox!

We can almost picture these several gentlemen meeting within the cabin of the quaint vessel; whilst the Swan, looking first at one guest and then at another—Peacock, Wren Fox, and Fish—might appropriately exclaim:—"We are a happy family, *we are*." !!!

Exeter. HARRY HEMS.

GUNDREDA DE WARREN.

During my searches at the Record Office, I found a pedigree of De Warren, drawn out in narrative form (*t.* Hen. V or Hen. VI.) in which it is very clearly stated that Gundreda de Warren was the daughter of William the Conqueror, and not of a supposed first husband of Matilda of Flanders. It has never been quoted before, so far as I recollect, and I send it as it may interest western readers, who, as well as myself, descend from this worthy lady:—

"Will'ms de Warena primus comes Surregiæ et fundator eccl'ie Lewensis diem clausit extremum 8 Kal. Julii anno gr'e. 1088 et fun'cationis eccl'i p'dict undecimo: a conquestu 23. Iste primo non vocabatur Comes sed solummodo Will'mus de Warena postea vero processu temporis et Will'mo Rufo filio Regis et conquestoris Anglie cuius filiam desponsaverat plurimum honoratus est. atq: Comes Surregie factus et appellatus est. Is'e jacet in capella Lewens.: juxta dominam Gundredam comitissam suam et filiam predicti Regis conquestoris. Duravit iste comes toto tempore regis Will'mi, primi conquestoris, per xx annos et tempore Will'mi Rufi secundi Regis per unum annum" (*Exchequ. Treas: Receipts Misc* Ric. II. to Ed. IV. 60-36).

London. WYVERN GULES.

PLANT-LORE.

The good folk in Devonshire still object to the removal of parsley; to transplant it, would be to bring death or evils of various kinds into the family. This curious superstition is not confined to Devonshire See *Hunter. Primitive Manners and Customs*, p. 116; Dyer's *English Folk-lore*, p. 3; and *Trans. Dev. Ass.*, vol. ix., p. 90. The Greeks used parsley for strewing on the tombs of the departed, and planting in the same places. This superstition corresponds with that which makes it a sign of death to make one's will, an act which some have a great horror of performing.

ANTIQUARY.

PROVERBS AND SIMILES.

When a person is in the habit of drinking too much, he is charged with "unpacking too much cloam," or "unloading" it. A sprightly person is said to be "as bright as a bee," just as we say of another that he is "as busy as a bee." The alliteration, no doubt, has something to do with these expressions. Will the readers of the *Western Antiquary* kindly record such local proverbs and similes as they may become acquainted with from time to time.

STUDENT.

INSCRIPTIONS ON SUN-DIALS.

Having just had the opportunity of examining the sun-dial at Tavistock Church, I would ask you to put on record the inscription it bears.

As usual it consists of a small square of slate fixed over the south porch door, and bears along the top, the words "Hora pars vitae. 1841."

At Rattery the dial is similar in position, &c, but bears only the date of 1808.

W. S. B. H.

DEVONSHIRE FOLK-LORE.

Thinking the *Western Antiquary* just the place for the following items, I shall be pleased to see them inserted in i s pages.

A WEST COUNTREE VARM CHARM.

Ef vro vire ee'd vree ye mew,
Ef ee'd prosper wi ye plew,
Meare in voal an cow' wi cafe,'
An hae corn in lieu o'chafe.
Ef ee'd hae yer lambin yaws
Za'e vro ravens kite an craws,
Hae ye duckes an chaunteclearc,
Hae ye arish gooze ver cheare,
And ye chickes ynigh ye coop
Warded vro ye merline's swoop :—
Vor ye raunke witche zet a sneare,
Plaunt avore yer house a keare* :
Nor vorgit ye barn es dues ;
Zee owld Dapple's Zinday shuse,
Ef they chaunce tu slip ez veet,
Be nailed up lik heart compleate.

*The mountain Ash.

A DEVONSHIRE LOVE CHARM.

"An even leavd ash,
And a vour leavéd clover,
Eee'll be zure tu zee yer true love.
Bevor the day is over.

AN OLD DEVONSHIRE LOVE SAW.

"Boynlove"* is maiden's ruin,
But half of it is their own doing.

*Southernwood.

DEVONSHIRE LOAF-LUCK.

No. 1.

If the loaf bought on the noon
When the little child is born,
Happens to be clove in two
With the shape of a horse-shoe,
'Tis a sign that he or she
All through life will lucky be.

No. 2.

When the nurse first goes abroad,
Take some wheaten bread and cheese,
For the stranger on the road,
With "from baby if you please."
Boys must give it to a maid,
Maids present it to a boy,
Then will follow, so 'tis said,
Health, and competence, and joy.

PASSION OR HEALING BREAD.

Ef ee hae a nimvpingang,*
Ax owld Goody up the drang
Vor a croom of healing burd
Vrom laste Gude a Vriday'n-meake.
Wi tha cross vor Christ his sake.
An when her'th a zed a wurd,
Teake et hum an grat a lit,
Then a pultis, zovt an whit,
Meake ov et, an e'll be shure
Tu vend et work a zartin kure.

*A whitflow.

Harborne EDWARD CAPERN.

Queries.

395.—WOMEN AT FUNERALS.—At Newton Abbot when the funeral *cortège* leaves the house a woman takes her seat on the hearse or mourning carriage and rides thus to c'urch. Is this custom common or universal in Devonshire, and what is its significance? In *Macmillan's Magazine* for May, 1882, Dr. Tylor deal with one form of survival at funerals, but it is possible that the present matter also has historical interest.

JUVENTUS.

396.—THE BLOODY FIELD (PLYMOUTH).—In a letter published last autumn in one of the local papers a correspondent refers to "the Corporation" having "moved the market from the streets into the Bloody Field—its present site." If this really was the old name of the place, why was it so called?

HIBYSKWR.

397.—PLYMOUTH NAVAL YARNS.—Can any of your readers inform me of the date when the following circumstances occurred. From my recollection of hearing my father and uncle relate the story, I think it must have been during the American War of the last century. There was a cock fight on board a man-of-war in Hamoaze. The birds that were fighting, belonged to a midshipman, and a boatswain's mate, named Charley McGrath. The midshipman seeing his bird was getting the worst of the contest, caught it up an

rushed up the hatchway ladder. Charley McGrath, followed after and stabbed the officer in the back. I cannot now remember whether the att ck proved fatal or not, but the result was a Court-martial, and sentence of death. McGrath was sentenced to be hanged on board of his ship, and his body afterwards hung in chains at Devil's Point (Stonehouse). After some time it was such an annoyance to the Edgcumbe Family the gibbet being vi-ible from their mansion, that influence was used to remove it to Drake's Island. One very stormy night the gibbet was washed away, and the artillerymen stationed there were credited with assi ting the elements in the removal. This gave rise to a saying :—

Charley Magrath (pronounced Macgraw)
Died by the law.
He was hung three times
And drowned once.

Thus alluding to the execution on shipboard, being hung in chains at the Point, afterward again gibbeted at the Island, and then washed away in a storm.

Plymouth. J. SPRY.

398.—PARR FAMILY, OF CHUDLEIGH, DEVONSHIRE.—Can anyone assist me t> the ancestors and descendants of, or information relating to, the Parr Family.

From the Parish Register of Chudleigh.

Marriage 1626, Dec. 8th Mr. Thomas Parr and Jane Parr both of Chudleigh.

Marriage 1627, March 7th John Parr of Chudleigh and Joan Lucy of Ashcombe widow.

Ledbury. PARR.

399.—FONT-COVERS, SHAUGH PRIOR, &c.—Were Font-covers commonly in use in what we call the "middle ages," when most of our country churches were built? If so, what was the object of their use in such a situation? Was it on account of the public use then made of the bodies of the churches? These remarks arise out of an inspection of the fine specimen at Shaugh Prior, which is, I suppose (at any rate, so far west) almost unique. If my idea of its character is correct, would not a full description of it, and of the circumstances of its recovery from oblivion some years ago, if told by someone who has a thorough knowledge of them, be a desirable acquisition for the pages of the *Western Antiquary?*

HIBISKWE.

400.—IMPRISONMENTS ON DRAKE'S ISLAND.—Where can I get an account of the imprisonments on Drake's Island for political offences in the seventeenth century?

Newlyn. W. S. L. S

401.—SALTASH AND ITS SILVER OAR.—Has any detailed account been collected of the proceedings under the Silver Oar of Saltash, in Plymouth Sound? I should think the Corporation Records of Saltash must contain some curious matters.

Newlyn. W. S. L. S.

402.—ECCLESIASTICAL CARVING AT SOUTH BRENT.—Can any of your readers inform me if the carved and moulded arch stones over the doorway of the house close to the waterfall above the vicarage grounds here, together with the grotesque head associated with them, are ancient, and, if so, whether any monastic or other ecclesiastical building used to occupy the site? If they were removed to their present position from some other edifice, whence were they taken? There appear to be some old stone windows in one of the houses at Man Aish (a village near by), but prob bly they are of domestic rather than ecclesiastical origin, and I suppose indicate a higher original status of the building containing them compared with its present uses

ECC : ANT : INQ :

Replies.

VISGET.—This is our old friend the "Tubail," or twibill, of North Devon, only under another and rather outlandish name. The twibill or two-bill is a matt ck with a hatchet at its back, and is much used by our woodmen in separating the roots of trees when felling them. It is a great favourite with them at the "barking time," not only for its handiness as a digger and chopper, but because it saves the edge of their axes, which would otherwise be blunted by the "groot" and the stones. The following lines from a poem entitled "The Merry Barkers," in Capern's "Sungleams," serve to illustrate this matter :—

"With trusty *twibill* down they go,
Groping about his roots below;
Which chopped, they deftly ring the bole,
And then commence to fell him * whole."

*The old oak tree.

E. V. D.

SIR WALTER RALEIGH.—I have seen several of Sir Walter Raleigh's own signatures lately, and they are all W. RALEGH.

WYVERN GULES.

AN EXETER PREACHING MAYOR.—I beg to correct a statement made in the *Western Antiquary* of July 22 No. 71, under the heading, "A Preaching Mayor" I respectful y desire to say that the statement concerning Mr. Thomas Andrews, being (according to Mr. Harry Hems) believed "To be the first time since our City of Exeter had the privilege of choosing to themselves a Mayor—granted by King John in 1200, that *any one of them* ever appeared in the pulpit of a Nonconformist Chapel."

I beg to correct that correspondent by stating that when a very young man, in that, my native city, near fifty years since, a Mr. Wilkinson, Mayor of Exeter, for a great number of years previous to his mayoralty in a Nonconformist chapel in Upper Paul-street, and also for many years, including his mayoralty years, preached the Gospel at the Great Subscription Room. I believe he has sons in business yet at Exeter, and at Torquay, wine merchants. Besides he was publisher of several religious works, one especially, on "Israel's or the Scriptural Last Days." Mr. Wilkinson was a prominent member of the Town Council and on being waited on by a deputation to enquire "If he would, on election of Mayor, during his year of office, discontinue his preaching at the Subscription Room?" nobly replied, "Give my expression of thanks to the Council for considering me worthy of so great an honour, but also assure them for even that high honour I never can consent to forego a higher duty and honour."

Admiring his noble integrity and faithfulness to an esteemed duty, the Council elected him without requiring such a stipulation.

Should the foregoing premier preaching of a Mayor of old "Isca" interest younger persons, at that time unborn or like Mr. Hems, not then residents in the Faithful City, I would, should you think it interesting, state some further incidents connected therewith

London. W. H. WEBBER

ST. STEPHEN'S, SALTASH.—*Western Antiquary*, No. LXIX, 8th July.—In his notice of the Shield of Arms of Wadham in this church, your correspondent "J. W.," states that the cross in the Arms of Hitchings, is a variation of the cross-fleury, known in heraldry as "Bottonce." I presume he means *Botonée*, the term applied to a cross trefoiled, which is a modification of a crosslet. The Arms of Hechins, of Hole, were: Arg. a cross *patonce*, quarterly Gu. and Az. between four lions' heads, erased Sa., and this is the first instance I have met with in which the cross is *Botonée* or *treflée*. Is "J. W." sure that it is not a cross patonce, the four arms of which expand in curves from the centre, and have the ends floriated? William Hechins, by his wife Francis, daughter of William Denham, had *two* daughters and co-heirs. Dorothy married George Wadham, and Elizabeth married John Porter of Saltash, by whom she had no issue, so the blood was carried down through Dorothy, in the Wadham family.

London. J. L. V.

CURIOUS ROCKS IN DEVON AND CORNWALL.—(*Western Antiquary*, 2nd series, p. 28).—In reading the interesting account of curious rocks in Devon and Cornwall, given in the *Western Antiquary* (vol. II, page 28,) by Mr. William Crossing, I find in speaking of the Roborough Rock, on Roborough Down, he makes mention of the profile of a human face curiously formed, resembling the face of the "Iron Duke." I have passed the rock very many times, and have always thought that the profile was a very good one of King George the Third

Newcastle-on-Tyne. OCTOGENARIAN.

"JOHN HOOKER."—*Western Antiquary*, LXX.—Hooker or Hoker, *alias* Vowel, John, was born at Exeter about 1524, studied at Oxford, was the first Chamberlain of Exeter, on which office he entered in 1555. He wrote several books, the last of which, entitled *Synopsis Chorographical Or, An Historical Record of the Province of Devon*, was never printed. He died in November, 1601, and was the uncle of Richard, the "Judicious," Hooker, Master of the Temple. See Prince's *Worthies*, ed 1810, pp. 505-6. The Lysonses invariably write the name Hoker, whilst Prince uses Hooker.

Torquay. WM. PENGELLY.

Our friend Mr. Capern's note on this learned man, must have been copied from "Prince's Worthies," and the work of which the following is the full title:—"A Synopsis Chorographical: or an Historical Record of the Province of Devon: Wherein is given an Account of the Soil, Air, Commodities, Natives, Government Ecclesiastical, Civil, Military, First Fruits, Tenths, Patrons, Subsidies, Castles, Parks, Gentry, Armories, &c. This book was never printed, but goes up and down the country in MS, from hand to hand. Which upon the author's death, was put into Judge Dodderidge's hands (who was a learned antiquary), to correct and fit it for the press," and Prince says, "I have seen a copy thereof, in the possession of John Eastchurch, of Wood, gent., wherein that great lawyer had marked many things which he thought fit to be expunged. At the end of which, is added his letter to Mr. Zach. Pasfield, of Pasvie (whom I take to be a printer or stationer), in which we have a recommendation of the work to the press." A copy of the letter is subjoined, and signed "John Dodderidge."

This was the last work written by Hooker, and does not appear in a list of his published works, but it appears to have been duplicated in MS, as Prince says he saw a copy in the possession of John Eastchurch, and this leads me to remark that it is a rather curious circumstance that T. Risdon should have published a work of a similar character, and bearing also a similar title, viz., "Chorographical Description and Survey of the County of Devon, with the City and County of Exeter, &c.," which must have been written at the time these copies of Hooker's were handed about, as Risdon was born in 1580, and died in 1640, but his work was not published in his lifetime, not till 1714. But without comparing Hooker's manuscript with this, we cannot tell if one was copied from the other. The last work published by Hooker, was a "Catalogue of the Bishops of Exeter," 1584. A copy of Hooker's MSS. Vol. is in the British Museum.

RICHARD HOOKER.

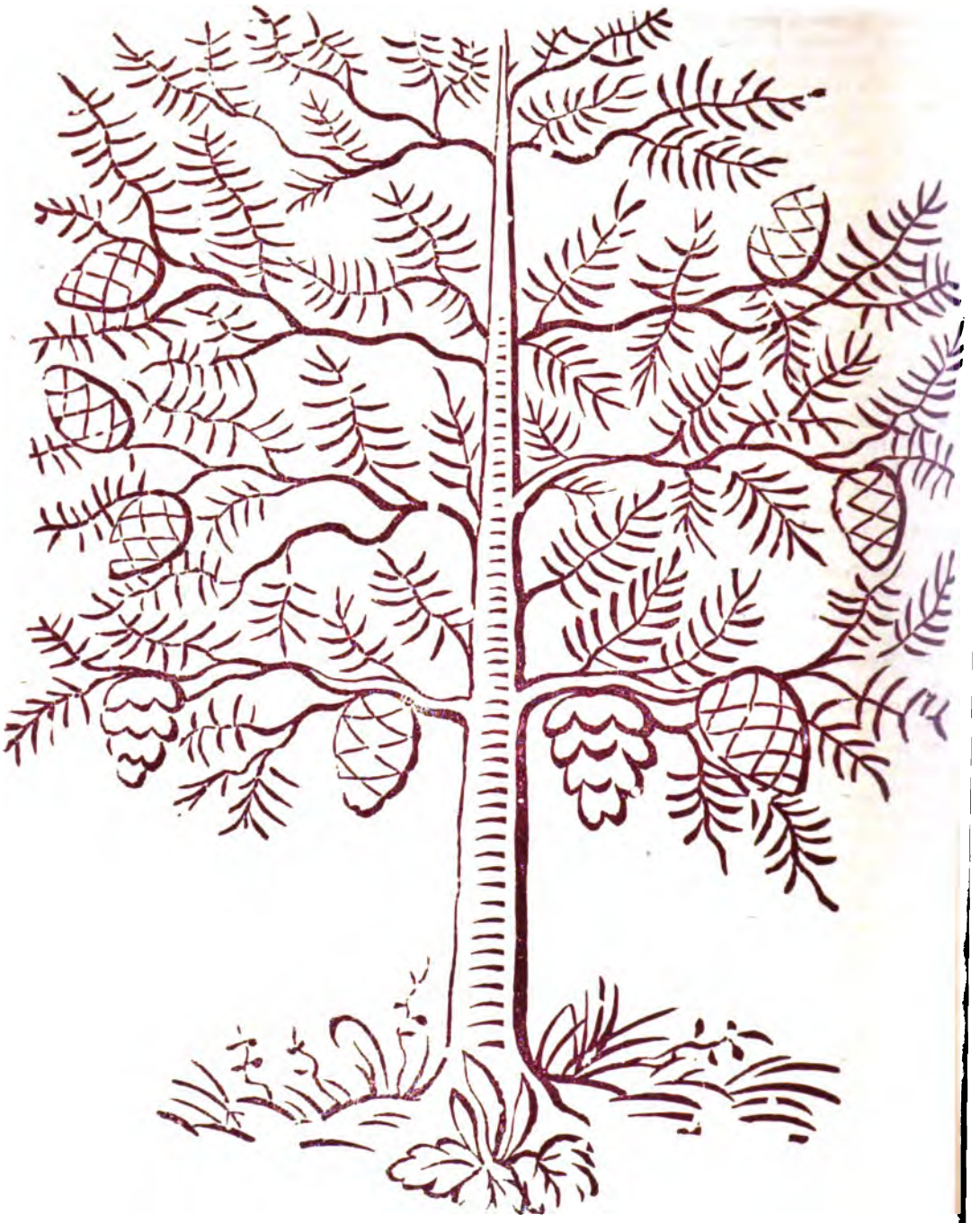
Mr. Capern enquires if the Judicious Hooker was related to John Hooker, mentioned above. Richard was nephew of the Exeter Chamberlain, and two more remarkble men it would be difficult to find.

Exeter. E. PARFITT.

"J. B. D." (London) also writes on this topic, and says:—Mr. Capern's note is from Prince's "Life of John Hooker," alias Vowell. He died in 1601. He was uncle to Richard, the Judicious Hooker. His work is still in existence. It is fully described in vol. VIII., of the "Devonshire Association Transactions," 1876, page 404. The way of spelling the name is quite arbitrary. He himself more commonly wrote it Hoker. Prince and many more recent writers prefer Hooker. But whether Hoker or Hooker, the same person is meant.

COURT IN PLACE NAMES.—In referring to "Hibyskwe's" query on the above subject, I beg to call attention to the fact that both in Worcester's and Nuttall's dictionaries, the word "Court" is described as a hall-chamber, or place where justice is administered, such as Court Baron, and it is my opinion that this word which is so frequently used in connection with country residences, in all probability takes its meaning from the reason above presumed.

Compton. WILLIAM W. CLEMENTS.



A Tillet Block

(Used in Exeter in the 18th century).

Note on the Illustrations.

FOUR OLD TILLET BLOCKS.

In the last century Exeter had, next to Leeds, the largest woollen market in the Kingdom. The trade had long been connected with the former ancient city, and in the Parliamentary records of the beginning of the 16th century woollen goods from Exeter are frequently mentioned. At the commencement of the 18th century, it is said that the trade was so general, that eight out of every ten citizens were connected with it. In 1750 over 300,000 pieces of woollen goods, valued at a million pounds, were exported from Exeter, yet, if we except the ancient Hall of the Tuckers, Weavers, and Shearmen and their Charities, we have little or nothing now to remind us of a great trade which has altogether passed away from our midst.

The four illustrations which appear in this issue, are actual prints from as many wooden blocks, which were, at one time, actively connected with Exeter's staple trade. They are the trade marks of old merchants of the 18th century, and were used as distinguishing devices stamped upon bales of woollen goods—The cloth for exportation was wrapped in pieces of buckram—called "tillets"—and these stamps were known as tillet blocks. The making of the blocks was a specialty, and there is character about the few that yet remain, which goes to prove, that in spite of the non-existence of schools of art in those days, the art workman knew how to make bold, good lines, simple as they were in composition, but full of effect and power. My esteemed friend, Mr. George Townsend, the accomplished antiquarian of Exeter, has some interesting tillets in his possession, and there are five examples in the Albert Museum at Exeter. These were a gift to the city by Mr. T. P. Davey, a citizen of renown, who is a decendant of one of the old tillet printers. They are all precisely the size of these illustrated, one represents 3 lions rampant, with a moth upon a raised ribbon beneath; another has the letters G R. under an elongated cross; a third represents a man working at a loom; the fourth has a full face in a sun, whilst below the letters A R. and the monogram NP. are inclosed within a heart; the fifth has a lion rampant like unto the one now shown. This block, however, is set into a much larger one, which consists of mantling of a very ornate character, surmounted by a Tudor rose, and is altogether nearly two feet square. The four portrayed in the accompaning issue are in my own collection. I acquired them, some years ago, of an elderly lady, who had had them in her possession ever since she could remember.

It seems that the trade mark was first put on the wraps in a showy colour by means of a stencil, and ultimately completed by the impression of the tillet block. This was printed on by a tillet press. Afterwards, when disused for this purpose, the old presses got adapted for ordinary type printing.

And this latter observation suggests the remark that the art of stamping impressions in this manner, and of producing representations of religious subjects by wood blocks was very probably the original suggestor of the whole art and mystery of printing.

The ups and downs of life are illustrated in these curious tillet blocks The trade and the traders have gone; and these, the "trade-marks" of the western merchants, are now of no monetary, but of historic value. In Yorkshire and other parts of England, where manufacturers not only "strive, but thrive," a precisely reverse state of things has occurred. Towards the end of the last century, my maternal grandfather, a Sheffield cutler named George Wostenholm, chose the three letters I.X.L., as a trade mark for his Cutlery. Its market value at the present moment, protected by Act of Parliament from piracy, as are all marks pertaining to the Cutlers Company, is estimated at not less than £80,000, or over £25,000 a letter!

Exeter. HARRY HEMS.

We are indebted to Mr. Hems for the blocks from which the illustrations are taken.

EDITOR.

THE

WESTERN ANTIQUARY;

OR,

Devon and Cornwall Note-Book,

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"*Weekly Mercury*," *August 5th*, 1882.

Notes.

DRAKE AND THE ARMADA, FROM A FRENCH STANDPOINT.

Now that Sir Francis Drake and the Armada are two of the chief subjects of our thoughts, a few words on what the great French historian, Sismondi, says of the Armada, may be interesting to your Plymouth readers. I may just premise that the Armada is generally considered to have been of great importance to France, for it is commonly believed that Philip II. intended, after the conquest of England, to subjugate France, then torn by civil wars. Sismondi, therefore, treats the Armada as belonging, to a certain degree, to French, as well as English, history.

I shall merely quote a few interesting points:—

1. As to the Armada's force, Sismondi gives it as more than 150 men-of-war, 8,000 sailors, 20,000 troops, 2,630 guns. The cost to Philip II. was 120 millions of ducats. The Duke of Parma's army he estimates at 30,000, making 60,000 men for the invasion of England.

2. As to Philip's orders, he asserts that the King commanded Sidonia to coast France as far as Calais, and then join Parma. The voyage to Plymouth was, therefore, against orders, and intended, as Ranke says, to surprise Drake and Effingham. It would seem, therefore, that Medina Sidonia really did hope to capture the English fleet in the Port of Plymouth.

3. The account of the battle off Rame Head and up the Channel somewhat differs from our histories. I give a translation of the account:—"When Medina saw the English in the open sea, he passed by without molesting them. The English admiral, on his part, remained immovable, preferring to profit by the wind, which would be favourable for his attacking the enemy in the rear after they had passed. This attack commenced next day, and continued four days, while the two fleets advanced slowly eastward. The Spanish vessels would have overwhelmed the little English ships had they met in close quarters. It would have been madness to attempt to board these floating fortresses, but, on the other hand, they moved slowly, obeyed their rudders badly, and their fire passed over the English, who escaped them with agility. The skirmish raged" (he treats the whole voyage up the Channel as one conflict, and not unfairly so), "especially on August 3, and on the evening of August 6, the Spanish fleet anchored before Calais."

4 As to Parma, Sismondi is, I think, needlessly severe—"Those fierce Spanish and German troops, who had made the Low Countries tremble, shuddered in their turn when they spoke to them of the sea; they refused to embark; besides, the Dutch admiral was watching Flanders and blockaded Dunkirk, where were the flat-bottomed vessels ready for the Prince of Parma." My own impression is that Parma only supported his reputation as a clever general in not risking his splendid army on the sea, where Drake and the "sea-dogs of Devon" would have made short work of them.

5. As the Battle of Gravelines will soon be made familiar to Plymouth folk by the exhibition of Mr. Lucas, a few words on the French view of the case may be of some interest:—"In the night of August 7 and 8, the English allowed eight of their vessels, fitted as fire-ships to drift among the Spaniards. Terror was extreme in the Invincible Armada at these floating fires which moved towards them in the darkness. All the ships weighed anchor in confusion. Many ran against each other or fell into the enemy's hands. Some anchored again near Gravelines, where they were valiantly attacked by the English and suffered great loss."—(Sismondi's "Histoire des Français," Vol. XX., 382-7.

Such is a popular French view of the Armada. It may be interesting as showing what foreigners thought of it. Perhaps, as the anniversaries of these events are at hand, Plymouth folk may be interested in them.

Newlyn. W. S. LACH-SZYRMA.

P.S.—Sismondi uses the Revised Calendar, and so corrects the dates.

ROBOROUGH ROCK.

"Octogenarian," who speaks of this Rock in the *Western Antiquary* of the 29th July, may be perfectly right in considering the profile of the face, exhibited by the curious formation on it, to resemble that of George III., but I have, nevertheless, always heard it spoken of in the immediate neighbourhood as the *Duke of Wellington's Nose.* There must, of course, be a great deal of imagination employed in discovering a likeness in an object of this kind to any particular individual, and the answer of the peep-show man, when he was asked by one of his visitors to point out on the picture which were the lions and which were the dogs, would not be inapplicable here—"Whichever yer like; yer pays yer money, and yer takes yer choice!"

In the notes to Carrington's *Dartmoor* I find that this Rock is spoken of, and it is there stated that it was formerly known as Ulster or Ullestor Rock, and is so named on an old map of Devon

The Rev. E. A. Bray in his journal, quoted in Mrs. Bray's *Tamar and Tavy*, speaks of a sailor, who, being on his way from Tavistock to Plymouth to join his ship, sat down in a hollow of Roborough Rock and insensibly fell asleep. On awaking, he continued his journey and after a time discovered that he had left his purse behind him. Time would not permit him to return for it, so he was obliged to go on his way without it. After making a voyage to the East Indies, he returned some three years afterwards, and, out of curiosity determined to look for the lost purse. To his great surprise and joy, he found it safe and untouched on the spot where he had so long before been overtaken by sleep.

The same writer also relates another incident that occurred on the down on which the Rock is situated. A blacksmith of Tavistock was taking home a jack which he had repaired, and, finding himself benighted, determined to leave it by the roadside and proceed on his way without encumbrance.

He had heard that if a watch was set over anything it would keep it safe, so he, taking the words literally, placed his watch near the jack, and left them both. The next morning he found the two articles undisturbed, and was doubtless always afterwards a firm believer in the efficacy of this mode of ensuring the protection of property.

Brent. William Crossing.

"OLD CORNISH RHYMES."

(P. 37, June, 1882.)

Referring to the feeling of jealousy existing between different parishes in the Western Counties, I am reminded of an anecdote told me years ago by a relative.

A Thelbridge man and a Rackenford man were squabbling over their cups as to which of their parishes was the more worthy. The wind-up of the wordy war was in this wise:—Said the Thelbridge man: "You don't knaw nort about it. I'll be bound now you never heard that when the Devil wanted to show off all the kingdoms ov the airth and the glory of 'em, he put his thumb auver Rackenford—the beastly muck heap—her was ashamed vor it to be seed, and no wonder!"

London. G. H. H.

DEATH WARNING.

If a piece of cloam breaks when taken in the hand, and no reason can be assigned for it, a death will happen in the family shortly. I saw a dish only a short time since which broke in the servant's hand as she lifted it from the pantry shelf, and sure enough the master of the house died in the course of a week or two. Surely with so many warnings people ought to be prepared for the solemn event.

Predicateur.

A "HOT PRESS" AT PLYMOUTH.

The following, clipped from an old magazine and dating about the beginning of the nineties of the last century, is characteristic:—

"Plymouth Ap 5th.—From twelve o'clock last night till six this morning, there was the hottest press ever known in Hamoaze, Catwater, and Plymouth Pool.

"Many good sailors were picked up, particularly from the colliers; the crew of one in particular had concealed themselves for a fortnight past, and slept on board last night, thinking the business of pressing was put a stop to. They were all carried on board the *Cambridge.*"

Doubtless

"Rule Britannia—Britannia rules the waves,
Britons *never* will be slaves"

was the pæan of triumph they were at once invited to join in on their arrival.

Colyton. R.

WILLIAM JACKSON OF EXETER, MUSICIAN.

In the May number of the *Leisure Hour*, a fragment of the autobiography of this talented composer and musician is given, and as I have one of his portraits hanging close by me where I am writing this, there are two or three questions I should be glad to have answered concerning him.

The first question I would ask is, where is the rest of this autobiography? as the writer of the article in the above periodical informs us that he believes it has never been published, and from which he has made his extracts.

The second question is, where are the other portraits which Jackson himself informs us were painted of him? He says:—"It seems trifling to add that all the Jacksons in Devonshire have a friendly face and person; what mine was may be known by a picture by Rennell, painted at twenty years of age, one by Gainsborough, at forty, another by Keenan, at seventy. I recollect sitting for a miniature to Humphrey, for a portrait in crayon to Morland, and for two in oil to Opie." The one belonging to this institution, and which hangs in my room is the one painted by Keenan, and was pronounced by Mr. G. Scharff as a very well painted portrait. Jackson

informs us in this autobiography that about the year 1757 he first attempted landscape painting in oil, but being perfectly ignorant of the mechanical part, his pictures, though not deficient in design and tone of colour were ill-painted. He says:—"I lately saw one of my pictures in the possession of Lecky, a miniature painter, who bought it from a dealer, and said it had belonged to Sir George Yonge. This gentleman had also three other pictures of mine, which, when his house at Escote, in Devonshire, was bought by Sir John Kennaway, became his property." These pictures are probably still at Escote. It would be interesting to know if they are still there. Jackson's intimate friendship with Gainsborough and Sir Joshua Reynolds has enabled him to give two admirable graphic portraits of these two celebrated men, in his equally admirably written essays in his "Four Ages." Jackson, being himself an artist, was enabled to criticise the works of these masters in a style that is seldom equalled for perspicuity and judgment, without the vulgar fault-finding, so frequently indulged in in our day. The anecdotes told of Gainsborough are very amusing, and show the child-like simplicity of the man. That Jackson was a man of mark in his day, and that his musical compositions and songs were the most popular are well known, and it would be interesting, I think, to Devonshire men, to know where the rest of his autobiography is, and whether it cannot be published in its entirety.

Exeter. E. Parfitt.

Queries.

403.—Cauch, Keels, Mantle-Chief.—I have heard these words used by Devonshire folk. Are they peculiar to natives of the West-countree? "Cauch." I have heard used in different ways, sometimes to signify something *sticky*, at others only a *dirty* mess; once as meaning that the person spoken of had failed in the operation he had endeavoured to perform, and so made a bungle of it, thus—"Jim has made a regular cauch of that 'job!'" "Keels" is used commonly, I believe, for "nine-pins." "Mantle-chief" (the c being pronounced like s) may, perhaps, be a mispronunciation of "mantel-shelf," ordinarily termed the mantel-piece.

Hibyskwe.

404.—Conical Pile near Grentor Bridge.—On a hill just beyond Grentor Bridge on the road between Tavistock and Launceston, there is a large conical mass of stone, which, in the distance, bears a close resemblance to the top of a church-spire, but on ascending the road on the western bank of the Tamar, and looking across the valley, is seen to rise directly from the side of the hill on which it is situated, on the eastern side of the river. It appears about 10 or 12ft. in height. Is it ancient or modern, what purpose did it serve, or with what object was it placed there? Devs. Junr.

405.—Cornish Family Names.—According to the "unwritten law," a man may spell his name as he pleases, yet may not change the same without due public notice. Thus, "Brown" may become more deeply tinged by the addition of a final *e*, and Tomkins utterly changed into De Tomkyns. There are also changes through mispronunciation and spelling 'by the ear;" still, I hold that the manner in which the founder of a family spelt his name is the only and the correct method which should be followed by his descendants. For example, take the old subject which has cropped up in these pages—Gundreda De Warenne. What *was* her name? Gundred de Warrenne, Gundreda de Warren, De Warrene and so forth. "Who shall decide when doctors disagree?" Many Cornish family names terminate in *on*, which is often converted into *en*. For instance, I may note two—Paddon and Raddon, which I have also seen written as Padden and Radden, and have been assured that the terminations *on* and *en* in either case were perfectly right, serving to mark distinction of family. This may be so, but in *Bannister's Glossary of Cornish Names*, the first name is given as "Padden *n. f.?* castle *(din)* close," and the second, "Raddon *n. f*, *radn*, a share." This latter name, I believe, is rare, and if met with, the termination is *en*. Will any of your correspondents elucidate the matter?

Plymouth. Franc Plume.

Replies.

320.—The Lepers' Walk, Totnes.—In my boyhood's days, now nearly sixty years ago, the walk spoken of for the inmates of the hospital and Maudlin Chapel to the Parish Church was said to be through Leechwell-lane to the old Slaughter House, thence, not by way of the south or Shambles gate, and down High-street to the Church, but up over the slope, through an old granite postern gate with nailed door behind the walls, at the back of the premises of the late Mr. Henry Bowden (the father of the present Mr. Frederick Bowden, of Totnes) into a passage which terminated exactly opposite the Church-walk. I do not know whether this old gateway is still in existence, but, if it is, it will be seen that the work and ornamentation are of the same character and design as those upon the old granite pillars of the Church-walk, and that the gateway was evidently built at the same period, perhaps executed by the same hands. Now, seeing that this passage-way to the Church had become almost a public thoroughfare in my younger days, and that it must at an earlier date have been public property, is it not possible that some reference to its early name and character might have been made in the deeds of conveyance which the late Mr. Henry Bowden acquired on purchasing the property?

In connection with Maudlin Chapel, I would state that at the first visitation of the cholera, the first grave was dug, and the victim buried in the broad walk at the eastern end of the churchyard, down near the steps; but objection arising from some quarter, all the other bodies were interred at Maudlin Chapel, first in the roadway directly opposite the chapel, but afterwards, as the numbers increased, within the old ruined walls. I saw the open graves and the men at work. Giles Shinner and Robert Madders were sextons at the time

I would respectfully call Mr. Edward Windeatt's attention to the following:—When the old bridge was demolished in 1827, I distinctly remember that there was found built into the arch nearest the town a stone slab, with inscription, dating, if my memory serves me rightly, from the 9th century! Now, where is this old relic? Was any note made of it at the time in the Corporation Journals? and are there any historical records of the erection of the Old Bridge?

Plymouth. W. T. B.

Carved Figure at St. Stephen's-by-Launceston.—*Western Antiquary*, lxxi.—In olden times the "Sacristy" (in modern days called the Vestry-room!) was outside the east end of the chancel of St. Stephen's, and opened into the sanctuary by doors—north and south of the altar. In later days this room was made a receptacle for various "débris," and called by the people "The Bone House"!!! It was taken down in the days of the Rev. Charles Lethbridge, I dare say, fifty years ago. The "Carved Figure" spoken of was found at the time, and *inserted* in the place where it is *now*. It could not have been *originally* "a rudely cut figure"; its *present* appearance suggesting "a rudely cut" affair is the result of centuries of wear and tear. It must once have been an excellent carving of the Virgin and Child, and probably was placed over the altar once standing in the north chancel aisle, which I think was the Chapel of the *Virgin*, whilst (as in those days) there was in the south aisle an altar to *St. Stephen*. The entrance to the "rood *skreen*" was in the *north chancel aisle*, which makes me feel sure that the Virgin's chapelry and altar were *there*, and not on the south.

St. Stephen's-by-Launceston. J. H. Daunt.

Ellen Godolphin (375 in lxix.).—If "T.," of Falmouth, be interested in the Godolphin pedigree, he had better consult Lieutenant-Colonel J. L. Vivian's "Visitations of Cornwall," pp. 182-188, 236-357; and "Bibliotheca Cornubiensis," i., 176-183, 246, iii., 1197-1203, 1411. Penelope Godolphin, who married, firstly, Francis Hoblyn, and, secondly, Sir William Pendarves, was probably buried at Camborne. As to the Ellen Godolphin inquired about, I shall myself be glad of some further description can be given if this lady.

London. Geo. C. Boase.

Lidden.—Your correspondent, "M.Y.Y.T.," who submits the word "Lidden," is slightly in error with regard to the pronunciation. It should be *letan* or *litan*, and I have every reason to believe that it is derived from *litany*—a long and, in this case, tiresome repetition. I may say that I am a Cornishwoman, and that the word (used in the sense mentioned by "M.Y.Y.T") is most familiar to me. Occasionally, I have heard the "y" added, as when a tradesman once brought a woman a bill which had been already paid, and a neighbour who was present afterwards remarked—"She gave him a litany." In North Cornwall I have frequently heard elderly churchgoers among the labouring classes speak of *the* Litany as *Litan*, as in the remark—"We are out early to-day; the passon didn't give us a litan."

Brighton. "Bessie Tremaine."

392.—The Parr Family.—The question as to the "name of Parr, and how long has it been in use in Lancashire," Mark Anthony Lower, in his Dictionary of the Family Names of the United Kingdom, 1860, says:—"Parr. In. Eng. Surn. i. 169 (a former work of his). I ventured to derive this surname from Peter, and this, through the Fr. Pierre, is probably the true origin of it in some cases; but a correspondent (the Rev. Henry Parr) says: It is derived from the manor of Parr in Lancashire, which is also a township, and of late years has become a chapelry. There all my ancestors were settled from the thirteenth century, and there is sufficient reason for concluding that every family bearing the name has branched out from the same parent stock." The above may perhaps be of some use to the inquirer into the name of the Parr family.

Exeter. E. Parfitt.

Wooden Water Pipes.—I think elm water pipes must formerly have been in very common use. During the last thirty years I have very frequently seen such pipes taken up in various parts of London, and replaced by iron pipes.

London. George C. Boase.

Crying the Neck.—I see in a "Quarterly Review," of 1837, an interesting notice of Mrs. Bray's "Letters on Devonshire," written to Southey (1836)—a work known well to West-country folk, without doubt. The reviewer is struck with Mrs. Bray's full account of what is there called the *nack*. On witnessing the ceremony she was told by her servant that 'it was only the people making their games, as they always did, to the Spirit of the Harvest." Having finished reaping a field, the labourers took some of the best ears from the sheaves and tied them together, twisting in flowers with the reed. With this, which they call the *nack*, they proceeded to the highest part of the field; the bearer elevated it, his companions formed themselves into a ring around him, each held up his reaping-hook, and they all shouted as loud as they could these words, which Mrs. Bray spells as she heard them pronounced, presuming, she says, that they are not to be found in any written record:—Arnack, arnack, arnack, wehaven, wehaven, wehaven, three times repeated, and the cider handed round between each shout. Many women and children, some carrying boughs, others with flowers in their hands or on their heads, were dancing and singing the while. When the weather is fine, different parties of reapers, each stationed on some height, may be heard for miles round, shouting, as it were, in answer to each other. That this is a vestige of Druidism, as the authoress thinks, is most probable; but the words which appear so mystical when written, by ear seem to be neither more nor less than good Devonshire English—'A Nack! A Nack! A Nack! We have 'en, We have 'en, We have 'en.'" We do not yet know what Nack or Neck signifies.

London. M. W.

"*Weekly Mercury*," *August* 12*th*, 1882.

Notes.

SIR FRANCIS DRAKE AND THE POTATO.

As this curious subject was first ventilated in the *Western Antiquary*, the subjoined, which appeared recently in *The Times*, and gives further particulars, is worth reproducing in your columns.

Barnstaple. J. R. Chanter.

Mr. Henry Gill writes to *The Times* from Berlin:—"If England has neglected for nearly 300 years to acknowledge, by the erection of a public monument, the services Sir Francis Drake rendered to his country, one of the minor States of Germany has done its best to prove its appreciation of Sir Francis Drake as a benefactor to Europe. In the Public Square of Offenburg, in Baden, a statue was erected in 1853 to Admiral Drake—'dem Verbreiter der Kartoffeln in Europa'—who introduced the potato into Europe. Admiral Drake not only introduced the potato, but also tobacco, into Europe, and it may interest your readers to know that the potato, as well as the tobacco-plant, is immortalised in stone on the pedestal of his statue in Offenburg."

WHAT IS A "CLEACA."

(From *The Academy*, July 29, 1882.

London; July 20, 1882.

Among the "Anglo-Saxon" charters exhibited in the King's Library, British Museum, is a grant by Cnut, in the year 1031, to his faithful thegn, named Ætheric, of half a "mansa" of land at a place called "Mæwi." The charter is printed by Kemble, vol. iv., p. 35. To the initiated, Mæwi is known to signify Meavy, in Devon; the manor taking its name from a river on the bank of which it lies, according to a practice which was more prevalent in this county than perhaps any other. Thus, in the Domesday for Devon there are four Teigns, eight Clists, three Creedys, thirteen Otterys, four Darts; the rule being without exception that the farm called after the river always touches the stream. Mæwi, then, stands on, or at, the Meavy, which is a tributary of the Plym, and joins it at Shaugh Bridge. The boundaries of Cnut's grant are given, and correspond, accurately enough, with the northern and north-eastern parts of the present parish of Meavy. They begin thus:—"Ærest on cleaca"—"first at cleaca," or "the cleaca." Being struck with this phrase, I resolved, some weeks since, to visit the actual north-east corner of Meavy parish, where it meets Walkhampton and Sheepstor, in order, if possible, to ascertain what a "cleaca" really means. At the spot I found the object of my search, in the shape of a set of stepping-stones, about twelve in number, formed of rough unhewn granite boulders, the surfaces of which are worn down in the middle by the foot-steps of an unknown number of generations. This was, undoubtedly, the "cleaca" of the boundary, but search for the word in English dictionaries proved altogether fruitless. At length a friend directed me to Armstrong's Celtic Dictionary, where "clach" is explained as "a stone, pebble, rock;" and "clachran" as "a pier, landing-place, stepping-stones in water, or on watery ground;" and to O'Reilly's Irish-English Dictionary, where "clachan" is rendered "a ford, stepping-stones." So that the word appears to be a survival, through the Anglo-Saxon or old-English period, from a former age. It may be added that lower down the stream, at Meavy Bridge, is another "cleaca," or set of stepping-stones. Nor are these the only relics of a high antiquity (as we reckon antiquity in this country) remaining in this neighbourhood.

James B. Davidson.

CREDITON.

In his paper on the "Early History of Crediton," read at the recent meeting of the Devonshire Association, by the Rev. Prebendary Smith, he introduced the lines:—

> Crediton was a market town,
> When Exeter was a fuzzy down.

Now it is certain that too much reliance must not be placed on the statements contained in these local couplets. They are often copied from some other source, irrespective as to whether, after changing the place names, they be altogether applicable to the locality or not.

The following parallel example (showing the lines reversed), is to be found at p. 559 of Toulmin's *History of Taunton*:—"The antiquity of this hamlet (Northtown), is expressed in the following traditional distich:—

> Taunton was a furzy down,
> When Norton was a market town."

Budleigh Salterton. T. N. Brushfield, M.D.

(We may remind our correspondent that these lines are applied to several other towns in the West of England, including Plymouth.)

Editor.

THOMAS ANDREW, MAYOR OF EXETER, A.D. 1504 AND 1510; AND THOMAS ANDREW, MAYOR OF EXETER, A.D. 1882.

The circumstance of the present highly-respected Chief Magistrate of the City of Exeter occupying the pulpit of his place of worship there, and to which, also, he is doubtless a generous benefactor, recalls to mind the remarkable coincidence that, three hundred and fifty years ago, another Thomas Andrew was the Mayor of the "Ever Faithful City." And this olden Mayor still is, or should be, remembered therein by a deed of charity connected with the place of worship he attended—St. Mary Arches, where he was buried, and where also his lively effigy, habited in his robes of office, reclines on his tomb therein, in the chantry or aisle, he founded.

The inscription to his memory painted on the frieze, is now nearly obliterated, but Dr. Oliver took a copy some years since, which I subjoin:—"Hic jace

Magister Thomas Andrew quondam Maior Ciutatis Exonie qui obiit An: Dni mcccccxviij et nono die Marci, cujus anime propicietur, amen."

In the spandrils of the canopy is a rebus, *a saltire, the arms crossed patée on the top, interlaced with a sickle*, and below are the arms of the Merchant Adventurers.

By his will, dated 23rd April, 1517. he left certain lands and tenements to find a priest to pray for his soul in his chantry, dedicated to St. Thomas and St. Andrew (allusive to his name), and to sustain for ever twelve poor men.

Can any correspondent say if the latter part of this bequest be still in existence?

Thomas Andrew was one of the Bailiffs of the city in 1494, and afterwards Mayor in 1504 and 1510.

Colyton. R.

SOME RELICS OF THE PAST.

Western Antiquary, part III., p. 46.—In the illustration of antiquities, especially works of art or design, extreme accuracy is of the utmost importance. Without this, they are not only worthless, but misleading. The figures given by "J. G. F.," in connection with his note on "Relics of the Past," are very far from fulfilling this necessary requirement. Both the crosses referred to are described and carefully engraved in my "History of Trigg Minor." The one called the Saxon Cross, is figured, vol. I., p. 585, and the cross at Lesnewth, the head of which I found and identified, at vol. II, p. 400. I am somewhat surprised that "J. G. F." should not be acquainted with my work, there having been several copies subscribed for in the little town of Camelford and the immediate neighbourhood, and it is generally well-known in the county. I am also surprised that he should have fallen into the error which I committed in calling the Waterpit Cross *Early Saxon*, which I now believe to be Celtic. This mistake I am glad to have this opportunity of correcting.

In the preparation of my history I was very careful to search out all pre-historic remains, and I know nothing of the barrow in Lesnewth, which "J. G. F." has figured, unless it be one of the four at Tichbarrow, (formerly *Tettesbarrow*). One of these was opened some years ago by the late Mr. Cook, of the *Saturday Review*, but it was filled up before I saw it, and I could not learn, from the inquiries I made, now some ten years ago, that any record had been preserved of the rude cist said to have been found. If another of these barrows has been since opened, with the result depicted by "J. G. F.," it is very desirable that the operation should be fully described; or if his diagram is made from an engraving illustrating Mr. Cook's exploration, it should be stated where it is to be found, and if from an unpublished sketch made at the time, in whose possession is the original.

John Maclean.

Bicknor Court, Coleford, Glouc.

Queries.

406.—"Tossing" with Stones.—I have seen a method by labourers in a field, when wishing to settle a matter by "tossing," by which the want of a coin for that purpose is obviated. A flat stone is chosen, and one side of it is spat upon, and then *wet* and *dry* become equivalent to *head* and *tail*. Is this practice a wide-spread one, or not? There are many superstitions connected with the act of spitting. For instance, it is considered unlucky to walk under a ladder, but the ill-luck may be avoided if the precaution is taken of spitting while doing so. Brand makes mention of a saying—"*they spit upon the same stone*,"—employed to express persons being of the same party. I do not mean to suggest that any superstition is connected with the mode of "tossing" to which I have called attention, but it would be interesting if it could be shown that it was considered that the act of spitting on the stone before throwing it into the air, besides simply being the means of providing an article to "toss" with, brought good fortune to the tosser.

Brent. William Crossing.

407.—Don't Put a Piece Upon It!—In the evidence (reported by the *Weekly Mercury*, of Nov. 5, 1881) in connection with a case of wife murder at St. Columb, the following conversation is given:—"The prisoner next said to his mother-in law, 'If you had not been here this sort of thing would not have have happened.' His wife replied, 'It's all very well for you, John, to put the peace (*sic*) (which meant fault) upon 'mother.'" Is this explanation of the phrase the correct one? I have always understood the expression, don't put a piece on it! to mean, don't try to make an excuse, don't put a *patch* on a former statement, so as to *mend* it, &c. Of course, the words used will bear that meaning in the case quoted, but then I think the explanation given in the course of the report does not seize on the "point" of the phrase which I take it was rather the *excuse* for *himself* made by the party using the first sentence. I should like to hear the opinion of those who are more familiar than myself with the use of this expression.

Devs. June.

408.—Drake Queries.—1. Where did Drake reside when in England, in his early married life with Mary Drake (his first wife)? There are statements about both Saltash and S. Budeaux: which is the most probable? It seems his treasure was deposited at Saltash on his return from the voyage of circumnavigation, but this probably was due to the "silver oar" representing the authority of that ancient borough over the Sound?

2. I have seen it stated that Mary Drake's burial is mentioned both in the Registers of S. Budeaux, and of S. Andrew's, Plymouth. Is this correct? In S. Budeaux, she is called "Marye Drake, wife of Sir Francis D., Knight.

3. What is the probable origin of the folk tale about the cannon ball, reminding his wife he was still alive? Was this generally attributed to Mary, or Elizabeth Drake? It has been told of each, I believe, but cannot be true of both. Are there any variants of it told of other persons? It is a very curious legend Mary

Newman it seems, only survived her husband's knighthood ten months. They were married on July 4, 1569, and she died in 1582. Possibly the legend was applied to Lady Elizabeth Drake, because she was the only Lady Drake known to the public.

4. From which of the brothers of Sir Francis are the Pearses, of Kingsbridge, descended?

5. Is there any trace of a tomb to Lady Mary Drake, either at S. Andrew's or S. Budeaux? Where was Lady Elizabeth Drake buried?

6. What authorities can be adduced for the assertion commonly accepted in Germany at present, that Sir Francis Drake introduced the potato into Europe?

7. On what committees did Drake sit when in Parliament? His services to his country as a legislator, are as yet among the obscurer parts of his history. I believe he was elected on several committees, and probably did good work on them.

Newlyn. W. S. Lach-Szyrma.

Replies.

Exeter and its Mayors.—One of your correspondents has stated that the city of Exeter is for the first time governed by a Mayor, who is a Noncomformist minister. This is incorrect, and if your correspondent will take the trouble to walk into Exeter market he will find, for his own satisfaction, on a fascia of one of the buildings, the name of W. J. P. Wilkinson, Mayor. This gentleman was an extreme Noncomformist, and a preacher of considerable ability. I have heard him preach many times. He was a good and a great man. To this, I have no doubt, many persons living will testify.

Peckham. Joseph Cartwright.

Curfew.—Mr. Parfitt will find a very good account of the Curfew in Hone's "Table Book." I am sorry I cannot give the chapter, but I took a copy of the engraving (of which I have sent a sketch), the example was ten inches high, sixteen inches wide, and nine inches deep, the open part being placed close at the back of the chimney, all air was excluded, thus quickly putting the fire "out."

Southampton. G. T. Windyer-Morris.

365.—Byndyng.—The word is binding, to bind, as applied to corn in Cornwall, means to bind up into a sheaf. Thus, when wheat was reaped in olden time, the reapers laid down the corn in bundles, the binders followed the reapers, and with a wisp of the wheaten straw, called "a bind," firmly bound up each bundle into a sheaf; these sheaves were afterwards collected into "shocks" or "stacks." As regards "the great byndyng betwixt Mr. Killygrewe and Mr. Erisye, for the corn at Mylor," I can only suppose it was a wager as to which could bind the greatest number of sheaves in a given time, the stake, a field of corn at Mylor.

London. J. L. V.

St. Stephen's Church, Saltash.—"J. L. V.," is correct in presuming that I meant Botonée when I wrote about the Arms of Hechins on the old floor-slab in this church. I probably spelt the word "Bottonée," after the late J. R. Planché, and, by an oversight, "oo" was inserted in the printing, instead of "ée." When comparing the cross on the floor slab with the one on the altar tomb, I observed the difference between them, and concluded that the error was made by the sculptor. The floor-slab is, however, very much worn, and from this cause it is possible that what was a cross-patonce, appears on a rubbing to be Botonée. The lions' heads on the same slab, when produced on a rubbing are to all appearance those of talbots!

St. Budeaux. J. W.

Parr Family, of Exminster and Powderham, near Exeter.—The following extracts from the Parish Registers of Exminster and Powderham, belong to the same family as myself. The Rev. J. Deans, the Vicar of Exminster, informs me that the Parish Registers of Exminster date from 1562.

I shall be glad if any information relating to any branches of the family, or any information relating to the Exminster family of Parr, prior to John Parr, who died at Exminster on the 23rd March, 1641. Where was he born? Does the name appear on the parish register of Exminster prior to 1641?

John Frank Parr.

Ledbury, Herefordshire.

From the parish register of Exminster, near Exeter.

BURIALS.

John Parr 23rd March 1641.
John Parr 20th Jany. 1680.
Sussanuah Parr 14th April, 1707.
Mary Parr 21st Dec. 1736.
John Parr 21st Feby. 1737.
Mr. George Parr 12th May 1743.
Mary Parr 22nd Jany. 1744.
John Parr 29th Jany. 1744.
George Parr 21st Oct. 1744.
Elizabeth Parr 16th Dec. 1744.
Sussanah Parr 14th Dec. 1749.
Henry Parr 7th Feby. 1749.
William and Thomas Parr 6th March 1753.
John Parr 6th August 1765.
Elizabeth Parr 20th Sept. 1770.
Sarah Parr Feby. 1771.
Henry Parr 5th June 1771.

BAPTISMS.

George son of Henry and Elizabeth Parr 1743.
Mary daughter of John and Sarah Parr 5th Jany. 1745.
John son of John and Sarah Parr 22nd April 1747.
Henry son of Henry and Elizabeth Parr 11th May 1748.
Thomas son of John and Sarah Parr 24th May 1750.
Sarah daughter of John and Sarah Parr 5th Jany. 1755.

MARRIAGE.

2nd May 1706 John and Sussanah Edmonds.

Parr family, of Powderham, near Exeter, from the parish register of Powderham, through the kindness of the rector, the Hon. and Rev. H. H. Courtenay.

MARRIAGES.

John Parr and Elizabeth Williton 1775.
Thomas Parr and Esther Woollacott 1780.

BAPTISMS.

Elizabeth daughter of William and Elizabeth Parr 1785.

Esther daughter of William and Elizabeth Parr 1786.
Mary daughter of Thomas and Esther Parr 1787.
Samuel son of John and Elizabeth Parr 1792.
Charlotte daughter of Thomas and Esther Parr 1794.
Charlotte daughter of John and Elizabeth Parr 1794.
William son of John and Mary Parr 1804
William son of John and Mary Parr 1805
Mary Ann daughter of John and Mary Parr 1808.
Sarah Ann daughter of John and Mary Parr 1813.
Susannah daughter of John and Mary Parr 1819.
John son of John and Mary Parr 1822.
Frederick son of John and Mary Parr 1826.

BURIALS.

Mary Parr 1794.
Charlotte Parr infant 1794.
Thomas Parr 1805.
Elizabeth Parr 1822.
Hesther Parr 1828.
John Parr 1829.
Samuel Parr 1862.
Mary Parr 1874.

Parr Family, of Fairford, Gloucestershire, from the parish register of Fairford.

BAPTISM.

18th April 1860—John Frank Parr, son of John and Mary Parr. In his 6th year.

337. —Theodoro Palæologus. — When Sir J. Bernard Burke wrote his "Vicissitudes of Families," he supposed that the male line of the Palæologi had expired, but he afterwards heard that there was residing in London, an apprentice to a wine merchant, of the name of Palæologus, and that this same young person claimed descent from the Greek Emperors; also, that there was then living a Mr. William Thomas Paliologus, a surgeon in the British Army, who was of the same imperial line. (See Rise of Great Families, by Sir B. Burke, p. 360).

William T. Paliologus, Esq., surgeon in the British Army, was in the years 1863-4, stationed at Bull Point Military Barracks. I am informed that he felt greatly surprised and interested when he found himself located in such close proximity to the church in which lie the remains of Theodoro Paleologus, and that on several occassions he made, what I may term pilgrimages to Landulph Church, to look upon the old brass which is inscribed to the memory of one of his collateral ancestors, in whose veins once flowed mperial blood, derived from the emperors of the East. The inscription on this interesting memorial I give from a rubbing I took in the church a few years ago.

"Here lyeth the Body of Theodoro Paleologus, of Pesaro in Itlye, descended from ye Imperial Lyne of ye last Christian Emperors of Greece. Being the sonne of Camilio, ye son of Prosper. The sonne of Theodoro, the sonne of Iohn, ye sonne of Thomas second brother to Constantine Paleologus the 6th of that name, and last of yt Lyne yt Raygned in Constantinople untill subdewed by the Turks. Who married w'th Mary ye daughter of William Balls of Hadlye in Souffolke, Gent, and had issue 5 children Theodoro. John, Ferdinando, Maria, and Dorothy, and Departed this life at Clyfton yt 21th of Ianuary 1636."

Surmounting the inscription are the armorial bearings of the antient empire of Greece. An eagle displayed with two heads, imperially crowned, legs resting on two embattled towers, with a crescent for difference.

Note.—Some years ago, the vault was opened in which the interment took place, and the lid of the oaken coffin raised. The body was found almost perfect, it was that of an extraordinary tall man, who had worn a long flowing white beard.

St. Budeaux. J. W.

"*Weekly Mercury*," *August* 19*th*, 1882.

Notes.

DARTMOOR ENCROACHMENTS.

The editor of the *Western Antiquary* has much pleasure in giving publicity to the following communication, which he commends to the notice of his readers.

Hawson Court, Buckfastleigh, July 18, 1882.

Dear Sir,—For many years past a policy has been pursued by the Duchy authorities which, though only pinching a few individuals at a time, and that not hardly, has failed to arouse any practical or combined opposition from those who have important rights on the Moor. This policy, if persistently pursued, threatens to alienate all rights from the venville owners and from all those with rights of pasturage, blackwood, peat, &c. It therefore behoves everyone who has an interest in these Moor-rights to aid in abating the ill effects of this policy in the past, and to oppose it by all lawful means in the future. To do this there is no cause to be litigious or aspersive, as it must be borne in mind that our *opinions* as to our rights and the *opinion* of the Duchy authorities differ, and that the only means of setting this difference of opinion at rest, is to contest some crucial case in the Law Courts, and carry it on until a result satisfactory to ourselves is obtained, or it is proved that our opinions are ill-founded and our rights non-existent.

This contest cannot be carried on without combination, organization, and funds. It is therefore proposed to form an association called "The Dartmoor Preservation Association," with the object of narrowly watching the Moor, protesting against anything that we may think an invasion, and, if need be, taking action. The subscription for membership will be: life members, a donation of £25 (of which we have two already promised); ordinary members, not less than 10s. 6d. per annum, guaranteed for a period of three years. Further details it is difficult and inadvisable to give in a circular letter; they will be unfolded when we come to meetings, of which we propose to call a general one at some central place in the autumn, and smaller ones subsequently at each district-centre.

If you or any of your neighbours wish to join the association, I shall be very glad to receive names.—I have the honour to remain, yours faithfully,

E. Fearnley Tanner.

COFFIN FAMILY, OF DEVONSHIRE.

I send you, by this mail, a small pamphlet on "The Coffin Family: its Armorial bearings, and the Origin of the Name."

I wish, if possible, to locate the different lines of the family within Devonshire.

Will one of your well-informed antiquaries inform me, through the *Weekly Mercury*, of the location of the manors occupied by *Colvin*, as described in the Domesday Book, viz.:—

Almerscote, which was owned by Odonis filii Hamelin; Brestelesworde and Coltesworde which were Colvin's *temp.* Edward the Confessor, and Chelseworde, Olverword, Denesberoe, Alesland Hame and Huntone, all "Terra Tainorum Regis; also Godescote belonging to Count Baldwin?

In "Westcote's Survey" it is stated that Sir Hugo Coffin was of Combe Coffin, in the time of Richard I (1189-1199); about 110 Peter le Moyne (ancestor of General Monk, Duke of Albemarle) married Maude, daughter of Coffin, of Beacombe, which, I am told, adjoins Alwington.

Polwhele says, Inwardleigh was the inheritance of the Coffins, held by that family from about 1200 to 1370, when it was dis-severed among Distaffs (Risdon).

Alwington (Portledge) by the Domesday was then owned by the Count of Mortaine and in possession of Hamelin, and in the time of Edward the Confessor, was Ordulfs (if I remember correctly); in 1254 it was in possession of Richard Cophin.

The Counties of Cornwall and Devon, in the early settlement of this country, furnished a large proportion of sterling men, bringing the characteristics of ancestors, fit associates of the Raleighs, Drakes, and Hawkinses.

Our present States, Maine and New Hampshire, were once called the Provinces of Cornwall and Devonshire.

Boston, U.S.A. J. C. J. Brown.

DRAKE AND RALEIGH.

A correspondent us sends the following letter bearing upon this interesting question.—Ed.

(*The Times*, August 4, 1882.)

Sir,—Honour to whom honour is due! Sir Francis Drake was not the introducer of the potato or the tobacco plant into Europe, as your correspondent Henry Gill supposes. The credit really belongs to Sir Walter Raleigh, who introduced the potato about 1586. Several years ago I saw the Drake statue at Offenburg, and marvelled much at the people there having erected such an ambitious statue in their public place to the wrong man.—Your obedient servant,

Jas. C. Barnham.

The Norfolk and Norwich Club.

OLD PLYMOUTH WITTICISM.

A certain Alderman of Plymouth before his decease caused (as I have heard) his tomb to be erected at St. Andrew's. Some wag, therefore, published the following poster, drawn out as if for lost cattle:—

"Stolen or strayed from Plymouth Churchyard, Alderman . . . ., and all his good family."

Penwith.

DRAKE AND ALEXANDRIA.

It seems that the British navy have been for three centuries famed for their artillery practice. The Spanish officers said that they never saw such artillery practice as that of Drake and Effingham outside Plymouth. The little Revenge did nobly on that day. But the Inflexible and the Condor and other British ships show that there is a little of the old blood of "the sea-dogs of Devon" still left among us.

W. S. L. S.

FLOGGING ROUND THE FLEET.

In the early part of this century, I saw this cruel punishment inflicted in Plymouth Sound and Cawsand Bay, on a seaman who was sentenced to receive three hundred lashes. The poor fellow was placed in a launch, and bound to the halberts. There being several men-of-war lying at anchor, the launch was towed from ship to ship by some of the boats of the Fleet, the prisoner receiving a given number of lashes alongside each ship. A blanket was thrown over his back whilst passing from one vessel to the other, and when he had received two hundred lashes, the doctor in the launch gave orders to the boatswain's mates to cease, saying "enou. h."

Newcastle-on-Tyne. Octogenarian.

ANECDOTE OF KILLIGREW.

(*Harper's New Monthly Magazine*; June, 1882.)

In a very scarce book—"Hal's Parochial History of Cornwall," published at Exeter in 1750, mention is made of Killigrew, the celebrated master of the Revels, *temp.* Charles II., though he never was formally installed Court Jester. The following anecdote will show, at all events, that he deserved the appointment, even though he did not get it. When Louis XIV. showed him his pictures at Paris, the king pointed out to him a picture of the Crucifixion between two portraits. "That on the right," added his Majesty, "is the Pope, and that on the left is myself." "I humbly thank your Majesty," replied the wit, "for the information, for though I have often heard that our Lord was crucified between two thieves, I never knew who they were till now."

CURIOUS ROCKS IN DEVON AND CORNWALL.

Your correspondent on "Rocks" reminds me of one at Lundy Island, which I sketched some time since. It is called the "Knight Templar Rock," and bears a resemblance to a man's head with a cap or helmet on. The cracks in the rock represent nose and mouth. I enclose a rough sketch. There is also one, well-known at Kynance, in the Lizard District, called the "Lion Rock." It looks somewhat like a lion couchant.

Tayport. Earle.

REMINISCENCES OF PLYMOUTH DOCK

(Continued.)

A custom prevailed in the Dockyard, many years ago, of allowing wood to be brought out of the Yard by the shipwrights and joiners employed there, and each man went to work with a chipline round his waist.

I have seen one that was used by my wife's grandfather, about seven feet long, with a copper eye in one end. Any piece of wood that could be carried out was permitted, provided it did not exceed three feet in length. As the men left work in the dinner hour they were each laden with spoil, and purchasers were readily found for the same at fourpence to sixpence a bundle.

It is a well-known fact that the materials for houses built during the years 1780-1810 were largely supplied from the Yard. Window-glass of a peculiarly pink tint I have seen in the windows of certain houses, and a relative of mine, who was a foreman of carpenters to a builder, was employed, on the occasion of the death of a Dockyard official, to remove the brass locks from the doors of the house where he had resided for fifty years before it was sold, and other locks were substituted.

Peculation of this sort was in general without let or hindrance, unless it was carried out on too large a scale. It was looked upon with sympathy by the bulk of the inhabitants, much in the same way as smuggling, which extensively prevailed at the same time.

While the old warders were in existence (who were supposed to be the officers to detect fraud) it continued almost unchecked, but the introduction of the police caused a great reaction.

I will now mention a case that came within my own observation. In Tavistock-street, Dock, where my early days were spent, the Prince George Inn (now Franklyn's) had a range of buildings reaching to Cherry Garden-street. In a long shed (a part of these premises) was a smithy with two forges—open by day, but closed, by shutters, at night. The shop was rented by a person who had two sons, and he had a parish apprentice, called Ben. No trade was apparently carried on with the town, and the forges were not at work by day. At about five o'clock the shutters were put up and the forges lighted, so that when other people were in bed the smithy was in full operation. In the morning, under the benches, there were pieces of copper, of irregular sizes. As far as my memory now serves, they were about a foot wide and three times that length. Some portions were cut up into strips, about half-an-inch wide, and then cut again into squares, through which holes were punched, while the apprentice Ben, from other pieces cut narrower but thicker, manufactured copper nails, in length about an inch-and-a-half, in a machine fixed in a vice. When a sufficient quantity had been made, barrels were filled with them, for which Russell's waggons would call about once a fortnight and carry away. After this business had gone on for some years, the arrest of a person (as well as I can remember), who lived in Ordnance-street, led to a discovery which caused several men to be discharged from the Dockyard. The business at once collapsed, the family removed to Liverpool, and the smithy was converted into a coal-store, kept by a West Indian Creole, called De Lyon.

Of this same cellar I may have more to say when I venture on another review of the social progress of Plymouth Dock.

Plymouth. J. STEY.

JOHN GRYGGE, OF EXETER.

Is anything more known of this gentleman than is expressed in the following extract:—

"John Grygge excuses himself for addressing the King (Henry VIII.) was born of good parents at Exeter, was taken notice of by the King's mother, and was brought up at her Court. She sent him to Ferrara to study, from which on obtaining his doctorate, he went to the Papal Court at Rome. Wrote frequently to the King Thinks his letters were intercepted. Could not omit this occasion of writing again, and sending those treaties between the Pope and other Christian princes for the expedition against the Turks. The Papal forces are advancing against the Duke of Camerino, who, five years ago, married the Pope's niece by his sister Magdalina. As he is said to be impotent, the Pope wishes to marry her to the nephew of the Duke, who is the legitimate heir to the dukedom. He stands on the defensive. A Turkish fleet has been scouring the Adriatic, made a descent upon Piccenum, and pilfered the Church of Loretto, Rome, 15th June, 1518."

(State Papers, v. II., p. 2, 1515 18., p. 1,311.)

Art. 2,888, February 8th, 1517. A letter from the Bishop of Worcester to Ammonius. After speaking of the difficulties in which the Pope was then involved, and the fighting between the Turks and the Mamelukes, he goes on to say that Thomas Coleman, Master of the English Hospital, is dead. There are no persons fit to succeed him. The Bishop of Leghlin is an idle voluptuary, Penant is a fool, John Grigh stupid, and the suffragan of London unfit from his ignorance of the language. "Thinks Master Bell, now Dean of Arches, a more suitable person."

Following up Grygge's career, in another letter of Silvester, Bishop of Worcester to Ammonius, says Thomas Coleman, Master of the Hospital, was buried to-day, Feb. 9th. Wolsey's scholar and servant. He died on the 12th, of a sweating sickness; was badly treated. Never saw a more robust body carried off so suddenly. The hospital is in a very evil plight. The few English here do nothing but eat and drink, run riot and abuse each other. Master John Gryghe, who professes to be a servant of Canterbury, is very urgent to be admitted "ma e una bestia et matto publico, come Magistro Bello vi puo informare, et poco nostro amico." Is to pray Wolsey to have compassion on this poor hospital which must otherwise go to ruin. It will be observed that the name of Grygge is spelled in three different ways, but they all refer to the same person. He does not seem to have distinguished himself particularly except in being stupid, but this may have been the expression of an irritable and ill-tempered man. At all events, he must have been a man of some note to have been taken notice of at all. In a letter dated Rome, April 6th, 1523, Hieronymus Ghinuccai writes to Cardinal Wolsey, thanking him for expediting the see of Worcester, and asks the Cardinal to show favour to John Grigg, and to give credence to Silvester Darius, the sub-collector.

The name of Grygge does not occur in either of the "Visitations of Devon," nor in the "Worthies of Devon," but I find it in "Tuckett's Pedigrees" in name only, where it occurs under the spelling of Grigg in one of his lists of names. But Tuckett's work has not been completed, so that we have got no further than the name.

Exeter. E. Parfitt.

Queries.

409.—West Cornwall During Napoleonic Wars—Is the story of a scare at St. Just of a supposed French invasion authentic? I have a clear account from aged people, of troops in the Land's End district early in this century, and some were stationed at St. Just. There was also a guardship in Mount's Bay.

Penwith.

410.—Ancient Warming Pans.—When the members of the Devonshire Association visited Fulford House near Crediton, a few days since, they were shown amongst other curiosities and relics, an ancient warming-pan, upon which the arms and name of (I think) the Earl of Essex were engraved. As warming-pans are now for practical purposes as much things of the past as tinder-boxes and other relics of byegone days, it would be well to suggest to collectors of antiquarian relics, the addition of this class of "unconsidered trifles," as well as the record in the *Western Antiquary* of any notable specimens that might be found. The words which Dickens places in the mouth of "Sergeant Buzfuz" in the celebrated trial, "Bardell *versus* Pickwick," will at once recur to the mind:—"When was the peace of mind of man or woman broken or destroyed by a warming-pan, which is in itself a harmless, a useful, and, I will add, gentlemen, a comforting article of domestic furniture."

Kearley.

411.—Plymouth Brethren.—The death is announced at Bournemouth (April 29th), of J. N. Darby, founder of the sect known as the "Plymouth Brethren." Some particulars of this worthy man, and the sect which he founded, should be preserved in the columns of the *Western Antiquary*.

Gild Helm.

412.—Pilgarlick.—Is this a local provincialism? I have heard it applied to ragged, dirty, and squalid children, as "what a little *pilgarlick* that is." I do not remember ever having seen the word written, and have no idea as to its derivation or proper application. Perhaps some of your philological students can enlighten me.

M. Y. Y. T.

413.—Folk Lore of Sneezing.—Without wishing to trespass upon the grounds of your talented correspondent, Mr. Edward Capern, may I venture to offer the following? Amongst so much that has been written upon this *irritating* subject, surely the couplet cannot fail to exercise a soothing influence upon those who have hitherto been unsuccessful with "the fair sex":—

"Sneeze on Sunday morning fasting,
You'll enjoy your own true love to everlasting."

This is a veritable old Devonshire saying, and, like all such, delightful in its ambiguity. Alas! it does not state if the means unto the end should be natural or artificial While on this topic, may I further inquire of Mr. Capern, his reasons for supposing that a "whitlow" and a "nimpingang" are identical?

Plymouth. Franc Plume.

414.—Newlin, Cary, and Horneck Families.—Can anyone tell me about the Newlin, Horneck, and Cary families? 1. The Newlins appear to have been Irish, but have settled in Pennsylvania. Were they connected with the two Cornish vill ges of that name—Newlyn East and West? A Mr. James Newlin was living at Philadelphia in 1864. 2. The Hornecks seem to have been Devonshire people. There are six portraits by Sir Joshua Reynolds of them. The n me Horneck is connected with Penzance (Castle Horneck), and is supposed to have meant, in old Cornish, Iron. Were they of Cornish origin? 3. Was the Hunsdon title held by the Devonshire or some branch of the Carys?

W. S. L. S.

Replies.

Parish Stocks.—Stocks were used in the ancient town of Penryn in my remembrance, and when the restoration of St. Gluvias Church is commenced, I think the remains of some will be found in a small robing-room or vestry, at the west end, that has not been used for many years.

Thatched Houses in Exeter.—In the June monthly part of the *Western Antiquary*, at page 29, there is a statement to the effect that the last thatched house in Exeter has disappeared. As this seems incorrect, I should feel obliged by you allowing me to inform Harry Hems that there is still a th tched house in Union-road, known as Culverland, an l is also in St. Sidwell's.

Zephyrus.

Paleologus Family.—At the time Theodoro Paleologus resided at Clifton in the parish of Landdlph, it was the seat of Sir Nicholas Lower, Knt., who was perhaps relatively connected with the family of Paleologi. Sir Nicholas is said to have been a member of the Roman Catholic Church, whether he was so or not, Landulph Church bears traces of his generosity and good taste. Two pews in the south aisle were erected by him in the year 1631; on each are fourteen shields, emblazoned with the arms of different families, once resident in, or connected with, Landulph. This worthy knight died in 1655; his remains rest underneath an altar-tomb in the east end of the south aisle. On the recumbent stone are the arms of Lower impaling Killegrew. But this is not the only memorial which perpetuates the memory of Sir Nicholas Lower in Landulph; a beautiful communion service of silver-gilt which he piously offered to the church is still in use, and testifies to his Christian character. This service of plate is thus inscribed—"Ex dono Nichoi Lower, de Clifton, Militis ad Ecclesiam Landulph, 1631."—"This couer and Comunion cupp belonging to it was given by Sr. Nicholas Lower, Knt. to the parish of Landulph, 1641."—Arms. Quarterly 1, and 4, sable, a chevron, between

three roses argent (Lower), 2 and 3, Argent, three bars gules, in chief, a wolf passant, azure. (Reskymer) impaling.—Argent, an eagle displayed with two heads, sable, within a border of the second, bezantee (Killegrew.) Alexander Lower, youngest brother of Sir Nicholas, also dedicated a fine communion cup to the Church of Landulph. It is thus inscribed as memorative of him:—"Alexander Lower, Esqr. of his Mat'ies Body (Guard) guieth this cup and couer for sacred use to ye Church of Landulph in Cornwall for ever, Anno Domin. 1640."

Note.—The father of Sir Nicholas Lower was Thomas Lower, of St. Winnow, Esquire; his mother, Jane, daughter and heiress of William Reskymer. Sir N. Lower married Elizabeth, daughter of Sir Henry Killigrew, Knt., of London, and widow of Sir Jonathan Trelawny and Sir Thomas Reynell, Knts. (For a complete pedigree of Lower, see Colonel Vivian's "Visitations of Cornwall," p. 298.)

I am indebted to the Rector of Landulph for his kindness in allowing me to copy the inscriptions and arms engraved on the fine Communion plate.

St Budeaux. J. W.

"*Weekly Mercury*," *August 26th*, 1882.

Notes.

KIRKBY AND WADE.

The following may be worth noting as it concerns Plymouth. I have considerably abbreviated it from the contemporary account:—

An account of the tryals of Colonel (*sic*) Richard Kirkby, Capt. John Constable, Capt. Cooper Wade, Capt. Samuel Vincent, and Capt. Christopher Fogg, at a Court-martial held on board her Majesty's ship the Bredah in Port Royal Harbour, in Jamaica, in America, the 8th, 9th, 10th, and 12th days of October, 1792.

Present, the Honourable William Whitston, Esq., Rear-Admiral of her Majesty's ships for the West India Squadron, President, Samuel Vincent, John Hartnoll, Christopher Fogg, John Smith, John Redman, George Walton, William Russell, Barrow Harris, Hercules Mitchell, Philip Boyce, Charles Smith, Arnold Browne, Esq., Judge Advocate,—all sworn, &c. The Court opened with a trial of John Arthur, gunner of the Defiance, for concealing forty-three barrels of gunpowder. All his pay was mulcted to the chest at Chatham.

Vincent and Fogg turned witnesses for the Crown. The fleet, under Benbow, consisted of the Bredah, flagship, Christopher Fogg, commander; the Defiance, Richard Kirkby, commander; the Falmouth, Samuel Vincent, commander; Windsor, John Constable, commander; Greenwich, Cooper Wade, commander; Ruby, George Walton, commander; and the Pendennis, Thomas Hudson, commander; and Monsr. Du Casse, had four French ships of war. The charges were cowardice, neglect of duty, breach of orders, and other crimes committed at a fight at sea, commenced 19th August, 1702, and continued till the 24th August, inclusive. The said Col. Kirkby, being the van in the line of battle, 19th August, 3 p.m., the signal of battle being out, the Admiral was forced to send his boat to Kirkby, and command his making more sail, and getting abreast of the enemy's van. About four the fight began. Kirkby did not fire above three broadsides, then luffed up out of the line, out of gunshot and dropped astern. At daylight Col. Kirkby was three or four miles astern. The Admiral made a new line of battle, and Kirkby promised to keep his line and station: though abreast of the enemy's sternmost ship, and ordered to ply his broadsides, Kirkby refused, and threatened to run his boatswain through with his sword for repeating the Admiral's orders.

When Benbow was lying wounded in a cradle, Kirkby came on board to his surprise, and expostulated with him for fighting under difficulties. Kirkby drew up a statement, 24th August, setting forth reasons why it was unadvisable to engage the enemy again. This was signed by himself, Vincent, Constable, Fogg, Wade, and Hudson. Kirkby was charged with dodging behind the mizen-mast and falling down on the deck at the noise of a shot, and when asked why he did not fire at the French ship next him, said because the French did not fire at him first. He was condemned to death. Constable was cashiered, and sent home a prisoner to be detained during his Majesty's pleasure.

10 Oct.—Wade was tried on the same counts. The witnesses deposed that he never kept his line of battle, but fired all his shot in vain, not reaching half-way to the enemy, and during the whole fight he received not one shot from the enemy; that he was in drink the greatest part of the action, and that he signed the paper drawn up by Kirkby. He was condemned to be shot.

Admiral Benbow spoke favourably of Vincent and Fogg, who were suspended, this suspension to be respited till his Royal Highness Prince George of Denmark, Lord High Admiral of England, &c., his further pleasure be known therein.

Captain Thomas Hudson, Commander of the Pendennis, died on board his ship in the harbour of Port Royal.

Colonel Kirkby was the son of Richard Kirkby, of Kirkby, co. Lanc., Esq., by his 2nd wife, Isabel, daughter of Sir William Huddleston, of Millum, co. Northumb. Kirkby went to sea as a volunteer at 14; he was a commander in 1789-90, and Colonel of Marines in the West Indies in June, 1790. He was shot at 6 p.m., 16th April, 1793. When he came on deck to die, he was well dressed, as though going on a visit; and, laying his hand twice upon his breast, said "I have something here tells me I shall be a happy soul." He made an extemporaneous speech, gave the musketeers something, desiring them to put him to as little pain as they could; then, kneeling down, he prayed privately, took Wade by the hand and asked if he was ready, and lifting up his hand, which was the signal, he received the fatal shot.

THE "ABBEY," FINEWELL STREET, PLYMOUTH.

As it existed in 1819. From an old block by Worsley.

OLD ELIZABETHAN HOUSES IN PLYMOUTH

Note.—He would not suffer his eyes to be covered.

Should any reader require more particulars, Colonel Kirkby's "Journal and Letter," printed after his death, his remarks on the conduct of the squadron, and nearly 100 pages of other matter, will be found at the British Museum (Add. MSS. 93 29, f. 67).

London. WYVERN GULES.

THE ELECTRIC LIGHT.

In turning over some old papers, I have found the enclosed, and thought you might like to have it to insert in your interesting work the *Western Antiquary*, it being the syllabus of a lecture delivered by your old townsman (now deceased), Dr. J. N. Hearder.

Liskeard Society for the Acquirement of Useful Knowledge.
On Monday, the 21st December, 1835,
Mr. HEARDER, of Plymouth,
Will deliver a Lecture,
At the Town Hall, Liskeard,
ON GALVANISM.
Prospectus;

General Action of particles on each other accompanied by Chemical Action. Difference in the properties of bodies after combination. Gases produce Solids. Solids produce Gases. Fluids produce Gas with combustion. Other actions of the particles of matter unattended by chemical change. Electricity. Sources of Electricity. Electricity of contact. Friction not a cause of Electricity. Positive and negative Electricity. Electricity of Metals. Galvanism, its use and progress. Volta's discovery. Galvanic pile. Modifications of Galvanic Troughs. Combustion of silver and gold leaf. *Intense light produced by the ignition of charcoal points. Decomposition of water of saline solutions. Reduction of metals. Transfer of acid and alkali. Conducting power of metals. †Brilliant ignition of platina wire. Some late investigations of the Lecturers. Electro-Magnetism. All metals magnetic. Magnetism of induction. Immense weight capable of being sustained by a single Magnet. Conclusion.

This Lecture will be very fully illustrated by experiments of the most beautiful and interesting nature, and the philosophical apparatus intended to be used are numerous and very powerful.

The Lecture will commence at 7 o'clock.
Tickets of admission for Persons not Members, at 1s. each, may be obtained at Mr. Boase's, Mr. Easterbrook's, and Mr. Bennicke's, Liskeard.

*This "intense light produced by the ignition of charcoal points" is the present electric light, pure and simple—the spark giving the light.

†The "brilliant ignition of platina wire" is the light which was exhibited at the Guildhall at your last Flower Show.

LISKEARD.

WHALE AT PLYMOUTH.

Our old Devonshire topographer, Tristram Risdon, in his 'Survey of Devon," edit. 1811, page 147, has the following :—" Near Torbay two great fishes called whirlpools (supposed to be male and female) did beat so near the shore, that they were grounded ; which espied by fishermen, they made towards them in a boat, whereunto they first moored one of them, which they endeavoured to kill ; but remembering themselves that part of the fish did belong unto the lord of the soil where they landed it, unto whom they were not well affected, they launched forth again, purposing to land elsewhere ; which doing, the fish in the depth recovering more strength, was like to endanger their lives by overturning the boat, had they not cut their cable with all celerity, and thereby freed themselves : but such were the wounds of the fish, that in a short time after, near that place he came to land, with the hatchet fast sticking in him, wherewith they wounded him ; which fish was thirty feet long, and the narrowest fin three feet broad."

This account reminds me that I have heard it mentioned that about fifty years ago, a dead whale was towed by a vessel into Sutton Pool, to a place known as Marrow-bone Slip, which is close to Messrs. Bayly and Fox's timber-yard at Coxside. I am unable to give the precise date of the circumstance, and whether it was captured near the Devonshire coast or not, I cannot say, but possibly some contributor to the *Western Antiquary*, whose memory extends back so far, may be able to put the particulars upon record.

Brent. WILLIAM CROSSING.

THE HANGMAN'S ROPE; A STORY OF NORTH DEVON SUPERSTITION.

This story is told by a writer in *Fraser's Magazine* for June, 1882, pp. 768-78, and is much too long for transferring to the pages of the *Western Antiquary*. All I can do is to give the purport of the article. The writer says, "With the Devonshire employment of the hangman's rope I became acquainted soon after I had taken up my residence in my old parish. I first heard of it from some of my people in an enumeration of various charms, &c., which they habitually employed as specifics for various kinds of diseases. I was told that striking with a hangman's rope, and carrying it in a bag round the neck, was an infallible remedy for the evil—*i.e.*, for all kinds of scrofula." In those days there was no parochial hangman's rope in the parish ; the charm had to be brought from a village some twelve miles away." The whole story is very well told, and worth reading by those who like such tales of superstition.

Exeter. K. PARFITT.

JOHN WESLEY IN EXETER.

"Reminiscences of Methodism in Exeter, by Jno. Wesley Thomas," contains many interesting incidents on this subject in Devon and Cornwall. John Wesley preached many times in Exeter, in the course of his various itinerant journeys. The Wesleyan body had obtained in 1778 "the chapel in Musgrave's Alley, so

rich in historical associations," it having been the High School of Exeter, founded and built A.D. 1343, by Richard de Braylegh, Dean of Exeter. The "reminiscences" already alluded to, contain the following account of the chapel or school-room :—"The chapel in Musgrave's Alley was put in thorough repair. Being situated over a room used as a warehouse, its floor was reached by a broad stair, which, turning midway to the left, rose into the middle of the south end. The pulpit was at the opposite or northern end, and was of goodly size, in which several persons could sit at once, without at all incommoding the preacher. Before it was the reading desk. The body of the chapel was pewed, the female part of the congregation sitting on the right hand of the preacher, the males on his left." Here, Jno. Wesley preached in 1779. He says in a letter to one of the brethren, "After preaching at Cullompton about noon, in the evening I preached at Exeter, in a convenient room lately a school, I suppose formerly a chapel. It is both neat and solemn, and is believed to contain four or five hundred people. Many were present again at five in the morning September 1, and found it a comfortable opportunity."

This interesting *locale* of the early Methodists was destroyed about four years ago, to make way for additional premises to the establishment of Mrs. J. T. Tucker and Sons, Nos. 243-4, High-street. The sketch was made just previously to its demolition—and in all probability had remained intact as in Wesley's time.

Exeter. G. T.

INTRODUCTION OF THE POTATO.

We have received the following additional interesting extracts on this topic.

EDITOR.

HAWKINS, DRAKE, AND RALEIGH.

(To the Editor of *The Times.*)

SIR,—In *The Times* of yesterday there appeared a letter from Mr. James C. Barnham, stating that Sir Francis Drake was not the introducer of the potato into Europe but giving no authority for the statement, or for crediting Sir Walter Raleigh with that service to humanity. On consulting Haydn's "Dictionary of Dates," and one or two German and French books of reference, I find that the introduction of the potato into Europe is generally ascribed to Hawkins, in the year 1565, though by some it is attributed to Drake, 21 years later. The potato being indigenous to Peru and Chili, and the conquest of Peru and Chili having occurred in 1525 and, the immediately succeeding years, it would seem far more probable that the potato was brought to England either by Hawkins or Drake, than by Raleigh, who, however, has the credit of having established its cultivation in Ireland about the year 1592. If this be so, the rival to Drake as the introducer of the potato is Hawkins, and not Raleigh.

The merit of having introduced the potato into France is given to Permentier, who brought it from Peru so lately as 1783. Potato soup is called in France *potage Permentier*.—I am, sir, your obedient servant.

Empire Club, August 5. R. G. WATSON.

POTATOES.

(To the Editor of *The Times.*)

SIR,—In the *Merry Wives of Windsor* (Act V, scene 3), Shakespeare says:—"Let the sky rain potatoes," so that the potato was considered native in his day. In 1597 Gerard says he "bought these roots in the Exchange, in London, and planted them in his garden, where they flourished until winter, at which time they perished and rotted." He adds, "They were roasted in ashes, boiled with prunes, and used with salt, vinegar, and oil." The writer whom I quote (Lettsom, 1787) says Sir W. Raleigh's vessel was obliged to put into Ireland, and his potatoes were first planted there. Hence the name "Irish potatoes."

Yours faithfully,

A. MACKIE.

Warrington, August 10.

Queries.

415.—LOSTWITHIEL CUSTOMS.—Are there any yearly festivities extant at Lostwithiel which, in any way, correspond to what are mentioned by Carew in his "Survey of Cornwall?"

London. M. W.

416.—EDY— OR EDDY—STONE.—Which is the correct form? Smeaton used the former in his work, but the latter is now apparently the more popular spelling. I suppose, however, that in Smeaton's day there was not much care taken about orthography, so that the mere fact of its use by him would not prove its superior authenticity.

HIBYSKWE.

417.—DAVID GARRICK AT MOUNT EDGCUMBE.—In a very interesting little book, called "A Walk round Mount Edgcumbe. Eleventh edition. Devonport: W. Byers, 1840, 12mo.," I see on page 31, "Verses. Exclamation on first seeing Mount Edgcumbe, by David Garrick." I should like to ask what is the date of the celebrated actor's visit to Plymouth, and if any record is existing containing a record of the event? In the work already referred to, are also "Verses from D. Garrick to Lord Lyttelton on his visit to Mount Edgcumbe." Is it probable that these two gentlemen were staying with Lord Mount Edgcumbe at the same time?

GEORGE C. BOASE.

15, Queen Anne's Gate, Westminster.

418.—CROSS AT BRENT.—Is anything known of the former position of the High (or Market?) Cross at Brent? What appears to be the shaft of it, viz., an eight-sided block of granite, is lying close to some houses at the east of the churchyard. Is this all that remains above ground? If so, might not the case of Quethiock be an encouragement to make a further careful search?

H. SHARROCK.

419.—DRAKE.—Are there any particulars extent of Drake's expedition to Rathlin, in Ireland, in 1575?

W. S. L. S.

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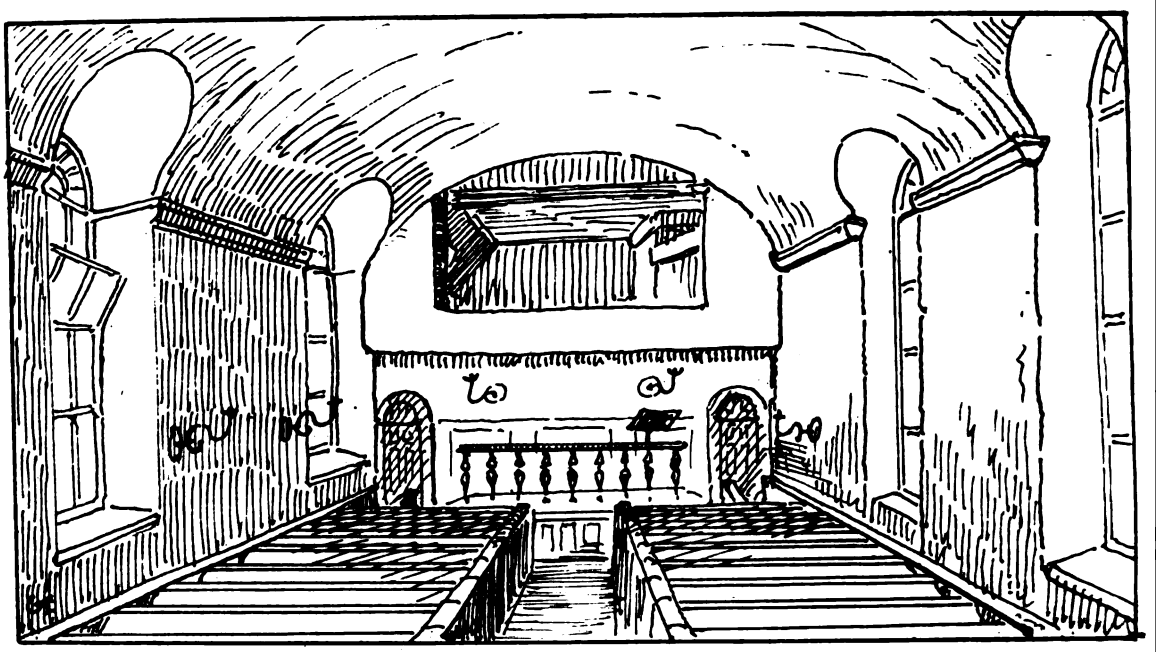
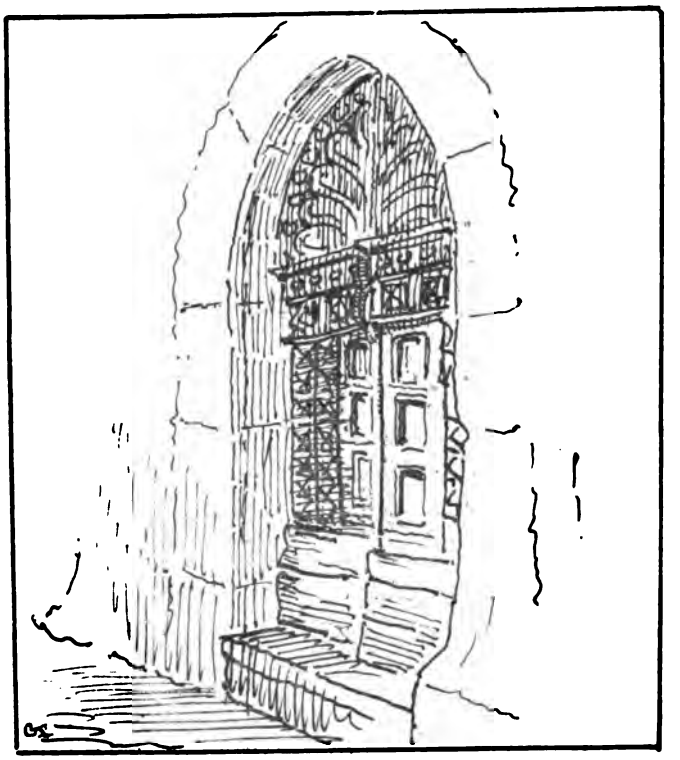


OLD CHAPEL MUSGRAVES ALLEY - EXETER.



DOORWAY TO CHAPEL.

420.—Armada.—Is there any complete account extant of the land forces in Devon and Cornwall raised to meet the expected Spanish Invasion in 1588? I think Raleigh's report of the chief Cornish companies of troops, with their commanders, in 1587, has been published, and Carew gives us a list at a later date. When so much is being said about "the sea-dogs of Devon," we must not forget the brave old Devonshire and Cornish squires and hardy soldiers who were quite ready to fight the Spaniards had the sailors not kept off "the Floating Babel" from our shores. There were brave soldiers as well as seamen in the days of Queen Bess.

Penwith.

Replies.

"Some Relics of the Past."—In the *Mercury* issue of the *Western Antiquary*, for Saturday, August 12, Sir John Maclean, of Bicknor Court, politely terms my illustrations and notes on the Ancient Cross, formerly on Waterpit Down, near Camelford, and the one in the graveyard at Lesnewth, as "*worthless and misleading*," stating the same subjects may be seen "*carefully engraved*" in *his own* "History of Trigg Minor." Any reader of the *Western Antiquary* who can obtain a view of the "*carefully engraved*" specimens in Sir John Maclean's "*own History*" will, I think, find but little to carp at between them and the "*worthless* and *misleading*" ones, particularly in regard to the ancient cross on the down, my "*worthless*" sketch figures it *erect on its base* as described to me by an old and well informed resident of the district, who had noticed it almost daily for more than thirty years; the same cross is represented in the history as *thrown down flat* by the side of the base. From this position it was removed to the farm at Trekeek. The illustration in the history is from a wood engraving, when properly worked, and good ink used, such print firmly and well. My "*worthless sketches*" are mere *litho transfers*, but will be found, by any capable of giving a *fair* and *unprejudiced* opinion upon such matters, to have a sufficient amount of the spirit of the original designs, incorporated with free handling, as to render them quite trustworthy, and at the same time remove them from that class of illustration known as "*line and rule work*," adapted only for ground plans, newly-erected grave pillars, or diagrams. As to the cross being "*early Saxon* or *Celtic*," is a mere matter of opinion. Having some few years back received a grant from her Majesty's Royal Bounty Fund, for having devoted so many years to sketching the antiquities of *Northumberland, Durham, Yorkshire, Lincolnshire, Hampshire, Dorset, Somerset, North and South Devon, and Cornwall*, receiving a medal and money awards at Falmouth for drawings of *Cornish Crosses*, to say nothing of contributions to private collections, institutions &c., &c., I think, without any egotism, I am entitled to more generous and gentlemanly treatment, than to have my work described as little more than an imposition. It must also disclose to the readers of the *Western Antiquary*, a somewhat eccentric turn of mind, when the author of the "History of Trigg Minor" asks in a somewhat imperative tone, for further information in regard to the opening of the Lesnewth barrow, after my information already given on that and some other matters has been by him so plainly described as "*worthless and misleading*."

Camelford. J. G. F.

Drake and the Pearce Family.—In answer to Query No. 4 of your correspondent, Rev. W. S. Lach-Szyrma, from which of the brothers of Sir Francis Drake are the Pearces of Kingsbridge, descended? the Pearces of Kingsbridge (formerly of Batton, Stokenham, which estate was purchased in 1591, by a Richard Pearce from the Earl of Huntingdon, and still belongs to the family), are descended from Thomas Drake, brother of Admiral Sir F. Drake. Thomas Drake had a son, Francis, created a Baronet in 1622, who by his wife Joan, daughter of Sir William Strode, of Newenham, had five sons, the eldest, Sir Francis Drake the second baronet, died without issue. From the 2nd son, Thomas Drake, is descended the present Sir Francis Drake, Bart. Joseph Drake, the 5th son of the 1st Bart., married Margaret Crimes, in 1668, at Buckland Monachorum, where their eldest son, Rev. Bampfylde Drake, was baptised in 1670, By his wife Catherine he had a son, John Drake, R.N., Mayor of Plymouth in 1752, and collector of the customs for that port. By his wife Ann, daughter of James Spicer, Esq., he had a son, Sir John Savery Drake, who succeeded as 6th Bart. at the decease of his cousin Sir Francis Henry Drake, unmarried, in 1794. Sir John Savery Drake, Lt. in H.M. 33rd Regiment, died unmarried. His sister Ann Pollexfen Drake, married at St. Andrew's Church, Plymouth, in 1780, Capt. G. I. Prossor, of the Royal Marines, and had a daughter, Sarah Ann, who married Lt. W. L. Pearce, J.P., co. Devon, of the 1st Devon Militia, by whom she had a son Francis Drake Pearce, the father of

Kingsbridge. Francis Drake Pearce.

Our Illustrations.

During the recent meeting of the British Archæological Association at Plymouth, the members visited some of the most interesting ancient buildings of the town, and received descriptive and historical accounts from gentlemen known to be authorities in such matters. Amongst other places visited, may be mentioned the churches of St. Andrew and Charles, the Abbey, the remains of the various monastic establishments and other spots of interest. By the kindness of Mr. W. H. Luke, Publisher, Bedford Street, Plymouth, we are enabled to furnish our readers with illustrations of several ancient buildings which came under the notice of the archæologists. The "Abbey" so called, was described by Mr. R. N. Worth, and declared to be no abbey, but the old "prysten" or clergy-house of the town,

"Rent," he said, "was paid to the Corporation for the prysten-house in the reign of Henry VI., and at a much later date, early in the 16th century, there was a record of a grant by the Corporation to Sir Thomas Flyte, charity priest of the prysten-house, for life, in consideration of his outlay in repairing the kitchen." This interesting relic of one of the most ancient ecclesiastical edifices of old Plymouth is worthy of a more detailed description, and we hope shortly to furnish the readers of the *Western Antiquary* with some fuller notes on the subject. The other illustrations (from blocks also lent by Mr. Luke) are of Elizabethan mansions of considerable pretensions to grandeur and beauty, still standing in Notte Street and St. Andrew's Street respectively.

For the interesting drawing of the chapel in which Wesley preached at Exeter, the Editor is indebted to Mr. G. Townsend of that city.

THE

WESTERN ANTIQUARY;

OR,

Devon and Cornwall Note-Book,

Being a medium of intercommunication for Antiquaries and others interested in the History, Literature, and Legendary Lore of the Western Counties.

Reprinted, after Revision and Correction, from the "Weekly Mercury."

Edited by W. H. K. WRIGHT, F.R. Hist. Soc., Public Librarian, Plymouth, &c., &c.

No. 6.] MONTHLY ISSUE—Annual Subscription: Six Shillings. [Vol. 2.

"Weekly Mercury," September 2nd, 1882.

Notes.

MR. S. C. HALL, F.S.A., AT PLYMOUTH.

The visit of this remarkable man to Plymouth during the month of August, 1882, should be chronicled in the *Western Antiquary*. Mr. Hall, having bequeathed his library to the Free Public Library at Plymouth, was desirous of seeing the institution in which his books would be placed, and of meeting some of those who were concerned in its management. In connection with this munificent gift, Mr. Hall (at the request of the Library Committee) delivered an a idress on Thursday, August 24, under the presidency of the Mayor (Mr. C F. Burnard), entitled a "Gossip about People I have Known." One of the most remarkable features of this address was, that the veteran author (born in 1800) should have, with eloquence and telling effect, discoursed for two-and-a-half hours, entirely from memory, without a minute's cessation, and with no signs of physical exhaustion. Mr. Hall's long life, his retentive memory, and the unusual opportunity he has had of becoming acquainted with the greatest men and women of the century, contributed in no small degree to render this address a high intellectual treat. Mr. Hall is a Fellow of the Society of Antiquaries, and, moreover, is deeply attached to Devonshire, his native county; it is, therefore, little matter for wonder that he has taken a deep interest in the fine old historic town of Plymouth and all its associations, and that he is warmly interested in the success of the *Western Antiquary*, to which he has contributed on several occasions. EDITOR.

INSCRIPTIONS ON SUNDIALS.

Some one asks for information respecting the sundial said to be fixed against Saltash Church.

There is one against the back of the Town Hall, which I have reason to think formerly belonged to the church.

The inscription on it runs– (Date 1727)—

Me Lumen vos umbra Regit.

Underneath is—

Edward Stephens fecit.

The brass "arm" is broken off.

Saltash. T. J. C.

SUNDIAL AT DIPTFORD.

This dial which occupies the ordinary position over the south porch doorway, is more ornamented than usual. It is a slate slab, the lower part of which is square, but the upper has three circular projections, the central (and larger) bearing the date 1694; that on the west has the letters D.E.W.; while the eastern has—K.W.; and beneath these ornamental projections runs the inscription in two lines, viz. :—

As time and hours paseth away,
So douth the life of man decay.

From a semi-circle in the middle of the slab, lines are cut running to each of the figures on the margin, but having short lines at their terminations so disposed as to form quite an ornamental effect. W. S. B. H.

EPITAPH: CROWAN, CORNWALL.

On visiting Crowan Churchyard, about 10 years ago, the following epitaph was copied. The slate, bearing the inscription, stood in the wall and was almost overgrown with ivy. I do not remember the name:—

"24 December 1668.
Why not? Why not? 'tis holy grovnd
And here none will my dvst confovnd.
My Saviovr lay where no one did;
Why not a member as His Head?
No Qvire to sing, no bell to ring,
Why, sirs, thvs bvried was my King.
My King in Joseph's garden lay,
Why may not I in the Chvrch hay?
And that I might be neerer yet
I would as He was neer sunset.
I grudged the fashion at this day
To fat the Chvrch, and starve the lay.
Though nothing now of me be seen,
I hope my name and bed is green."

Q

If any reader of the *Western Antiquary* can give information respecting the history of this Church it may be of interest. From the introduction of "no bell to ring" in the inscription it would lead one to infer that bells were not used, or were not in use, at the date of the interment. Perhaps information can be afforded on the subject.

Porthleven. HOWARD HARRIS.

DEVONSHIRE DOMESTIC RECEIPTS OF THE 17TH CENTURY.

"The Queen's Closet Opened; being Incomparable Secrets in Physick, Chyrurgery, Preserving, and Candying, &c.," although a very scarce work at the present date, must have been popular and common enough in the 17th century. My copy is the tenth edition, of the year 1696. At p. 241 is the following receipt:—

"A CORDIAL WATER OF SIR WALTER RAWLEIGHS.—Take a gallon of strawberries, and put them into a pint of *aqua vitæ*; let them stand so four or five days, strain them gently out, and sweeten the water as you please with fine sugar, or else with perfume."

Paged continuously with it, although a distinct work, is "The Compleat Cook," which contains the following at p. 280:—

"TO MAKE A DEVONSHIRE WHITE-POT.—Take a pint of cream and strain four eggs into it, and put a little salt and a little sliced nutmeg, and season it with sugar somewhat sweet, then take almost a penny loaf of fine bread, sliced very thin, and put it into a dish that will hold it, the cream and the eggs being put to it, then take a handfull of raisins of the sun, being boyled, and a little sweet butter, so bake.

Budleigh Salterton. T. N. BRUSHFIELD, M.D.

DRAKE, TOBACCO, AND POTATOES.

(To the Editor of *The Times*.)

SIR,—Sir Francis Drake, in 1585, visited Raleigh's new settlement in Virginia, and brought Ralph Lane (the Governor), with the tobacco plant, back to England (Baker's "Chronicle," 366, ed. 1730), and thus Raleigh's name got mixed. Baker's authority is exceptional in this case, because his aunt, Lady Baker (Sir J. Harrington's "State of the Church," '27), the relict of his uncle, Sir Richard Baker (Berry "Geneal. Kent," 216), was the lady whom Drake's friend, Bishop Fletcher, married, and having incurred the Queen's displeasure in consequence, the Bishop, "to cure his cares, fell immoderately to taking tobacco, and so expired." (*Ibid*, 385; Camden's "*Ann* Hearne," iii., 736.)

The Bishop received from Sir Francis Drake a gold ring with a death's head on it, and left it, by will, (P.C.C., 50, Drake) to his successor in the See of London, Dr. Bancroft. Francis Fletcher was Drake's chaplain, and Drake's father, in his will (prob. Cant., 1566), mentions a son, Thomas Drake, jun, then with Mr. Baker in London.

Thomas Heriot (one of the Virginian settlers, a servant of Raleigh wrote, "with the approbation" of the above Ralph Lane, a description of the Openhauk, meaning the potato, called also Paternoster beads (" Hakluyt," iii, 272), so that there can be little doubt that the potato was introduced with the tobacco on Drake's return.—I am, &c.,

London. HENRY H. DRAKE.

CLEACA.

GUILDFORD; July 31, 1882.

It may interest your correspondent to know that stepping-stones, and also the single plank foot-bridges that have taken their place, are commonly known as "the clappers"—a corruption, no doubt, of the clackers. I believe the term is common to the greater part of England; at any rate, it is frequent in the South.

RALPH NEVILL.

(From the *Academy*; August 5th, 1882.)

WISHING TREES.

Mr. Parfitt's interesting note on this subject (*Western Antiquary*, II. 9.), opens up an extensive field, and as the western counties are highly honoured in the possession of one of these trees, now so rare on English soil, it may perhaps be worth our while to look at the subject a little more closely. It must be understood that the Kalpadruma, spoken of by Major-General Cunningham, is a fabulous tree, but there are other trees indigenous in India, which are supposed to actually possess the power of granting one's desires. The names of these trees and plants are very numerous. First comes the *Kalpadruma*, for which see Prof. Max Müller's *Sanskrit Chrestomathy*; then we have the *Kalpalatika*, "a creeper yielding all wishes," and the *Kalpataru*, "a fabulous tree fulfilling all wishes" (*Panchatantra*, V. distich 8). There is also the *Kalpavriksha*, of which mention is made in more than one of the valuable old works of the Hindus. It is this latter known as the blessed tree, which grows among the flowers and streams of the rugged mountain on which Tathâgata when doing penance sacrificed himself to a famished tiger ("Travels of Fah-Hian, and Sung-Yun, Buddhist Pilgrims from China to India," by Prof. Beal, London 1869, p. 192). The *Kalpadruma*, as Mons. Angelo de Gubernatis remarks (Mythologie des Plantes, I. 196), "est un arbre qui *remplit tous les désirs*; c'est au pied de cet arbre que demeure Râma, seigneur du monde," &c. The Italian and other travellers, and writers of two or three centuries ago, brought home marvellous stories about these trees. Thus Vincenzo Maria da Santa Caterina writes, in the 17th century, respecting the Hindu belief that there grows in the heavens one of the plants called *Colparaquin*, which is so immense that no mortal could measure it, "la quale dicono che dia a *ognuno quanto vuole e sa desiderare*, per cibo e delilia. Then there is the *Kamopangin*, which was spelt by Pigafetta ("Viaggio intorno al mondo") *Cumpanyanghi* and which also means "accomplissant les désirs. But to come nearer home we still find in Cornwall another interesting phase of the subject in the use of the divining rod." This rod was formerly called "wishing-rod" and since it was often cut from a thorn, that tree was called the wishing-thorn. The hazel was also largely used for this purpose, and I would diffidently suggest that the name of witch-hazel, or wych-hazel, is

a corruption of wish-hazel, although I am aware that other explanations have been given. I am led to hold this opinion partly on account of the fact that in German, the name of this tree connects it with the wishing-rod of the magician, it being called *zauberstrauch*. To go fully into such an elaborate subject would require more space than is at my disposal here, but I may say that I have treated it somewhat fully in chapter IX. (on *The Magic Wand*) of my forthcoming volume on "Flower Lore" (Messrs. W. Swan Sonnenschein and Co., London). The reader will find a few valuable notes on the wishing-thorn and wishing-rod (Old High German *wunsciligerta*) in Grimm's "Teutonic Mythology," I. 138, 419 (Eng. Trans. Lond. 1880). Respecting the hazel as a 'wishing-tree' we all remember how Ashputtel in *Cinderella* sits under that tree crying :—

Shake, shake, hazel tree,
Gold and silver over me.

See Grimm's "Fairy Tales," the sixpenny edition of which makes this interesting work accessible to everyone. The reader should consult *Fraser's Magazine*, November, 1870, p. 599; *Contemporary Review*, February, 1878, p. 520, *seq*. Some mythologists would trace the wishing-rod to the caduceus which Mercury carried as his insignia, but I am not here concerned with the origin or mythology of the matter. It would not be right, in discussing such a subject, to overlook the celebrated "wish-seed," as the fern-seed used to be called. This valuable plant yields, on St. John's Eve, a seed, which, if gathered or caught as it falls at midnight, will gratify every wish. Everyone is aware how much has been written on this subject, but I know of no work in which the superstition has been more racily dwelt with than in a small "popular botany," entitled *Le Diable et ses Cornes* (Fribourg,) a most amusing little volume on Flower-lore, a review of which I recently supplied to the *Hastings and St. Leonard's News*. Of course, Brand's *Popular Antiquities* gives an account of the magic seed, and many references to quaint and out of the way works which supply further illustrations. Wishing-trees are intimately connected with plants and flowers which bring good luck, and Germany teems with stories which relate the marvellous properties of these Luckflowers. I have collected a number of illustrations from China and India for a volume on Oriental Plant Lore, and in Baring-Gould's "Curious Myths of the Middle Ages," the article on *Schamir* will be found to contain some interesting notes. But I must close, although there still remains much to be said. Perhaps on another occasion I may be able to supply further facts illustrative of the "west countree" lore associated with flowers and plants.

HILDERIC FRIEND.

Newton.

Queries.

421.—SALTASH ANCIENT CUSTOMS.—At a Law Court held in 1561, it was "inacted, constituted, and ordayned as time out of mynde hath been used that the Mayor during his year of Mayoraltie shall have towards his kitchin six poundes in moneye the draggine of oysters and also Bustillage within the precints of this Towne." At another Law Court held in 1608, it was declared "That the farmers of the drag boat should supply the inhabitants with oysters at 2d. per hundred, and for every refusal should forfeit 3s. 4d. to the use of the poor or be imprisoned." I suppose the supply of oysters at 2d. per hundred has long ceased, but can any of your readers inform me if there are still any payments or privileges in aid of the "Mayor's Kitchin"?

R.

422.—CHARLES' CHURCH, PLYMOUTH.—Passing here, I find that the alterations now being made in the graveyard have thrown open to view the southern side of the tower, on which is now visible a similar granite tablet to that inserted in the northern face, only that the date cut on it is 1708, while the date on the north is 1657. If the latter refers to the completion of the building, to what event does the date of 1708 relate? One now sees also that the curious arches built into the northern wall of the nave, next the tower, have their counterpart in the southern wall. What is the object of their insertion?

H. SHARROCK.

423.—PRADANACK POINT, MULLION, CORNWALL.—In Daniell's "History of Cornwall," edited by J. H. Collins, F.G.S., it is stated that at Pradanack Point, near Mullion, a stone cross still stands, marking a place for preaching. What is the position, approximately, of this cross, if standing, and by what sect was it used as a meeting-place? Is it a modern erection or of more ancient origin?

Porthleven. H. H.

424.—FERDINANDO GORGES AS AN AUTHOR.—The columns of the "Athenæum" recently contained an advertisement of the sale of the third portion of the Sunderland Library, and among the works mentioned is one by Ferdinando Gorges, entitled :—"America Painted to the Life." The date of publication is given as 1659. Is anything known locally of this work, or is it one of the rarities of the above-named collection?

H. SHARROCK.

425.—SAVING—CURING.—One frequently hears from the lips of working-men's wives or children, the question addressed to some general-dealer, "Have you any bacon of your own *saving?*" meaning of your own *pickling* or *curing*. Is this word, so used, peculiar to Devonshire or Cornwall?

HIBYSKWE.

426.—YEALMPTON, DEVON.—In an old work, "England's Gazetteer," by Philip Luckombe, 1790, I find the following :—"Yalmeton or Yampton, Devon, near the River Yalme, S.E. of Plymouth, where Ethelwald, one of the Saxon Kings, had his chief palace." Local tradition points to a place just below the church as the site of the palace. There is also a large granite stone in the churchyard, that tradition says is a memorial stone to the King's cup-bearer, and that the said cup-bearer was a giant. What is the authority, or is there any authority, for these traditions? I forgot to say that there is some rude inscription on the stone, but I have never heard of its meaning being made clear.

Tilland Mills. R. LAVERS.

Replies.

PLYMOUTH SCARES.—"W. S. L. S.," p. 55, refers to a legend of threatened attacks being averted by women in their red cloaks gathering on the Hoe and other places, and asks if it is founded on fact. I was told by an Admiral, who died at a great age, only a few years since, that it was a positive fact that at Dartmouth the women went out to the castle at the entrance to the harbour, wearing their red cloaks, and that the enemy "hauled off" in consequence. No doubt some of your Dartmouth friends can give corroborative evidence, which it would be well to preserve.

R.

SALTASH AND ITS SILVER OAR.—"W. S. L. S.," at p. 67, refers to this. It would be interesting if the Town Clerk would kindly give some information from the Records; but the following may be of service:—By a Charter 5 Ric 2 (1381) confirming a charter of Valletorta who lived in the reign of King John and died in 1236, Port Jurisdiction was conferred. In 1836 a further grant of the revenues of the Ferry Boat; and at a Special Court held at Saltash, in 1660, it was declared "that the present right and inheritance of the passage and Ferry Boat of Saltash together with the accustomed privileges and liberties of Thamer is belonging to the Towne and Borough aforesaid as their right and inheritance." What these privileges and liberties are, and when, and for what purpose the Silver Oar was introduced, it would be interesting to know? I believe the Corporation of Saltash still levy toll on all vessels entering Plymouth Sound.

R.

PARISH STOCKS.—In answer to the query in the *Weekly Mercury* about the Stocks, they still remain in Antony Church, near Devonport. My father well remembers seeing two men in the stocks, about twenty years ago, at Botusfleming, near Landulph.

H. F. A.

A PREACHING MAYOR.—If Mr. W. H. Webber had read the paragraph under this heading a little more carefully, he would have seen that it was in inverted commas, and that the only remarks thereon of my own were:—"I copy this from an Exeter paper for June 13." The paper in question was the *Western Times*, and although I am anything but an admirer of that particular publication, I only do it justice when I point out that Mr. W. H. Webber fails to substantiate any inaccuracy therein, as he particularly says the Mayor he refers to, preached during his mayoralty at the "Great Subscription Room." The *Western Times* particularly says it believes that Mr. Thomas Andrew was the first Mayor, who as Mayor, "ever appeared in the pulpit of a Nonconformist Chapel to preach the Gospel." Mr. J. P. Wilkinson was, according to Cossins's "Exeter Fifty Years Since,"—Mayor in 1837.

Exeter. HARRY HEMS.

PILGARLIC.—(*Western Antiquary*, 19th August, 1882).—*Webster* (ed., 1864), has "PILLED-GARLIC [also *pilgarlic*] [Eng. *pilled*, *peeled*, and *garlic*]. A person who has lost his hair by disease; hence a wretched or forsaken person."

Torquay. WM. PENGELLY.

Pil-g'arlick or Pill'ed-garlick, "one who has lost his hair by disease; a poor forsaken wretch," Stevens, Webster. Pilgarlic, Latham. Pilled-garlic, Johnson. His explanation is a sneaking or hen-hearted fellow. Pul garlick, Chaucer.

The word is common to all counties in England, and being an old dictionary word, it is not regarded as a slang word, and does not appear in the Slang Dictionary.

Exeter. E. PARFITT.

THATCHED HOUSES EXETER.—"Zephyrus" blunders and Harry Hems is right. The last thatched house in Exeter disappeared last May. Union-road is a suburb, altogether outside the boundary, as "Zephyrus" will find to his cost, if whilst in Exeter he gets into a cab and thinks he will be driven out there for the ordinary city fare.

Exeter. CENSOR.

"Zephyrus" is in error. The last thatched house in Exeter, according to the local journals, disappeared during the month of April, 1882. "Zephyrus" says there is still a thatched house in Union-road. If "Zephyrus" will look at the map, he will find that, although Union-road is in the parish of St. Sidwell's, it is altogether *outside* the City of Exeter, and belongs to its suburbs, St. Thomas has a far greater claim to immediate proximity to the city, and therein many thatched houses still exist. The note applied to Exeter proper only, as "Zephyrus" will see, if he takes the trouble to read it again.

Exeter. HARRY HEMS.

377.—HUMPHREY MORICE.—There is a long account of the family in Burke's "Extinct Baronetage," and from this I find there is no mention of Humphrey Morice having married, neither is it stated that a Humphrey Morice was M.P. for Launceston. A cousin, John, was M.P. for Cornwall. He married Elizabeth, daughter of Sir Jeffrey Jeffreys, knt., Alderman of London; and died February 13, 1734-5. He had one son and five daughters. Another cousin, Sir Nicholas Morice, was M.P. for Newport, temp. Queen Anne, Kings George 1st and 2nd. He married Lady Catherine Herbert, eldest daughter of Thomas, Earl of Pembroke, and had one son and two daughters. He died January 27, 1725-6, and was succeeded by his son, Sir William, M.P. for Newport and afterwards for Launceston.

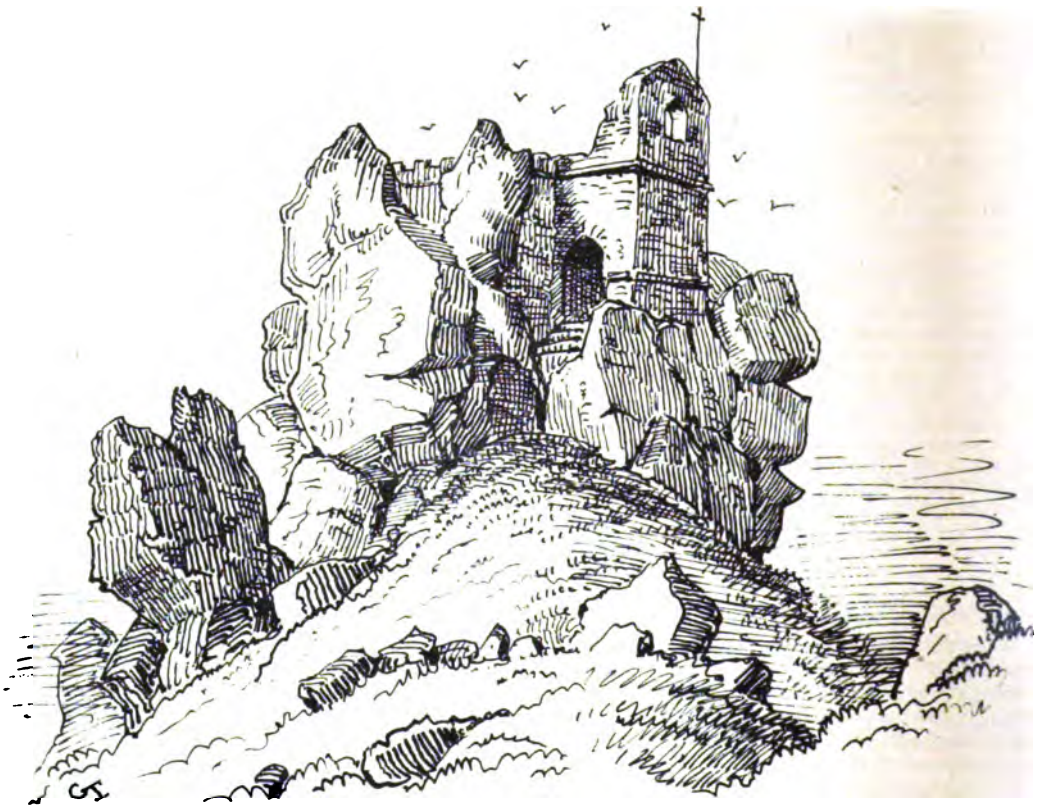
Teignmouth. EMILY COLE.

"*Weekly Mercury*," *September 9th*, 1882.

Notes.

THE DEWERSTONE.

The following lines on the Dewerstone were written by John Simon Friend, only son of John Friend, Esq., Lieutenant, Royal Surrey Militia, by his wife Mary, daughter and heiress of Simon Ward, gent. He studied drawing under Cass, was introduced to the Royal Academy by Sir Martin Shee, where he was the friend and fellow student of Sir Charles Eastlake, and gave great promise as a painter of the historical school, but



Roche Rocks and Hermitage.
Cornwall.

died in his native place, East Stonehouse, at the early age of twenty-five, being born 8th February, 1819, and died 16th March, 1844. His arms, Gu. a chev. Erm. betw. three stags' heads caboshed or.

Plymouth. A. J. J.

We look'd—as from a rocky battlement
Of our great forefathers, the mighty work
It seem'd; a pond'rous mass when Nature rent
The hills asunder left to stand the shock
Of ages of all the elements the sport:
Or else her whim to please she plac'd the rock
In this her wildest nook—of its fall,
The feeble i·y fearful seem'd to be,
And had around the rock's gigantic pile
Its puny arms entwin'd.

Right opposite
A mountain stood there in wild confusion,
Rocks on rocks were hurl'd; work immense and grand
Of some tremendous throe; or when our earth
Above the world of waters first arose,
And saw the light at God's command Almighty,
O· some dire earthquake to their foundations
Shook the hills in convulsion terrible.
Adown the glen a rapid river rolls,
Dashing and foaming on its rocky bed,
Here smoothly gliding scarce a ripple seen,
There with a sudden bound fiercely o'er rocks
It rushes, and in flakes of foam it's scatter'd,
The scene is wild, the prospect some have call'd
Dreary and desolate, void of human habitation,
A fearful solitude:
But to some that solitude is pleasing,
Aye! doubtless pleasing, because so lonesome,
So unbroken.

JOHN SIMON FRIEND.

CRANMERE POOL AND THE CRANE.

In the "Eclogues and Georgics of Virgil," by John Benson Rose, 1866, we have the following argument in his notes to the Georgics. It is commonly supposed in England that we had a Crane, now extinct, at least in these isles, which I imagine to be impossible, and that Cranmere, on Dartmoor, was called so from the cranes there congregating; but this is not so, there is nothing but desolation about Cranmere, and it is now the utter solitude it ever was and probably ever will be. Popular belief makes all the rivers of Dartmoor rise from one central mere, called Cranmere, and old maps so depict them; but Cran is the solar title attaching to the fountain source, and which in this case has only a fabulous existence; and yet Cranmere so exemplifies the story of Granè and Janus, that I verily believe them to be the same. The Teign was a sacred river under the Druids. Probably the word signifies T'ain, the fountain source of the river. It has every species of Druidic Paganism upon itself and tributaries—the Pixey parlour of Chudleigh Stone, the Dragon of Manaton and Bekky's Fall, and innumerable swarms of imaginary adders there, the Cromlech called Spinster's Rock, at Drew Stanton, and the Brad-mere there, which the peasant still dreads and avoids; it has logan stone, grey wethers, and circles, &c., &c., on the Tor which the Teign *surrounds*. It has an old British bridge in its solitude, showing how much it was used in the processions to the Cranmere. Very near the source of the Teign occurs a mere called Raybarrow Pool, and though this is not Cranmere, yet it reflects the Re Bury, the Barrow of the Sun in its name. But following from thence to the fountain head of the Teign, the story of Granè comes in as a complete exemplification of the mystery. She made her lovers go first, and disappeared from their eyes; save of Janus who saw behind; and so tourists search and look for Cranmere in vain. The Teign spreads its arms round its Tor, and from the summit morass the waters drain on either side, and the votary following the stream returns to the main stream, where the circle is completed, and the solar fountain remains hidden behind in its own mysterious source.

As a solar fountain it would have blood rites, but wedded to Janus, and holding the hinge it became beneficent, and I suspect the blood rites were performed at Bradmere and its enormous cromlech, whilst Cranmere was a fountain of grace and the summit of Druidic votaries' aspirations in their processions.

In "Chamberlain's London" cranes are enumerated in the Royal ordnance, King Edward II., settling the prices of edibles, the following birds, which might pass for the crane, are thus priced:—

	s.	d.	qrs.
The best goose	0	5	0
The best wild goose	0	4	0
Mallard	0	1	0
Heron...	0	6	0
Coalune (Curlew)	0	3	0
Plover	0	1	0
Swan	3	0	0
Crane	3	0	0

From the above paragraph it would seem that Mr. Rose doubted the existence of the crane in England, but on referring to the "Additions to the Ordnances, made at Eltham in the reign of King Hen y VIII.," we have Swannes 0. 6s. 0.

Cranes, Stork, Bustard } the piece 4s. 8d.

Here cranes are distinctly named, and are in other items for the King's table distinguished from the Heron (now frequently called crane in this country) and on referring to Pennant for authority for cranes inhabiting this country, which Mr. Rose appears to doubt, he says, on the authority of Mr. Ray, that they were found during winter in large flocks in Lincolnshire and Cambridgeshire. And Yarrell, "Brit. Birds," v. ii., p. 438, says that Dr. Turner had often seen the young birds in their marshes; and Sir Thomas Brown, who wrote in the time of Charles II., says cranes are often seen here (Norfolk) in hard winters, especially about the champaign and fieldy parts. And in Dugdale's "Origines Juridiciales," the price of cranes, as quoted in London, was 10s. a piece. Dr. E. Moore, in his "Wading Birds of Devonshire," says a fine specimen of the crane was shot in September, 1826, in the parish of Buckland Monachorum.

It is not at all improbable that the crane built its nest and reared its young in Devonshire, as they most likely did in Norfolk. According to Nilsson, it visited Sweden in the spring and autumn, and it bred in Norway, and when we come to compare our Dartmoor with

the wilds of those two countries, the haunt of the crane, there is great probability that the neighbourhood of Cranmere was also the haunt of this fine bird. If Cranmere be the proper etymology, it would seem very easy of explanation, from the Anglo-Saxon "cran," Dutch "kraan," a crane; and mere, an inland sea or "meer," a lake. Or the mere might have derived its name from the Greek Kranaos, rugged, rocky, from the surroundings of the pool. At the same time I do not think this is at all likely, but is most probable to be of Celtic origin, but not as our author derives it from "*Grian*," the Celtic name for the Sun. Thus he says "Cran-mere, Cran-bourne, Cran-brook, fountains and lakes of the sun." Our author indulges as I think in rather a wild speculation, in introducing Janus the *Bifrons* of the Latins. The Etruscan Janus would have done just as well for the worship of Sol. So far as Sol having the priority of all the gods, and Janus, his representative, and the oldest of all the gods of Italy, so this Cranmere was supposed to be the source of all the rivers of Dartmoor. Poetically, this is very pretty, but this is an age of facts, not fiction, but facts as to the true etymology of place-names are most difficult to arrive at.

Exeter. E. PARFITT.

STATE OF THE CLERGY IN 1603.

I dare say that many of your readers, like myself, await with interest the successive reports of the Royal Commission on Historical Manuscripts. In part 2, of the appendix to the eighth of them, is a notice of a manuscript in the possession of the Duke of Manchester, called "A View of The State of the Clergy, within the county of Essex," the date being about 1603. It is stated (appendix p. 4), that "it throws not a little light upon the clerical life of the period, both in a religious and in a social aspect." The manuscript has long been known to me, and at length I have been stirred up to ask permission to print it, which has been readily and kindly given. The manuscript would just have suited Macaulay, if he had begun with the accession of James I. at the commencement of the seventeenth century, instead of with that of his renegade son towards the close. I propose to add an introduction, notes, and an index, and to issue the work to subscribers only.

B. H. BEEDHAM.

Ashfield House, near Kimbolton.

TILLET BLOCKS.

(*Western Antiquary*, July, 1882, p. 69). Mr. Hems's interesting contribution on this subject may be further illustrated by the following particulars:—

The woollen goods were technically known as Long Ells, Half-quarters, Duroys, Prime Sanfords, Druggets, Flannels, Small Ranters, Brimstone Great Ells, &c. When the goods were packed into the tillets a small hole was cut, and a portion of the cloth was exposed for examination. To this portion a small circular leaden token was attached, called by the merchants "a seal," on which was impressed some device at the option of the merchants, and often gilded. A similar metal mark was also attached to the "pieces" for identification when they were sent to the dye-houses.

The tillet painting and printing were as follows:—the wrapper was first prepared with a coat of white paint, a little larger than the device; then the different colours were rubbed in with a stencil cut out of stiff millboard, and certain portions gilded and silvered. Then the device was completed by the printing of a strong outline from the tillet block, such as is shown by the examples which illustrate the August Number of the *Western Antiquary*.

The following entries are from an old tillet painter's day book:—

"Messrs. Edward and Joseph Sheppard, merchants—200 tillits for middle ranters.

Messrs. Cosserât and Dorville, merchants—30 tillits with ye lion.

Mr. Nathaniel Gist, merchant—100 tillits for small ranters.

Mr. Row—6 tillits for brimstone great ells.

Mr. James Rowse, dyer—6 tillits and 6 seals, at 15d. per tillit and seal.

Messrs. Rallyerd and Christ, merchants—18 gilt seals, 10 Queen's arms, and 8 angells.

Mr. Alderman Row, merchant—18 gilt seals, at 1½d. per seal.

Messrs. Cosserât and D'Orville, merchants—56 tillits, wth ye cross saltire, at 5d. per tillit."

The half-quarter tillets always had on them the Royal arms, with the buckram dark green, as the cloth was scarlet. The blue, black, and green "pieces" went in red buckram; all other colours in green.

The Exeter trade was connected with Spain, Genoa, and Leghorn. The goods were shipped to these ports, and at the latter, numbers of tartans, polacres, and feluccas from the Archipelago, transhipped them, and in doing so the merchants were most careful to examine the tillet device and seal, without which the Greeks and Turks would not purchase them.

The Exeter trade was most seriously damaged when Napoleon Bonaparte entered Leghorn and confiscated all the English goods, as the Exeter merchants had large stocks there, with agents to transact their business. One firm alone is said to have lost £100,000.

Exeter. G. T.

Queries.

427.—WESLEY AT EXETER AND PLYMOUTH.—A most interesting store of material for illustrating the state of society in Devon and Cornwall in the last century, especially from a religious and moral standpoint, exists in Wesley's Journal. Has it ever yet been fairly looked over?

Newlyn. W. S. L. S.

428.—COURT IN PLACE NAMES.—I am obliged for the answers explaining the correct use of this word, and where anciently used, I suppose the word and meaning go together, but I should like to know why the changes of name from Hall to Court, such as instanced, should be made?

HIBYSKWE.

429.—REV. THOMAS TREGOSS.—In the issues of the Cornish papers, accounts are given of the Congregational Sunday School, Falmouth. It is stated that the first congregation was gathered by the Rev. Thomas Tregoss, who was one of the 2,000 ministers evicted by the passing of the Uniformity Act, 1662. Was it not James Tregoss who held the livings of Mylor and Mabe at the time of the passing of the Act? In the *Christian Miscellany* for 1877 an interesting account is given of the Rev. James Tregoss, son of Thomas Tregoss.

Perhaps a few facts from the account in the "Miscellany" may be of interest:—

James Tregoss was born at St. Ives, Cornwall. The family must have been one of influence in the county in its early history, but wealth and power seem to have departed from it by the beginning of the seventeenth century. Thomas Tregoss appears to have lived at St. Ives, in the reign of Charles I. James went to Oxford, and in 1657 returned to his birth-place. He became the pastor of the church and remained there until 1659, when he took charge of the livings of Mylor and Mabe. It is related during his St. Ives pastorate that the fishing during one season had been a complete blank. No pilchards had come; he proposed "Let us have a day of humiliation and prayer!" The next day the bay was alive with shoals of fish. During the next season a great quantity was captured on a Saturday, and on Sunday the men dried their nets. Tregoss solemnly reproved them. "You have provoked the Lord to withdraw His blessing," said he. The rest of the season was a failure.

From the peaceful retreat, at Mylor, Tregoss often passed through Penryn and Falmouth, the latter in its infancy, to Mabe. In 1662, we read of his being homeless. Soon three months of imprisonment awaited him for preaching. He afterwards ministered at Kegillick, near Budock, and people came from a distance to listen to his discourses. Tregoss resolved to visit his former congregation at Mabe, and there incurred the persecution of one Robinson, a Justice of the Peace, a great landowner in the west, and a "Fanatic hunter." The Justice used his influence and Tregoss was lodged in Launceston Jail. At liberty, he returned to Mabe to be again imprisoned. Once more freed from prison he preached at Mabe, and then visited Devonshire. Returning to Mabe, in 1666, he was heard once again in the old church. Then he was found in Bodmin Prison, until 1667 (September). Released by Royal order, he set up a Monday Lecture at Penryn. Still hunted and persecuted, Tregoss visited Devon, was put into Exeter Jail, went to Torrington, and returned to Penryn. Here he died January 18, 1671. Amongst his last utterances we read:—"And now, Lord God, Thy servant must away to holy angels, and to the spirits of the just made perfect. Keep them that do believe in Thee." Query—Is there any earlier mention of the family?

Porthleven. H. H.

430.—KINGSBRIDGE CLOCK.—This clock was many years ago proverbial for its inaccuracy in telling the time of day.—I have heard that a Kingsbridge man emigrated to America, and on setting his foot on *terra firma* on the wharf at New York, the first thing that attracted his attention was two men quarrelling, when one with violent gesticulations said to the other, "Thee'rt as big a liard as Kingsbridge clock." Does Kingsbridge clock still maintain its unenviable notoriety?

Exeter. J. F. W.

431.—CORNISH BISHOPS.—Can any of your readers give me a corrected list, completed up to the researches of the present day, of the Bishops of Cornwall, *i.e.*, according to authentic records?" The recent visit of the British Archæological Association to St. Germans re-opens this interesting question.

Newlyn. W. S. LACH-SZYRMA

Replies.

FOLK TALE (?) OF THE RED CLOAKS.—With regard to the numerous queries and queer guesses as to the truth of this mystery, I beg to refer your readers to the writings of a great mystery-man and celebrated novelist, Mr. Wilkie Collins, who many years ago gave to the world his version of the actual occurrence, which he has since reproduced in his "Miscellanies," inscribed to "Henry Bullar, Esq., of the Western Circuit," and published in 1863. In vol I., under "Nooks and Corners of History," he gives an account (whether reliable or not, it is not for me to determine), of "THE GREAT (FORGOTTEN) INVASION." To condense it would be to spoil it, yet for the benefit of those who may not have the book at hand, I will mention that the preamble declares, like Waverley:—"It happened some sixty years ago." Mr. Wilkie Collins, however, with greater lucidness in his first section states that: "On the twenty-second day of February, in the year seventeen hundred and ninety-seven, the inhabitants of North Devonshire looked towards the Bristol Channel, and saw the French invasion coming on, in four ships." That is to say, up to date, exactly eighty-five years and six months ago. It appears the invader, after scuttling a few coasting vessels was "inclined to try the invading experiment at Ilfracombe," but, the writer goes on to say, the Frenchman "thought better of it," and endeavours to assign a reason for his abruptness of purpose, that the chief invader may have been distrustful of the hotel accommodation at Ilfracombe, or further, having "heard of the clotted cream of Devonshire, did he apprehend the bilious disorganisation of the whole army, if they once got within reach of that luscious delicacy?" Of course, as usual, History is silent; in fact, the invader forebore to tackle "the men of Devon," and made sail for the coast of Wales, doubled St. David's Head, then on again till he came to single anchor in Cardigan Bay. Hesitating again, and full of doubt, once more up anchor, and away, to finally land on the Pembrokeshire coast. One solitary Welshman, unknown to fame, saw the "ferocious soldiery" (about fourteen hundred) take to boat. He saw them leap out on English soil, and swarm up the cliff, etc., etc. (read it for yourselves in the immortal page of Wilkie); yet after all they retreated in due

course—and at length surrender *à discrétion.* Wherefore?— There was a certain cunning nobleman, the Earl of Cawdor, who had *the* idea brilliant, which was this: — After beacon-fires had blazed, furze bushes crackled, and the whole country had been aroused, still they could only muster just six hundred and sixty men, "including militia, fencibles, and yeomanry cavalry." Big, burly colliers by hundreds were there, but as far as the "use of weapons was concerned, as helpless as a pack of children.' 'Twas then Earl Cawdor bethought him of the *red petticoated* colliers' wives, and spoke out. Says Wilkie Collins:—"Where patriot-matrons are concerned, no national appeal is made in vain, and no personal sacrifice is refused. . . . . In an inconceivably short space of time every woman was shivering, and every collier was turned into a soldier."

I need not comment upon the effectiveness of the "scare," but simply note that *petticoats* and not cloaks achieved (albeit upon the shoulders of men) the triumph ever sung of the under mentioned *lady*—

"Britannia rules the waves!"

Plymouth. Franc Plume.

Whales in Plymouth.—This interesting note opens a curious question of interest in an historical and zoological point of view, *i.e.*, what curious marine animals have been found in Plymouth waters? I believe the number of whales found has been very small. A whale at the present day would probably be worth a good deal. Sharks are, however, I believe, not uncommon in the Channel. There was a monster exhibited some thirty years ago in Devonport market, caught outside Plymouth. What was it? Perhaps some of your senior readers have a clearer recollection than my childhood's memory of it.

Newlyn. W. S. L S.

24.—Electric Light in Devonport.—As the history of the electric light is now becoming a matter of more than merely scientific interest, your correspondent's note on the subject is of importance. The light was I believe, invented by the eminent Penzance chemist, Sir Humphry Davy, about 1813, and was much more known in the West of England (thanks mainly to Dr. Hearder) some 40 years ago than in most parts of Europe. I think Mr. Hearder exhibited the light in 1849 from Devonport Column. It was then a great curiosity.

Newlyn. W. S. Lach-Szyrma.

Eddystone.—Would not Eddystone be more probably the correct mode of spelling if, as is supposed, the name was derived from the "eddies" around the rock?

Penwith.

Lostwithiel.—I regret I cannot answer the question as to 1882, but if it has died out, the custom ought to be revived. It is probably a tradition of the old kings and earls of Cornwall who held their court at this town. There was some similar custom at Penryn.

W. S. L. S.

"*Weekly Mercury*," *September* 16*th*, 1882.

Notes.

CURIOUS COPY OF A BOND.

The following Bond of the Cockeys, Bell founders, with the churchwardens, &c., of St. Budeaux, is preserved among the records of the parish:—

Know all men by these presents that we Mordeca Cockey of Tottness in the county of Devon, Brasier, and Mordecai Cockey of Plymouth in the county aforesaid brasier due heareby Bind ourselves in the sum of twenty pounds of good and Lawful money of England to save and keepe harmless And indempnified as well J. C. & M. R. present Churchwardens of the parish of St. Budiox and their successors and other parishners of the same and from all cost and damage which may happen to the third bell of the parish of St. Budiox aforesaid in fare Ringing for the term of twenty-one yeares from the day of the date heare of By reason of its being hung up with Boults. And we alsoe further Bind ourselves in the further sum of twenty pounds that if the third bell shall at Anytime within the space of one and twenty yeares from the day of the date heare of Come to any Damage in faire Ringing by Reason of it being hung with boults as Aforesaid; provided the Churchwardens and other parishners of the parish of St. Ludiox doe, and shall dureing the aforesaid term of twenty-one years take as much care in looking After the third bell as any other of the said bells in the tower; to new Cast the said bell Againe at owr owne cost and Charge; but if the said third bell doe come to any Damage in the term Aforsaid within the space of twenty-one years which is not threw the occations of hanging him with boults; then the said parishners are to be at the Charges to putt him In good Repare Againe. In witness whereof we have heare unto sett our hands and seales this fifth day of May, in the eleaventh yeare of the Raigne of our Soueraigne lord William the third. By the grace of god of England Scotland france and Ireland King, defender of the faith &c.: Anno: Domins: one thousand six hundred ninty and nine. Sealed and Delivered.

After stamp with two sixpeny stamps—In the presence of

Lethbridge Trevill. Mordecai Cockey.
Petr. Labdon. Mordecai Cockey, junr.

The seal against the name of the elder of the Cockeys bears the impression of a stag tripping—the figure is rather clumsily executed—that of the latter, a thistle-bud, leafed, &c.,

The Rev. H. T. Ellacombe does not think these are the impressions of trade-marks.—Only seven bells are found in Devon cast by these founders. In the Churchwardens' Accounts for 1699, the expense attending the recasting of this bell is thus noted:—

Item.—Paid Mr Mordecai Coockey for new ceasting of the theird Bell of St. Budiox Church, and for meatle and for 4 new Brasses	£10	0	0
Stephen Yealein for new making y t and for Said Bell Wheel	0	18	0

Stephen Yellin and a man to help take out the brass of the big wale	0	1	0
For mens help to heand the bells to take out 2 brasses and get them in their places Againe	0	3	0
Stephen Yellen & his sonne for wages about the bells &c	0	4	0

At this date (1699), the floor of the bell-chamber was renovated at the expense of the parish, thus:—

For 4 planks to plank the tower chamber 17 foot & ½ long each, and Stephen Yellen & horse one day to fetch them out of Plym'o 10s.

Stephen Yellen and his sonne for two days work to plank ye tower 5s.

For a spuke (spike) & brace of nayles for the beame of the bell. And long nayles for the planckings of the tower 3s.

How long the bell cast by Messrs. Cockey continued in good "Repare" we are not informed, but certainly for more than 21 years. In 1759, Thomas Bilbie cast the present 4th bell, and in 1780 Mr. John Pennington renewed the 1st, 2nd, & 3rd. These four bells were rung at the Visitation of the Lord Bishop of Exeter, in 1699, and the ringers were compensated for their labour by being paid 7s. by Thomas Gaych and Thomas Mayne, Churchwardens

St. Budeaux. J. W.

JOHN PENNINGTON'S BILL FOR 3 BELLS AT ST. BUDEAUX.

Mr. James Pollard and Mr. Henry Lawrance Church Wardens of St. Budeox on behalf of the Parish to John Pennington & Co. Dtrs. as pr. (viz.) Agreement.

November 2nd 1780.

To Casting three Bells 2,264 lb. at £1 1s. Pr. Hundred	£23	12	6
To 4 new Wheels & Stocks & Stocking ...	6	6	0
To Makeing a new Frame &	4	4	0
To Makeing all new Ironwork	5	0	0
To Casting all new Brasses	1	1	0
To Rowels & Blocks &c	0	10	6
To Takeing Down the Bells and puting them up in the tower again	2	2	0
To wast & new Ad'ded Mettle to the Bells 3 cwt. 2 qr. 11 lb at £6 pr cwt.	21	11	10½
	64	7	10½
To a sett of Bellropes	0	14	0
	£65	1	10½

Receiv'd the Contents of the above Bill in full pr Me, John Pennington.

The earliest date I can find when bells are mentioned as belonging to this parish is 1553, the seventh year of the reign of Edward VI. The King's commissioners for this county when making their inventory of jewels, plate, vestments, and bells found in the old church of St Budock, noted.—"iii Belles in the tower their."—Of their generosity they left one bell and a chalice in the safe care and keeping of John Ernesettle and Leonard Worth for the parishioners' use.

What the effect of such an intrusion and despoiling was upon the mind of Sr. John Hornbrooke, then priest and curate of the parish, one can nearly imagine; but he did not long survive to mourn over such a violation of sacred things. On the 22nd of February 1554, his body was laid to rest in the little cemetery contiguous to his church; the same cemetery which Peter Courtenay, Bishop of Exeter, probably consecrated in 1482. The tower of the present church has, I think, been tenanted with four bells nearly from its erection, and they seem to have been pretty constantly used on all joyous occasions. They rang forth their notes to celebrate victories over the Dutch, to gladden the hearts of the villagers when the "7 Bushops came out of the Toser" (Tower of London), "when the ffrench were routed at sea," and when "King William came safe home from fflanders." Those who rang them were generously treated, as the following entry testifies:—"At a thanksgiving for Beer for the Ringers 6s. 6d."

St. Budeaux. J. W.

SIR FRANCIS DRAKE AND THE INTRODUCTION OF THE POTATO.

I have been, for some little time, investigating this subject, and have a great many notes on it—too many, I fear, for the *Western Antiquary*; but in answer to Dr. H. H. Drake's remark—that "Thomas Herriot wrote with approbation of Ralph Lane a description of the 'openhauk,' meaning the potato, called the Paternoster Beads, so that there can be little doubt that the potato was introduced, with the tobacco, on Drake's return."

In reading up this account of the "openhauk," it struck me, from the description and the habits of the plant—"growing in damp soil"—that this could not be the potato of Peru *(Solanum Tuberosum)*, but some other plant, probably allied to the "sweet potato," so-called. This doubt I submitted to Sir Joseph Hooker, in a letter I wrote him a short time ago, and asking his opinion of the Indian name Openhauk. Sir Joseph not being at home, my letter was answered by Professor W. T. Thiselton Dyer, who refers me to remarks on "Openhauk," by Trumbell and Gray, in the "American Journal of Science and Arts," vol. xiii., 1877, where it is suggested that it may be *Apios tuberosa*, named from Apion, a pear. In reference to the form of its roots, and belonging to the natural order tabaceæ, a group to which our beans and peas belong, and far removed from the solanaceæ to which our potato belongs; at the same time a useful esculent, but is not adapted to this climate, like the potato.

To me, this disposes of the question of Sir Francis Drake being the introducer of the potato into England from Virginia, and as to Sir Walter Raleigh having introduced it, so far as I can understand Sir Walter, although he sent out two or three batches of emigrants to Virginia, he never was there himself, and so could not have brought home the potato If he introduced it into Ireland it must have been through some other agency than his own emigrants.

Exeter. E. PARFITT.

CURIOUS EPITAPHS.

GRADE, LIZARD, CORNWALL.

In the *Western Antiquary* of September 2, 1882, your correspondent Howard Harris gives an epitaph from Crowan Churchyard. I beg to say that there is one somewhat similar in Grade Churchyard, at the Lizard, Cornwall.

It will be noticed that, though similar, they are not identical. The slate slab bearing the inscription is sized about two feet from the ground on stonework. Date 1671 (3 years later than Crowan).

"Here lieth the Body of Hugh Dalon, Gent. who departed this life in the feare of God the third day of December Anno Dom 1671 and of the age 65.

Why here, why not, its all one ground
And here none will my dust confound
My Saviour lay where no one did
Why not a member as his head
No quire to sing no Bells to Ring
Why sirs thus Buried was my King
I grudge the fashion of this day
To fat the Church and starve the lay
Though nothing now of me be seene
I hope my name and bed is greene."

The name, age, &c, is enclosed between lines around the edge of the slate, and a coat of arms is engraved at the head immediately preceding the lines.

On making enquiries in the neighbouring village of Ruan Minor, an aged inhabitant stated that the grave in question formerly stood *without* the boundary of the churchyard, and she had always heard assigned as the reason a disagreement between the deceased and the then clergyman.

The interment outside the churchyard boundary, in unconsecrated ground, and in all probability without the customary Church rites, may explain the line—

"No quire to sing no Bells to Ring,"

and suggests itself as a reply to your correspondent's query on this point.

The churchyard having been enlarged the grave is now within the walls. Close by is another raised tomb, bearing the following inscription :—

"Here lyeth the Body of Henry Willey, who departed this life the fourth Day of May A.D. 1774. In the 80th year of his age—

"Good friend
for Jesus sake
forbear, To dig
the dust Inclose-
ed here."

Until the enlargement of the churchyard above referred to, this also was (according to my informant) without the boundary.

Penzance. ALEXANDER GIBSON.

FROM ST. STEPHENS-BY-LAUNCESTON CHURCH.

Under the east window of the south aisle at St. Stephens-by-Launceston is a slab, on which appears the following :—

"Marye the daughter of John Pomeroy Gent. 1630.

"Nature in the small volume went about
to perfitt that in woman was left out
But fearing least a worke so well begone
Should want preservitye when it was done
Before it had ended what hit undertook
threwe dust upon it and shute upp ye book.

On the exterior wall of the same aisle is the following :—

1759.

In love wee lived In love wee died
And hear lye each by the others side
until ye archangell Doe us forth call,
who will awake and summon us all
Wherefore so live and liveing die
that we may all God praise and glorifie.

HIBYSKWE.

FROM HIGHWEEK CHURCHYARD, NEWTON ABBOT.

Richard Honeywell, Died 10th June, 1781. Aged 56 years.

Tho Boreas blasts and Neptunes waves
Have tost me too and froo
In spite of both by Gods decree,
I harbour here below.
Tho' safe at Anchor here I'm moored
With many of our fleet,
Yet once again we must set sail.
Our Saviour Christ to meet
Christ his Redeemer knew what time was best
To ease his pain and set his soul at Rest

William Downing, Died 6th November, 1822. Age 14 years.

Just in my youthful years caught from my friends
To pay that debt which God from heaven sends,
I in my daily labour full of breath,
Was crushed with earth, which caused my sudden death.

Mary Webber, Died 30th September, 1825. Age 5 years.

In falling down the stairs what deadly pain
She suffer'd when the File had pierc'd her brain,
And from the mortal wound Life gushing flowed
Till God convey'd her to his blest abode.

Newton Abbot. JOHN OLVER.

Queries.

432.—DRAKE'S COMPASS ON THE HOE.—Is anything known of what became of the mariner's compass he had fixed upon the Hoe? It was there in 1720—137 years after Drake had it placed there.

Exeter. E. PARFITT.

433.—DEWER STONE.—What is the origin of this name? Some people call it the Druid Stone. Is there any reason for so doing, or is it simply a mispronunciation? I shall be glad of a little information on this point, as well as some general description of this romantic spot.

Plymouth. F. G.

434.—ANCIENT RIVER-BED NEAR MERIVALE BRIDGE.—A short distance from Merivale Bridge, on the road leading from Princetown to Tavistock, is what looks very like an ancient river-bed, through which the main road runs. It forms a deep dyke, and is now overgrown with small shrubs and the usual moorland herbage. This place has all the appearance of a river-bed, both above and below the road which crosses it, and, although I did not follow its course, I observed that it bent in the usual course of river-beds, and had a precisely similar appearance to the beds of the usual

moorland torrents. Is anything known of this feature of the moorland district? Is it an ancient river-bed, or tinner's stream? or has it any connection with later works? As I am quite ignorant on these several points, my only object is to seek for information.

Plymouth. M. Y. Y. T.

435.—EXETER STREET NAMES.—Would it not be well to put on record, in the *Western Antiquary*, the most interesting historical street names in the city of Exeter, and a slight sketch of their origin and history? The same was promised for Plymouth, but has not yet appeared. X. Y. Z.

(The Editor has prepared notes on the Plymouth Street Names, but the pressure on the space at his disposal has led him to withhold their publication up to the present. He will, however, endeavour to give them early insertion.)

436.—BIBLIOGRAPHY OF DRAKE.—I would like to make inquiries through your columns, concerning the promised Bibliography of Sir Francis Drake, which, it was understood, your correspondent, Rev. W. S. Lach-Szyrma, was preparing for incorporation in one of his papers for the recent meeting of the British Archæological Association at Plymouth. Possibly W. S. L. S. will be willing to publish his lists in the *Western Antiquary*, to which many contributors would be willing to add.

Plymouth. BIBLIOMANIAC

Replies.

CROWAN CHURCH, CORNWALL.—A correspondent of last week's *Western Antiquary* mentions Crowan Church, Cornwall, and desires any other information respecting the same. I beg to say that up to the time of that church's restoration (some few years since) there stood in its churchyard a mausoleum, containing coffins of members of the St. Aubyn family. This was removed, and materials used in the church restoration; the bodies being transferred to the family vaults beneath the church. Originally there were some ancient brasses (they have been engraven for some published work on sepulchral-brasses) although absent from the tombs they occupied A tradesman of Bodmin informed me they are still in existence "to his knowledge." There is also a fine old mural monument to one, not of the St. Aubyn family, in the usual kneeling posture of the effigy, so common at its date. The church is situate but a few miles from Camborne, and contains other peculiarities worth inspecting. The advowson is in the possession of the St. Aubyn family.

W. H. WEBBER.

CRYING "A NECK."—Several notices have appeared in your columns of the custom which was common in the Parish of St. Mary Church, near Torquay, and other places, some 30 years ago, but which appears to have died out. It was always a mystery whether it was an old custom derived from our Saxon ancestors, and devotion to some deity, no one knew. The custom I refer to was that of calling "a neck, a neck" in the corn-fields. It was generally done at the completion of harvest in St. Mary Church parish, but in other places after the corn was all cut. But, I believe, on recollection, there was some tradition of the origin of the custom existing, and that it had reference to the gleaning which was to come after. The reapers were rejoicing on account of the blessing attending the harvest to the poor, who could have the gleaning of the fields. If you refer to a German dictionary you will find the word "nachlese"—gleaning; "nachlesen—to glean." The word "nach" itself means "after." We may interpret the hurrahs of the reapers and harvestmen as a cry for those to come after the gleaners, a most ancient custom, as all readers of the Bible know, and respected and observed by our pious ancestors.

B.B.

351.—TREVILLE STREET, PLYMOUTH, formerly called Butcher's-lane, was after its improvement called Treville-street, as I have always understood from its being the principal thoroughfare to the three towns of Plymouth, Stonehouse, and Dock, the latter now elevated from Plymouth Dock to Devonport, in consequence of its risen importance. Within my memory the shops in Dock were chiefly carried on by the wives of men employed in the Dockyard, and were supplied with groceries by two or three wholesale and retail grocers in Plymouth. The market in Plymouth was then held in Higher Broad-street, now called Buckwell-street When the new market was built a great increase of traffic passed through Butcher's-lane, which led to the necessity for its improvement, and it became elevated from a "lane" to a "street." There used to be at the bottom of Butcher's-lane an inn, known by the name of the Butcher's Arms, where farmers were wont to congregate. Their capacity for grog, &c., was very great. I have heard a landlord of the said hostelry say that he had to sit and drink with his customers and many of them would consume sixteen tumblers of spirit-and-water in the course of the day! They often expressed their surprise "that he could stand so much and not get drunk." This, he told me was effected by the barmaid putting cold tea into his glass instead of brandy. She knew his glass by its having a particular spoon with a figured handle—when he chose to have brandy he reversed the spoon, turning it upside down, and so he limited himself to five glasses of grog during the day!

Exeter. J. F. W.

130.—OLIVER SCRAN. It is likely that Scran is meant for Scranch, which does not appear in our modern dictionaries; but some thirty years ago I was informed by an octogenarian, that when he was a boy and living in Somersetshire, he heard his father in a fit of anger call one of his workmen a Scranch. He thought this was a strange name, and that he should like to know its meaning For this purpose he referred to an old dictionary, where he found "Scranch, a crooked legged devil." The boy then asked his father whether he knew the meaning of "Scranch," the name he had applied to his workman—to which he answered "no." On being told that the dictionary said it was "a crooked legged devil"—the father was sorely grieved to think that he should have applied such an epithet to a fellow-being; and was never known to use it after—so best - a thief is often called "crooked fingers."

Exeter. J. F. W.

FARDELL.—Perhaps the following excerpt from Cole's Dictionary may be admissible :—"Fardingdeal, *fardle of land the fourth part of an acre.* Fardel of land—*the fourth part of the yardland, or rather (as Noy says) two fardles make a nook, and four nooks make a yardland.* Farthing of land, *a yardland.* Fascicle, *a fardel or bundle.* Yardland—*verge of land, an uncertain quantity from 15 to 40 acres.*

HIBYSKWE.

"*Weekly Mercury,*" *September.23rd,* 1882.

Notes.

ARMS OF DRAKE.

We have much pleasure in reproducing (by permission) in our pages, an abstract of the very interesting paper read by Dr. H. H. Drake at the Athenæum (August 22nd), during the recent visit of the British Archæological Association to Plymouth :—

Although the name of Drake is associated with no summons to Parliament, nor any important Domesday tenure, it carries inherent evidence of antiquity and high-standing. If reference to the Roman Draconarii has been deemed fanciful, there is warrant for assigning to it a British origin, and when surnames came into general use, derived as they were from the landed possessions, occupation, or personal attributes of an individual our primitive Le Drakes could doubtless point to the proud symbol of the dragon as the source of their significant patronymic. The Rev. J. Watson, F.S A., in his history of Halifax, printed 1775, proves by deeds the use of Drake as a surname long before surnames came into general use. As Drake means dragon and a dragon is the creature of heraldry, the name itself is heraldic and the arms of the surname is no mystery The adoption of the dragon standard can be traced through the Indians, Assyrians, Persians, Scythians, Darians, Romans, Scandinavians, Britons, and Saxons, and the English monarchs, Edmund Ironside raised it at Assandun; Edward III. reared it at Cressy against the Oriflamme, Henry VII. used it at Bosworth, and Charles I. carried it into Scotland in 1639, therefore no obscure person would have adopted it. Roger, of Wendover, relates the appearance of a dragon-headed star to Uther, to whom the soothsayers foretold great things in consequence. He made two dragons of gold, one for Winchester Cathedral, the other to be borne before him in battle, and hence he was called Uther Pen-Dragon, or Uther Drake-head - and the Welsh princes used Rubeus Draco as a surname till the marriage of Ralph Mortimer with Gladus, daughter of Llewellyn, Prince of Wales, when the name attached to Mortimer Levingus Drache was a tenant of Edward the Confessor in the Winchester Domesday book, and Levingus, a Winchester monk, became Abbot of Tavistock and Bishop of Exeter; he was buried in Tavistock. As priests then married, he might have been the progenitor of the Drakes—Reginald Le Drake was a freeholder in Tiverton in the reign of Henry III., and Reginald Drake was a Tavistock monk in the time of Edward II. and Edward III., who, with the Abbot of Tavistock, abducted Roger de Langford, a minor. Therefore, Tavistock appears to be the original seat of the Devonshire Drakes. The ancient family names of Ralph and Roger prevailed there for centuries, and the authority for the dragon arms rests on two seals to ancient deeds much older than the Heralds' College—one a dragon, the other an eagle displayed. Curiously the ensigns of the Roman Cohort and Legion—"Stent bellatrices aquilæ, sævique dracones." (Claudian, b. x). The parties are Roger Drake and Ralph Drake, and Sir Francis Drake always used the eagle for a crest. The earliest Drake that Sir Wm. Pole could quote was Roger Le Drake, who held half a Knight's fee in Dartington; as he held by military service, he must have had a shield with a device, and from the name Roger he would have been of the Tavistock family. However, Drake's heiress before 1525 carried off some of this property in marriage, with Maynard, of Tavistock, and frequently there were disputes between the Maynards and Drakes in respect to land. The Rev. Wm. Drake, of Whitechurch, adjoining Tavistock, before the time of Sir Francis, mentions his cousin Maynard, and the knowledge of his relationship was kept up till Sir Francis Drake, the nephew of the Admiral, alluded by will to his cousin, Sir John Maynard. Prince heard a tale when he was a child which he repeated thirty years after his informant's death—that Sir Bernard Drake, meeting Sir Francis at Court, boxed his ears for using the Dragon, but Prince is very untrustworthy: he said Sir Bernard died and was buried in Musbuy, but he died and was buried at Crediton. His estates were mortgaged to Sir Francis at the time, and his brother Richard was Francis's close friend, and kept Don Pedro de Valdez prisoner for him. They were styled cousins in legal documents, and Don Pedro, in his published letter, described Francis and Richard as cousins. Both in the Heralds' College and in the Bodleian Library are the assertions of Cook, Clarencieux, King of Arms, that Bernard Drake and others of his family attested that Francis had a right to bear the Dragon, and he intend d to enter his authority on the grant; he was unable to do so for a very simple reason—there was no room. The embellished border had nearly covered the parchment, and left no room for the scribe even to insert the abbreviated form of the original draft, which made no allusion to the Dragon, but Sir Francis bore it and continued to till his death; it is in the Harleian MSS., in Buckland Abbey, and in Drake's engraved portrait. He sealed State papers with it, which he could not have done irregularly without bringing the heralds down on him in those days; nor could he have insulted the Queen by putting the arms second which Prince says she designed for his everlasting honour. The absurdity of Prince's story ought to have been seen by an antiquary. Unreflecting persons judge the past by the present, and seeing advertisements offering to find arms for anyone specifying name and county, they have no notion that the modern devices, which never knew the dint of shield or lance, came into fashion after shields went out, and eldom rise above the level of a trade-mark.

MILITARY HISTORY OF PLYMOUTH.

The importance of Plymouth in a military and naval sense, as an important factor in the annals of Engand and the British Colonial Empire, has hardly been enough realized.

1. In the Armada we have the great struggle for the liberty of England, and indeed all Northern Europe opened at Plymouth when Drake sailed forth to fight the Spaniards off Rame Head.

2. From Plymouth the Pilgrim Fathers went forth to colonize New England. Plymouth has a great importance in American History.

3. Whatever importance Plymouth held in the Civil wars, certainly in the Revolution of 1688 it had a great weight, for, had it not been for Plymouth and Cornwall siding with William III., his rear would have been threatened on his memorable march towards Exeter and London.

4. In the Napoleonic wars Plymouth, with Portsmouth, held a prominent place.

I hope the people of Plymouth will remember this in connection with their Drake memorial.

Newlyn. W. S. LACH-SZYRMA.

WRECKING IN CORNWALL.

The following extract from an old newspaper, dated 1792, will be interesting as giving another version of a story told in the *Western Antiquary* a few weeks since. —Editor.

TO THE PRINTER OF THE LONDON CHRONICLE.

SIR,—I have seen with great concern in the London papers, a most exaggerated account of the wreck of a Dutch frigate on the western coast of Cornwall; that the country people with the greatest cruelty and barbarity had robbed and plundered the ship of £16,000 in cash, and the crew on board of all their clothes; and that it was the natural characteristic of Cornishmen to act in this manner, and even to murder, to effect the purposes of plunder. If the truth of those facts could be supported, it would be a disgrace to the kingdom at large, and to the inhabitants of this county in particular; but I am sorry to say, that newspapers are many times made the vehicles of abuse; and that the most base untruths are often propagated by persons who take a pleasure in sporting with the feelings, and attacking a whole community. Such conduct is a disgrace to any man; and the writer of the paragraph alluded to ought to blush when he is informed that the charge is as false as it is infamous. In the first place, all the money said to be lost does not amount to £300, and it is not even suggested that the Cornish people have it; for, when it is considered, that the Dutch ship was wrecked rom negligence, inattention, or perhaps some worse motive, and that the people on board were under no sort of discipline; can it be supposed that 300 soldiers (the sweepings of the gaols of Holland) with the seamen belonging to the ship, were so scrupulously honest as to leave a few ducats on board? On the other hand, when the ship got on shore near a cove called Coverack, and had fired a gun, the people in the cove, with the greatest humanity, assembled every boat they had, and, at the risk of their lives, saved all the men on board. On the following morning, numbers of people, no doubt, assembled, and many articles on board might be carried away, or perhaps picked up on the sea; but instead of plundering the ship and the people in the way so illiberally and falsely stated, the Cornish men by agreement saved great part of the sails and materials under an allowance of the usual salvage, and which are now selling for the benefit of those concerned, under the direction of the Officers of the Customs. That some sailors and soldiers lost their small bundles of clothes upon their being landed, is not to be denied; for it is well known that they robbed each other, and afterwards made the best of their way to various parts of the kingdom; many of the seamen and soldiers, being English and Irish, were trepanned on board, under the denomination of *silver coped men*, a term well known on the coast.

It is a melancholy reflection that peculation of any sort should be known to take place at wrecks; but that such barbarity, ferocity, and inhumanity, as would disgrace any country, should be published to all Europe, when in truth the contrary has been the fact, must reflect infamy on the author who is base enough to publish in papers what he knows to be nothing more than the fabrication of his own brain. In justice, therefore, to the kingdom at large, and to this county in particular, you will no doubt assist in wiping away such a stigma, by giving a corner in your paper to a constant reader, and

A CORNISH MAN.

Coverack, near Helstone, Jan. 17, 1792.

PETITION FROM AN "OLD SOLDIER."

We extract the following curious petition from "King's Briefs; their Purposes and History. By Cornelius Walford, F.I.A., F.S.S., F. R. Hist. So., &c., Barrister-at-Law, 1882":—

The following petition from an "old soldier" residing in *Plymouth* is remarkable alike for the quaintness of its spelling and the earnestness of its prayer:—

"*Unto oure highe and mooste reverent fader in God and graciouse lord Archbishop of Cawnturbury and Chaunceller of Engelond.*

"Bisechith mekely youre poure orator and perpetuell bedeman Richard Harrolde dwellynge in Plummouthe that it wolde please unto youre graciouse lordshipp to knowen how that youre saide bisechere is ifalle into grete poverte, standynge in grete age, and he may not helpe hymselfe, for as moche as he hathe ispende his tyme in ye kynges werres by yende see, there beynge in prison of longe tyme durynge, to his grete undoynge for evermore withoute ye helpe and ye socoure of good mennes almes; Wherefore please it unto youre full reverent faderhod and graciouse lordshipp *that ye wolde fowchesaffe atte the reverens of God and of his dereworth passion to have compassion and pitee over hym for ye pite that Criste hadde over Mary Mawdeleyne* graciously to grawnte to youre saide bisechere your lettre of pardon under your graciouse seale, as he evere more desyreth effectually to pray for your graciouse lorde, and for alle youre full noble worthy annsetres, atte the reverens of God and in werke of charitee." EDITOR.

389639

AN OLD ELM TREE.

I clip he following from the *Furniture Gazette*, for May 20, 1882.—"A Beehive in an Elm Tree.—At Buckland, near Ashburton, a very fine elm tree of great age, which was the principal ornament of the churchyard, was blown down and split by the recent gale, when it was discovered that the enorm us trunk was a beehive containing an accumulation of honey weighing over 3 cwt."

Exeter. HARRY HEMS.

DRAKE'S ILL-GOTTEN GOLD.

In the life of Sir F. Drake in "The Holy State," by T. Fuller, 1648, he says "It grieved him not a little that some Prince Courtiers refused the gold he offered them as gotten by pyracie, some of them would have been loath to have been told that they had *aurum tholosanum* in their own purses." p.128. Old Fuller, however, as a finale to Drake's life, says, "In a word, should those that speak against him fast till they fetch their bread where he did his, they would have a good stomach to eat it." i. b p. 131.

Exeter. F. PARFITT.

Queries.

437.—THE PILLION IN THE WEST.—The *Exeter Gazette* clips the following from the current issue of the *Live Stock Journal*.—The Pillion.—The widow of a small squire in North Devon told me, some years ago, that when she was married at Exeter, about the beginning of this century, she went home with her husband on a pillion. Are there any later records of this mode of locomotion in the Western Counties?

Exeter. HARRY HEMS.

438.—WAS ANNE BOLEYN OF DEVONSHIRE FAMILY.—I heard it said during our late Archæological Congress, that Queen Anne Boleyn was of partiall Devonshire descent, and related to the Devonshire Carys (of Totnes, &c). Can any one give her genealogy? It would be curious if the woman whose beauty had such an effect on English history was of Devonshire race. Can anyone give the the genealogy of Amy Robsart?—also, I think, a Devonshire beauty of the Tudor age. PENWITH.

439.—CHARLES II. AT DARTMOUTH.—There is, I hear, a house in Dartmouth where Charles II. is said to have twice stayed, and where there used to be relics of him. Can anyone give particulars, and also say what has become of the relics of "the Merry Monarch," till lately to be seen there. PENWITH.

440.—CORNISH CROSSES.—There was a bequest in the fifteenth century by Dr. Andrewartha, of S. Creed, mentioned in the History of Cury, for the repair and preservation of Cornish Crosses. Can anyone give particulars of it? It is a pity some one does not do the same as the learned doctor, and give money now-a-days to save these curious relics of Christian antiquity.

PENWITH.

441.—THE HARRIS FAMILY.—When did the Harris family come into Cornwall? Where can I find an account of their genealogy? W. S. L. S.

Replies.

RED CLOAK FOLK-TALE AND "SCARE."—"Franc Plume," in his reply, endeavours to bring us out of the "stoggy" ground of Devonshire folk-lore, and place us upon the more substantial stratum of historical fact, by reference to Mr Wilkie Collins and his "Miscellanies." The "invasion" by the French there spoken of, I find, is drawn mainly from "*Kelly's History of the Wars*." This I have also read, and have been unable to discover the remotest allusion to the *ruse* of the red cloaks or petticoats. Now what are we to think? Were we so unprepared at the time? Could valiant Frenchmen be so taken in? Did they again attempt a landing at another time on our own coast, and did the same ruse succeed once more? Surely *suppressio veri* in history is manifest. Which is fact, and which is fiction?

Plymouth. F. G. G.

CROSS AT BRENT.—*Western Antiquary*, 26th August, 1882.—The granite shaft which Mr. H. Sharrock observed lying on the ground near some cottages at the east of the churchyard, is not, as he suggests, a portion of a cross, but is merely one of the pillars which supported the roof of the old shambles, which were situated in the centre of the town, as mentioned by me in the present volume of the *Western Antiquary*, p. 39. After the shambles were demolished, some of these pillars lay for many years by the side of the road, in front of the building which was formerly the poor-house, while others were left standing, but on the spot being cleared a few years ago they were deposited in various parts of the town. There is, however, a cross at Brent, and it doubtless at one time stood in the market-place, but I have not been able to ascertain its exact position there, as I cannot get any satisfactory evidence of its having been seen erect. It lay on the ground for years with the pillars above-mentioned, and, like them, its shaft is octagonal in shape. It is now lying in a court near the back of the Anchor Hotel. The top is broken off, and its present height is five feet six inches. Its width across the arms is two feet seven inches, and the circumference immediately under the arms is three feet nine inches. At the bottom the circumference is rather more, as the shaft slightly tapers.

Brent. WILLIAM CROSSING.

CHRISTENING THE APPLE TREES.—Mr. Barrett (London) points out that about forty or fifty years ago it was the custom amongst the farmers and others to hold a gathering at their houses in rotation, for the purpose of blessing the apple trees. The ceremony was performed at midnight. A large tub of cider being prepared, the company would stand around the best tree in the orchard with lighted torches and drinking cups full of cider. Before they drank, however, the farmer recited the following lines:—

Apple tree, we drink to thee,
Bud, bear, and blow,
Apples enow,
Hats full, caps full,
Three bushel bags full,
Hip, hip, hurrah.

Then the farmer would take a horn full of cider and

christen the tree by throwing the horn of cider against it. This being done the company shouted "Hurrah." A dance followed, with feasting, the festivities being kept up till the morning hours.

RATHEST.—In page 64, July, 1882, William Pengelly enquires whence I obtained the quotation containing the word "rathest." This question opens up a subject that would lead to more than would be suited to the columns of the *Western Antiquary*. But to be as concise as may be consistent with the due answer to the subject, I will state the origin of the verse in question. It was my privilege to pass my apprenticeship under the roof of the talented Dymond family, in Bridge-street, Exeter. The shop was much resorted to by country people entering the city by the Exe bridge, and coming from the peculiarly Devonshire districts rich in folk-lore and dialect. In my necessary intercourse with them, I found that I had much to learn to be able to understand their requirements. This was "nuts for me," and I soon became an apt scholar, not only in their lingo, but also in their mode of thought. The family were well up in these matters, and the origin of words and sayings was often the subject of discussion at the end of the day. It was seldom that our little party retired to rest before eleven o'clock. I was the youngest of the company, and was privileged to listen to the discussions on various topics that were minutely descanted on. It was curious to observe that acknowledged *truths* were to be discussed, often for no other purpose than for demonstrating why they were such. In these tournaments of mental power, the nice discriminations were elicited that trained the faculties to the capacity for the noblest efforts. I would mention that the Iscan Budget was established, where Essays on various subjects were brought, read, and discussed. Here was cradled the production of my brother-in-law, Jonathan Dymond, who, after the Iscan Budget ceased to be, thought that his "Enquiry into the Accordancy of War with the Principles of Christianity," &c., was too valuable to be lost—and revising it, it has passed through several editions. After that, he wrote his "Essays on the Principles of Morality, and on the Moral and Political Rights and Obligations of Mankind, 2 vols., 1829," a work that has found a place amongst the highest standard works on Moral and Political Truth. The reading of Jonathan Dymond's works will best show the quality and leading tendency of his mind, yet with all his power he was ever willing to consult with others as to the soundness of his views. Busily engaged as he necessarily was in attending to customers in the shop, I have often seen him step hastily to his desk, make a note of some passing thought, that he might refer to it when he had more opportunity, which was usually from nine to eleven o'clock at night, or from five to seven in the morning. Now, as to "Rathest." My friend, the late William Dymond, an elder brother of Jonathan was, to use a Devonshire expression, a poet "to the manner born." He too handled the measuring yard, but yearned after literary pursuits. He studied to qualify himself for becoming the master of a school. In this he succeeded, and kept a successful establishment, first at Heavitree, and subsequently at Alphington I have said that he was a "born poet," and beautiful poetry he wrote. A great many of his pieces were copied by his friends or were learnt by heart, or they would all have been lost, for a little before his decease he destroyed all his manuscripts. His son, Charles William, who is a Civil Engineer, now residing at Plymouth, has succeeded in collecting these copies, and I have often wished to see them in print, for they are well worthy of preservation. William Dymond was fond of enquiry into the origin of words and sayings, and I remember his remarking on the word Rathe as an adjective from which we have Rather, and he gives Rathest as the superlative by repeating the lines referred to, which he composed for the air of the "Austrian Retreat."

Exeter. J. F. WILKEY.

"*Weekly Mercury*," *September* 30*th*, 1882.

Notes.

THE FULFORDS OF GREAT FULFORD.

Mr. F. A. Fulford arrived at age upon September 20, 1882, and great rejoicings took place. Referring thereto the *Exeter Gazette* says:—"The Fulfords have possessed Great Fulford' since the time of King Richard I., and probably settled there at a much earlier period. They are repeatedly to be found playing a prominent part in the events of the times, and they seem to have done their share of fighting for king and country. There were three of the family who distinguished themselves in the crusades, viz., Sir Wen de Fulford, Sir Baldwin de Fulford, and Sir Amias de Fulford. A Sir Baldwin de Fulford fought on the side of Henry VI. at Towton Field, and was beheaded at Hexham in 1461. His son, Sir Thomas, was among the knights attainted of high treason for espousing the cause of the Earl of Richmond, and was among those who assisted the Ear of Devon in the relief of Exeter when besieged by Perkin Warbeck. A Colonel Francis Fulford garrisoned his house at Fulford for King Charles, and his son, Sir Thomas Fulford, was killed in the King's service."

After the presentation, Mr. N. Seward, as the senior tenant, returned thanks on behalf of the tenantry, remarking "he had been a tenant of the Fulford family for now about 40 years, and his family before him for nearly 250 years. There were very few in the country could look back and say that their family had been tenants of the same family for such a time, and he could only hope that his family would continue to be tenants of the Fulfords another 250 years."

The arms of the Fulfords are:—Gules, a chevron, argent, quartering, Fitzourse, Moreton, Becston, Bozom, St. George, Cantelupe, St. Alban, and Chalons. Supporters, two Saracens, proper; crest, a Bear's head erased, sable, muzzled or. Motto "Bear up."

Exeter. HARRY HEMS.

OLD METHOD OF RECKONING.

There is a mode among the lower uneducated classes in West Cornwall of keeping their debtor and creditor

accounts that may be peculiar to this district or not However, undoubtedly now that education is becoming general through the influence of School Board extended tuition, the time is not far distant when it will become a thing of the past it may be worthy of record in your pages. The system, if such it may be called, consists of signs, for the most part made with chalk, on the backs of cupboard-doors or other convenient places--thus a 0 stands for a shilling; half 0 thus), sixpence; down line thus | a penny, and — for half-penny; so that 2s. 7½d. would be written thus, 0 0) | —. When the smaller sum becomes a larger, the fingers remove the two half-penny marks and substitute the penny; likewise for six pennies, the mark) is substituted, so that a small space will keep an account up to £1.

Some readers may be able to extend this information to beyond this amount by signs in use, but I have not met with any.

ABRAHAM HARRIS BICKFORD, M.D, &c.

Camborne.

CURIOUS ENTRIES OF BAPTISMS IN COLYTON REGISTER.

1704.—William St. Andrew, found on St. Andrews day at the Hare and Hounds in a basket—Feb. 28.

Colyton Church is dedicated to St. Andrew.

1714.—Elizabeth, found in a basket at Christopher Browns door at Culliford—26 May.

1730.—Henry Hepor, a child baptized.

Note.—This child was borne up by the Cundiett the 24 of Maye while people where att church.

Poor little human waifs, found after the fashion of Moses of old, if not exactly in an ark of bulrushes.

Colyton. W. H. H. R.

CORNISH FOLK TALE.

I have recently come across, in Cornwall, the following folk tale, which I have never met in any Cornish collection:—

"There was a certain great man who was disturbed from his rest by a voice saying 'Caleb wants you.' He woke and thought who can Caleb be. Knowing no person called Caleb, he went to sleep again. A second time the voice came, and with the same result. The third time he had his horse saddled, and a pannier filled with provisions. The horse was let to go where it would. At last it reached a poor man's house whose name was Caleb, and who, with his family, was in great distress."

I am not sure if this is a genuine Cornish folk tale, but I met with it near the Land's End.

CORNUBIENSIS.

WIDDECOMBE IN THE MOOR.

It will perhaps be within the limits of propriety to discuss in the columns of the *Western Antiquary*, what is the correct spelling of Widdecombe, the above as far as I can learn is the earliest we have on record, and which I suppose to be most consistent with historical as well as provincial probability.

I suppose there is no doubt but the district was once peopled by Phœnicians, who resorted to that valley for tin which there abounded.

It is well known that colonists leave the marks of their footsteps in the names they give to the places they inhabit. On this ground I suggest that Wady, being the Phœnician word for valley, gives the foundation for the Celtic addition of coombe a valley—the meaning of wady not being known. The genius of the Devon pronunciation would seem naturally to exchange Wady for Widde. By this variation no violence is done to the antiquarian history of the locality. I observe, however, that what should be dear to the antiquary has been sought to be interfered with by the attempt to supplant the time-honoured historical name by substituting *Wide*coombe, which, however correct it may be as descr ptive of its natural formation, tends to rob it of those legendary attributes that conjure up the days when a people of strange language visited our Western Peninsula.

The fact of Syrian names existing in our locality gives some countenance to the above opinion. Our Dartmoor Tor is historical as being the scene of human sacrifices, and affording a root for many an agonising word, such as Torture Tortuous (writhing in agony), Torrid, and this word Tor as well as Beer describe localities where the Phœnician probably had his dwelling as well as sacrificed to Baal on Bel Tor opposite the sun rising.

If any further light can be thrown on this interesting subject it will be very acceptable.

Exeter. J. F. WILKEY.

LORD SELBORNE AND THE SEATON POET.

At the banquet given at the Exeter Guildhall to Lord Selborne by the Mayor (Mr. Thomas Andrew) and Corporation on September 21, his lordship narrated the following curious prophecy:—

The Lord Chancellor, when a student, came with Mr. Tait and two or three other companions on a "reading tour"—giving opportunities of study which in after life are frequently looked back upon, and furnish pleasant reminiscences. At Seaton the Lord Chancellor fell in with a local poet, who, his eye "in a fine frenzy rolling," in a moment of rare inspiration, predicted that for two of the party the highest honours were awaiting them. One would wear the mitre and the other the ermine. Rarely has poet-prophet been so successful. The Lord Chancellor whom he discovered in embryo, was here present in the Guildhall of Exeter. The Lord Archbishop of Canterbury, whom he also discovered, is, alas! languishing on a bed of sickness, and it would cheer his Grace if we could convey to his mind the sigh of sympathy which arose at the tender reference of the Lord Chancellor to his sad condition. The Lord Chancellor could not name the poet. He was a member of a Scotch university, and was a master of the Grammar School at Colyton. A humble-minded man, who used to beguile his time by twisting a rhyme and gathering refreshment for his soul by the contemplation of Nature, Stirling was his name, and honourable, though not lucrative, was his vocation. He has long since gone to his rest. He left a single daughter, possessed of con-

siderable literary talent, who became a popular writer in London magazines. If she were living, she might possibly be able to tell the Lord Chancellor that the prophetic soul of her father rang through the lines which live in his memory.

A later communication gives the following, but, in it Smith, not Stirling, is given as the poet's name: -

Sir,—The Lord High Chancellor, in his speech at the Municipal Banquet in the Guildhall on Thursday afternoon, referred to a poetical prophecy by a Nonconformist minister of Seaton, of which he could, on recent inquiry, find no trace of present existence. In the *Bibliotheca Devoniensis* is the following, under the head of "Poetry":—"Seaton Beach, a Poem, &c., with notes, by the Rev. J. B. Smith; London, 1835. P." Is this the poem referred to? The date corresponds with the Chancellor's reference. The letter "P" means "private library," where probably Mr. Davidson, the compiler, found it.

Exeter, September 22nd, 1882.

Exeter. HARRY HEMS.

THE FIRST DRAKE BARONETCY

As we know not what mischief may arise from an error in a book of reference, it would be unfair to others if I allowed the statement of my friend, Francis Drake Pearce, to pass unnoticed, viz., that his great-great-uncle, Lieut. John Drake, was the last Baronet.

I was led into a tedious investigation years ago by the positive assertion of an uncle in America, that my great-grandfather could have taken up the above Baronetcy, and that he left home when a young man to take possession of a distant estate which had been in that Baronet's family 150 years before. My father, who heard from his father that we were of "the true old Drake family of Devon," concluded, on wrong grounds, that we were not of Sir Francis Drake's branch because we bore the red wyvern. While turning over the patent rolls of Elizabeth I discovered accidentally that different parcels of land left in my great-grandfather's will were at that time in ward of Bernard (after Sir Bernard) Drake. Our land was sold, and for reasons I need not explain. The deeds are now inaccessible, but three branches of the Drakes, or their family connections, held very largely around for several generations. The Drakes of Bystock, of Whitchurch, or Tavistock (not largely), and a Somerset and Dorset branch, who, forgetting that they once bore the wyvern, obtained from Ulster King-at-Arms a grant of the arms of Sir Francis Drake, on the strength of their assertion that they descended from a brother of the Admiral.

In proving that my great-grandfather could not have been entitled to the Baronetcy, I had to prove the extinction of all the males, and this I could, all except three. I then rested for a few years, contented to believe that either Lieut. John Drake, or Henry Drake, of Cheltenham, who assumed the title later, was the last Baronet. I have kept my knowledge to myself, and circumstances have been brought to light which give me every reason to believe that numerous male descendants are living, and that the Baronetcy can be revived. It is my duty to advise you accordingly.

London. H. H. DRAKE.

ROCHE ROCKS AND HERMITAGE.

The "Church town" of Roche is about seven miles south-west of Bodmin, and about half-a-mile south of the church this singular pile of rocks stands up, crowned with the remains of an old chapel dedicated to St. Michael, a common dedication to buildings situated on elevations. The chapel is said to have been once tenanted by a hermit, and more recently by a leper.

Presuming that the church is dedicated to St. Roche, whose anniversary is on the 16th August, we gather the following account of him from Hone. It appears that, making a pilgrimage from Montpellier to Rome during a pestilence, he devoted himself to the sick, became infected, and lacking bread in the forest, a hound belonging to one Gotard daily took bread away from his master's board and bare it to Roche, whom Gotard thereby discovered and administered to his necessities. In the old representations of St. Roche he is seen attired as a pilgrim with his staff, and lifting his garment to show a wound in the thigh which an angel is inspecting; the dog also is attending him. The phrase "sound as a roach" probably alludes to his healing attributes, and as the patron saint of persons afflicted with the plague. The "Golden Legend" contains his life, and ends thus: "The feast of Saynte Rocke is alwaye holden on the morowe after the daye of the assumpcyon of our lady, whiche life i translated out of latyn into englysshe by me Wyllyam Caxton." St. Roche's day was anciently observed as a wake or great harvest festival, and this notice of the saint may not be thus out of order for the present number of the *Western Antiquary*, in which an illustration of these rocks is to appear.

Exeter. G. T.

Queries.

442.—WILLIAM III. AT BRIXHAM.—Are there any traditions in the neighbourhood of Torbay and Totnes of the landing of William III.? Plymouth garrison played an important part in English history at that time. W. S. L. S.

Newlyn.

443.—CORNISH PRIVATEERS.—A very curious contribution to the history of the sea would be the records of Cornish privateers. The number of them in the seventeenth and eighteenth centuries seems to have been considerable, and they did much to annoy the enemies of England. I believe there are many relics of privateering enterprise preserved in the county. W. S. L. S.

Newlyn.

444.—PORTRAIT OF SIR NICHOLAS SLANNING.—Can any reader of the *Western Antiquary* inform me if he knows of a print of the above-named worthy, who was Governor of Pendennis Castle in 1640, and also M.P. for Plymouth at that period. He was killed at the siege of Bristol in 1643. If such a thing is extant, I should like to get a copy. I believe he was buried at Bickleigh, near Plymouth. The old cavaliers were fond of having their pictures taken, and there are often good prints of them to be found in old shops. Any information on this matter will be acceptable.

Weybourne, Holt, Norfolk. R. W. H.

Replies.

WHALES IN PLYMOUTH.—The dead whale which was exhibited at Coxside or Britonside, about, or over, fifty years ago, was found floating in the channel, off Plymouth. It was towed in alongside a quay, some sails were spread to receive it; the stench was horrible, and the public were admitted at a small fee to enjoy the sight. The whale was striped, and from my description given, from recollection, to Dr. Günther, he thought it might have been a *Rorqualus Sibbaldii*.

London. WYVERN GULES.

In your last week's issue reference is made to the above. I remember about fifty-five years ago a large whale being brought into Plymouth and "moored" alongside the cellar or warehouse on the east side of Sutton Pool. It was nearly seventy feet long. I was a boy at the time, and well remember how amazed I was in looking up its huge sides, which towered several feet above my head.

Southampton. OLD PLYMOTHIAN.

226.—MUTLEY.—Mutley probably derives its name from Muta, a place where hawks were kept, and Ley (Saxon), a pasture or meadow, from which we may infer that in the days of Falconry the Plymouthians were accustomed to resort to these fields to enjoy this sport.

Exeter. J. F. W.

ARISH.—In the *South Devon Museum* for October 1st, 1834, there is an article on "St. Budeaux Church," in the course of which occur these words:—"Where the mower, the reaper, and other labourers are not employed in the harvest field, the arrishes are besprinkled with the village poor busily and cheerfully employed in ear-picking, as gleaning is termed in the homely compound of our old English vernacular." In a foot-note an explanation is thus given. "Arrish—a stubble field after the corn has been cut." The article, though unsigned, bears internal evidence of having been written by the Vicar at the time in question.

HIBYSKWE

434.—ANCIENT WATERCOURSE ON DARTMOOR.—The watercourse referred to by M. Y. Y. T. (about a mile from Merivale Bridge towards Tavistock) is, as he surmises, an ancient tin-stream-work, such as the querist will find somewhere in the bed of every Dartmoor torrent.

Plymouth. C. W. D.

DEWERSTONE.—I do not think the word Dewer, as applied to the rock near Shaugh Bridge, has anything to do with the Druids. Possibly it may be connected with the Cornish Dour, or Dowr-water. Mists and rain clouds gather there, the rivers meet at its foot.

Newlyn. W. S. L. S.

CRANES ON DARTMOOR.—I have always thought that Cranmere Pool was derived from cranes, and though other derivations are ingenious, yet until more evidence is adduced than I have yet met I shall retain this opinion. That cranes are occasionally met in Devon, even now, is, I believe, a fact, for I remember seeing one several years ago in Devonport Market, which I was told was shot in the county. In the middle ages, I believe, both cranes and storks were not uncommon in England; in fact, old English writings seem to prove as much. Their rarity now is probably due to the destructive action of our sportsmen. They have simply been killed off. A collection of the records of now rare birds in our old books and manuscripts would be an interesting work. I do not think it has yet been done, and thus, naturally, people think because cranes, bustards, storks, and other such large birds are now rare in England, they always have been so.

PENWITH.

CRANMERE POOL AND CRANE HILL.—I have read with much interest Mr. E. Parfitt's note on "Cranmere Pool and the Crane," and though I believe the popular notion is that the name of the desolate pool on Dartmoor signifies the mere, or lake of cranes, yet I see he inclines to the belief, and I think with more probability, that it is of Celtic origin.

Dyer, in his "Restoration of the Ancient Modes of Bestowing Names on the Rivers, Hills, &c.," says that "*Mathair*, or *Mothair*, pronounced *Maer* or *Moer*, has become *Mere* and *Moor*, and means the *mother*, as well as the *reservoir*, or *source*, of water or rivers:" and after pointing out that in Donn's map the pool in question is called *Crau-mere* observes that "*Cran* and *Crau* used indiscriminately are derived from *An* or *Au*, water or hill, with *Cr* prefixed." It must be observed that some rivers have dropped initial consonants, and others taken a prefix of one or more letters. Thus the Trobis, or Trovius, became the Ravius. We have the *Lun* and the *Clun*, the *Lan* and the *Clan-may*. *R* and *L* were used without distinction . . . . . The *Clan* may therefore be the *Cran*; and as *N* and *U* were changed for each other, and as *An* and *Au* are both water, *Cran* or *Crau* may be deemed the same word in streams or sources. Hence *Cranford*, *Cranford*, or (as *U* was often pronounced like *Y*) *Crayford*. Hence also the river *Crane*, and consequently *Cran* or *Crau-mere*, will imply the water or river source; but if *Au* or *An* should mean hill, then the *hill*, *spring*, or *source*."

On maps I find the name is as frequently rendered Craumere as Cranmere, and is sometimes divided into two words, the latter occasionally appearing as Meer. Now, in the south quarter of the forest we have another object in whose name the word Crane appears. It is an eminence near the head of the Plym, and is called by the moormen Crane Hill. On the same marshy plateau on which that river takes its rise, the Erme, the Avon, and the Yealm also have their sources, so that we have in the north quarter a Cranmere, around which spring four or five of the principal Dartmoor streams, and in the south quarter a Crane Hill, surrounding which are the fountain heads of as many others,—two localities having very similar natural features. This fact would justify us in the belief that the word Crane, occurring in connection with the Pool and with the Hill, is from the same source—the word *An* or *Au*, and we may be pretty certain that it has nothing whatever to do with the bird of that name.

There is, indeed, another source from which the name Crane Hill may be derived, which however, if it be the right one, would set aside the connection

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THE BUTTER ROW, DARTMOUTH.

just observed. Is it possible that we have in Crane Hill a corruption of the word Croundel? Plym Croundel has not yet been identified. It is marked as being near the upper waters of the Plym, on an old map of Dartmoor, of which an interesting account is given by Mr. C. Spence Bate in the fifth volume of the Transactions of the Devonshire Association. It is a possible case that the name Croundel having lingered after the object, whatever it was, to which it was attached was lost sight of, may in process of time have become corrupted to Carne Hill, and then given to the eminence near the source of the Plym. I do not, however, think this very likely, but believe we must seek its origin, as before observed, in the old Celtic word for water.

The meaning of the word Croundel has not been determined; a few remarks upon the name will form the subject of another note.

There is a plantation just below Bellaford Tor called the Cranery, but whether this is an old name applied to it, or merely a modern one, I cannot say.

Rowe says that Cranmere Pool is about 220 yards in circumference, and if it is measured around the outside of the broken ground on its west side, it probably is so: but from a careful measurement which I made of it a year or so since, I found the circumference of the actual basin to be not more than 190 yards. Unfortunately, the bank of the pool has been broken through, and it is no longer capable of containing any great depth of water, a fact to which I alluded in the *Western Antiquary*, vol. I., p. 95.

This is to be greatly regretted, but a very trifling amount of labour would repair the bank and restore to us Cranmere as it was of old, a veritable mountain tarn, and prevent its remaining any longer as it is—a mere boggy hollow. If this were done it would be a matter of congratulation to all lovers of the moor, and the "Urn of Cranmere" would once more deserve its name.

South Brent WILLIAM CROSSING.

Our Illustrations.

One of our illustrations this month represents the curious pile of rocks in Cornwall, known as Roche Rocks. Reference was made to this singular formation in *Western Antiquary*, v. I., pp. 35, 58, and we may supplement the former notices by the following brief paragraph extracted from "Excursions in the County of Cornwall," by F. W. L. Stockdale, 1824, p. 143-4:—

"A ride from hence (Tremere, an ancient seat of the Courtenays, near Bodmin) to the Roach (?) Rocks will be highly gratifying to the curious traveller, or an admirer of natural curiosities. They consist of three immense piles of craggy ponderous stones, rising to a considerable height, and at a distance resembling an ancient castle. On the summit of the pile, in the centre, stand the remains of a small building, which formerly contained two apartments, and is supposed to have been erected for religious purposes."

"These rocks," says Dr. Maton, "consist of a white sparry quartz, mixed with schoerl, which appears in innumerable needle-like crystals. Two or three varieties of this substance are observable; in one the schoerl being more sparingly interspersed, and in another more abundantly; a pile of rocks starting abruptly out of a wide green surface, and covering some space with enormous fragments, on which there are only a few vestiges of incipient vegetation, form a singular scene, exhibiting a kind of wild sublimity peculiar to itself."

Mrs. Whitcombe in her interesting book, "Bye-gone Days in Devon and Cornwall," says, at page 247:—

"About seven miles from Bodmin are the Roche Rocks. This lonely spot is well suited to the wild tales attached to it. There are three separate masses of rock, and on the highest point are some ruins, apparently of an ancient chapel, and many and curious are the legends connected with this elevated abode. This chapel was dedicated to St. Michael. The last tradition of this hermitage is that when it was kept in repair, a person diseased with a grievous leprosy was either placed, or fixed himself, therein, where he lived until the time of his death to avoid infecting others. He was daily attended with meat, drink, washing, etc., by his daughter, named Gunett, or Gundred; and the well from whence she fetched water for his use is to this day shown, and called by the name of St. Gunett's Well. It is situated at some little distance from the rocks, in a retired glen." At page 261 of the same work, in giving an account of Dosmary Pool and the notorious Tregeagle, she says:—"On the rising of an easterly wind the Devil chases him three times round the pool, and Tregeagle is compelled to make his escape to Roche Rock, where, by his putting his head into one of the chapel windows, he is safe."

We are indebted to Mr. G. Townsend, of Exeter, for the drawing, to whom we tender our most hearty thanks for this and past favours.

Our second illustration represents the Butter Row at Dartmouth. This famous old town possesses many objects of interest and antiquity, and although numerous *improvements* have been made of late years, with the result of removing some fine specimens of ancient architecture, enough still remains to enable the visitor to judge of the former picturesque character of the ancient seaport town. In an interesting volume, "From the Thames to the Tamar," by Rev. A. G. L'Estrange (1873), is the following:—

"Archæologists are much indebted to Mr Lidstone for his preservation of these memorials of the ancient town, which has now almost disappeared. We read that it was once built up the hill with houses, "pensile, and hanging in rows like galley-pots in an apothecary's shop." But many of the buildings in it were ornamented; a few specimens of them are still preserved in High-street and Butter-row. In the former the butchers, who seem to have been men of importance, had their open stalls, and one of the houses in the street, now a pawnbroker's, is especially rich in external

decoration. In Butter-row—the latter word indicating the colonnade, the former the market originally held here—there are some elaborate wood carvings and plaster work, representing the Stem of Jesse, the Descent of the Holy Ghost at Pentecost, etc. Two of these houses bear the dates 1635 and 1646, and there are evidences of their having once communicated, probably in Charles II.'s time, when it is said a court was held in them."

We may further add that Mr. R. Cranford has recently re-built some houses on the other side of the quay after the Elizabethan style. They are elaborately decorated on the exterior with shields of arms and other devices, whilst the interior is adorned with many interesting relics of antiquity. The illustration is from the pencil of Mr. O. Ralling, whose advent in Plymouth is to be welcomed. Mr. Ralling contributed an interesting sheet of local illustrations for the *Building News*, and also for the *Pictorial World*, in connection with the recent Archæological Congress, and sketches by the same artist of local "tit-bits" are appearing from week to week in the *Western Figaro*. Copies of a sheet of views by Mr. Ralling may be obtained of Mr. Chapple, Stationer, Old Town-street. EDITOR.

NOTICES OF ANTIQUARIAN PUBLICATIONS RECENTLY RECEIVED.

Origins of English History. By C. J. ELTON. 1 vol., 8vo., 20s. London, 1882.

An indispensible guide for all students of English history. Mr. Elton deserves the thanks of this generation, as he will undoubtedly win the gratitude of uture generations, for an addition to our literature of a scholarly work, and yet full of matter interesting to the casual reader. Our space will not permit of a notice worthy of the book or of its subject, but we have no hesitation in saying that Mr. Elton's work will find many readers, and not a few earnest students, who will value it highly. We have pleasure in adding that the author has kindly presented a copy of his invaluable work to the Plymouth Free Public Library, where it is at the service of all who care to enquire for it.

Guide to Southampton and neighbourhood. By THOMAS W. SHORE, F.G.S.

This little hand-book was written and issued for the visit of the British Association to Southampton this summer. The author took a prominent part in the proceedings connected with the reception of the *savants*, and acted personally as the guide to many of the places of interest in and around the town. This little book was also of great service to the hundreds of persons who visited the ancient and historical town. Mr. Shore is well qualified to write on the archæological and scientific features of the neighbourhood.

How to see Bristol. By J. F. NICHOLLS, F.S.A. 1882.

A new edition of a capital work, in which Mr. Nicholls has embalmed a large mass of interesting archæological material.

Legends of Devon. Published by L. A. WESTCOTT, Dawlish.

An interesting little volume, containing nearly a dozen legends, all more or less interesting.

King's Briefs: Their Purposes and History. By CORNELIUS WALFORD, F.I.A., &c. Printed for Private Circulation. 1882.

This is a re-print of a paper read before the Royal Historical Society, and contains much useful and interesting information upon one of those special subjects which Mr. Walford has made peculiarly his own. Mr. Walford is a diligent worker in many fields, and an eminently systematic one.

The Æsthetic Movement in England. By WALTER HAMILTON. 1882. Price 2s. 6d.

In this book Mr. Hamilton has traced the origin and progress of this noteworthy movement, and he gives us a fair sketch of the chief of that brotherhood of artists and poets who, in spite of the ridicule and opprobrium they have met with, have undoubtedly done much to further the culture of art in this country. Those who wish to know what Æstheticism really is—apart from the burlesques of "Patience" and "The Colonel"—would do well to read this entertaining little volume.

The Midland Antiquary. No. 1, September, 1882. Edited by WILLIAM T. CARTER, B.A.

An admirably prepared, carefully-edited, and well-printed periodical. Although many of the articles originally appeared in a newspaper, they have been re-set in good clear type, and the number before us argues well for the future success of the work.

Bedfordshire Notes and Queries. Part 1.

This also is a first number, and is also a re-print of newspaper columns. Although we should prefer a current issue, in order that matters of present interest might be discussed, we cannot but hail with great satisfaction the appearance from time to time of these new followers of the veteran *Notes and Queries*. At the

same time, we are of opinion that the form and general arrangement of *Notes and Queries* is to be preferred to that adopted by some of its successors.

Gloucestershire Notes and Queries. Edited by the Rev. B. H. BLACKER, M.A. Nos. 15, 16. July to October, 1882.

As full of valuable historical material as usual. Mr. Blacker appears to have a large and exhaustless field from which to glean, and he uses his advantages well.

Palatine Note-Book. Nos. 19 to 22. July to October, 1882.

The indefatigable editor (Mr. J. E. Bailey) still keeps his "Note-book" in the first rank of these publications. It is undoubtedly one of the best conducted and most successful of our provincial antiquarian periodicals.

City News Notes and Queries. (Manchester.) Part 16. January to June, 1882.

This is a periodical quite akin to our own, save and except illustrations, which our Manchester contemporary has not seen fit to incorporate. The Notes, Queries, and Replies are arranged in chronological order, and are thus easy of reference. But the part before us is wanting in an Index.

Roman Coins lately found at Tauntou. By JAMES HURLY PRING, M.D.

Our esteemed correspondent has again put his fellow-townsmen under an obligation by the publication of this brief but valuable paper, which adds another to the list of works which he has produced bearing upon the ancient history of Taunton.

M. Sebillot's system as applied to Cornish Folk-Lore. By Rev. W. S. LACH-SZYRMA.

This paper (re-printed from the "Transactions of the PenzanceNatural History and Antiquarian Society (1881-1882)," forms quite a compendium of folk-lore, principally relating to the West of England. Our readers will know that in this subject our correspondent, W. S. L. S., is quite at home.

The Devon Churchman. Besley, Exeter, Nos. 1 to 7. April to October, 1882.

A very creditable production, with many items of antiquarian news, besides much general Church gossip and information.

Antiquary. Stock, London, May to Oetober, 1882.

This popular work is now in its sixth volume, and still maintains its early promise. The contributions are, for the most part, novel and valuable, and there is no lack.

Antiquarian Magazine and Bibliographer, May to October, 1882.

Mr. Edward Walford is sparing no exertions in making his magazine of real value. The papers contributed by Mr. Cornelius Walford and others are of great merit.

The Coffin Family: Its Armorial Bearings and Origin of the Name. By JOHN COFFIN JONES BROWN. Boston, 1881.

In this pamphlet the writer endeavours to trace the Coffin Family from Devonshire until its settlement in New England. He also seeks information from the various branches still resident in the old country, particularly those at present located in North Devon. Any notes on this subject will be received by the Editor of the *Western Antiquary* for the information of Mr. J. C. J. Brown.

Local Notes for 1881 (Exeter). By JAMES COSSINS.

A brief diary of daily events in and around Exeter. What a valuable storehouse of facts should we now have if some indefatigable antiquarian had commenced such a work early in the century and had bequeathed the notion to successors?

THE

WESTERN ANTIQUARY;

OR,

Devon and Cornwall Note-Book,

Being a medium of intercommunication for Antiquaries and others interested in the History, Literature, and Legendary Lore of the Western Counties.

Reprinted, after Revision and Correction, from the "Weekly Mercury."

Edited by W. H. K. WRIGHT, F.R. Hist. Soc., Public Librarian, Plymouth, &c., &c.

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"*Weekly Mercury*," *October 7th*, 1882.

Notes.

THE INTRODUCTION OF THE POTATO.

The following quotation from "The Romance of Trade," by H. R. Fox Bourne, puts the potato question into a few brief sentences:— EDITOR.

"Other staples of food have arisen to eke out the necessities of our population. Among these the potato is the most important. It was first brought to Europe about 1550, by the Spanish conquerors of South America, who converted the Indian name of *papos* into *battata*; but very little heed was paid to it till 1586, when Thomas Hariot—one of the unfortunate party with which Sir Walter Raleigh attempted to found his colony of Virginia—returned to England, and wrote a learned account of the botanical and other curiosities of the district he had visited. Here he described the potato as a plant with 'round roots hanging together as if fixed on ropes, and good for food, either boiled or roasted, in which way it was commonly used by the natives.' A few years later it was recommended by another writer, Gerarde, as an excellent ingredient for 'delicate conserves and restorative sweet-meats.' 'To give them greater grace in eating,' Gerarde also said of potatoes, 'They should be boiled with prunes.' Nearly a century passed before the real value of potatoes was discerned. Hariot, or some of his comrades, brought over a few plants, which were cultivated as rarities. Raleigh, receiving from Queen Elizabeth a grant of land at Youghal, in the south of Ireland, took them to his new home; and by him, as Sir Robert Southwell said in 1693, some were given to his grandfather, and naturalised in the country to which they were to prove so important an article of diet But in 1663 the best that Boyle, discoursing to the Royal Society, could say of these Youghal vegetables was that they were 'very good to pickle for winter salads, and also to preserve.' A year before that, however, some one else had suggested to the Royal Society that famine might be prevented 'by dispersing potatoes throughout all parts of England.' The idea, with or without the help of learned men in London, was quickly taken up. Before the end of the seventeenth century the potato had become a cheap luxury all over Ireland, and its cultivation had extended to Scotland and the north of England. Once established as a popular favourite, it quickly became a great staple of food."

LIDWELL CHAPEL, NEAR DAWLISH.

Great mystery surrounds this ruined chapel. At the meetings of the Devonshire Association last year, the antiquaries were sorely perplexed to think that nothing authentic could be found to clear up the history of this place. There are several tales and legends told of it, but no actual history who built it, or whether it was attached to some religious house, a monastery, or nunnery. The only bit of history that I have been able to discover is this, in Dr. Oliver's "Ecclesiastical Antiquities," v. II., p. 143, where, after speaking of Cofton Chapel, he writes: "Of the other Chapel de Lydewill in honore Sce Marie infra Parochiam de Doulysh constructa et situata" Dr. Oliver goes on to say that he "finds no mention of this before 11th August, 1411. It lies near Haldon and is a complete ruin."

Lyson says there was formerly a chapel at Lithwell in this parish (Dawlish), long ago dilapidated (in *Liber Regis* that of St. Mary Lithwyll); the ruins still remain, p. 161.

"At Ludwell," writes Mr. Polewhele "an estate of Mr Richard Whidborne, near Haldon, in a field called Chapel Park is the ruinated chapel of St. Mary, of which the proprietor can give no other account than that he has heard his father say 'it was prayed for in Roman Catholic countries by the name of *the Holy Chapel at Ludwell*.' He added that his father, when he gave him the estate, exacted a promise from him that he would never remove any of the stones or any part of the building. There are no monuments remaining of any person buried there. This chapel is called in the Liber Regis *Lithewyll*." The promise of Mr Whidborne appears to have been faithfully kept, as the ruined building remains untouched to this day.

The following is the substance of a legend which appeared in the *Western Miscellany*, 1850; it is too long

for quotation in its entirety. It is headed "St. Simon the Confessor; a Legend of Lidwell Chapel":—"There are few living within the vicinity of Haldon but know something of Lidwell Chapel. Amongst the peasants of the surrounding villages the subordination of their children often depends upon the threat of calling St. Simon's Ghost from Lidwell Chapel, the ruins of which are situated between the third and fourth milestone on the road from Teignmouth to Exeter. There is now very little left of the grandeur anciently boasted of by the historians of Devon. . . . The walls are bare, and the floor, covered with peat soil, is thinly occupied by blades of rank yellow grass, and a few consumptive-looking weeds. There is nothing to awaken curiosity save a deep well, from which, it is said, the chapel derived its name. This well is in the middle of the floor, and is now covered with a large granite slab. It was the winter of 1560, when the chapel was of some importance from its contiguity to a convent, said to have been founded by the unfortunate Earl of Leicester, and which formed the centre of an extensive district. The night was dark and stormy, the sun had set behind dull vapoury-looking clouds, which gradually assumed a more sombre appearance, until at last the elements raged in fearful war; the hoarse wind howled, large drops of rain fell at intervals; the thunder sent forth its loud repeated peals, and flashes of lightning lit up the chapel and showed the form of an aged man sitting upon the edge of the well. It was Saint Simon the Confessor. He had long presided over the spiritual affairs to the convent. He was reverenced for his diligent attention to his priestly duties at the chapel, and his frequent nights of prayer and watchfulness added to his saintly reputation. . . . He loved the black gloomy nights when the wind howled and the rain pelted—they were his times for work; and the deeds he wrought were such as wanted not the light. He often wished it was always night. 'These seasons of darkness,' he was wont to remind the timid and confiding creatures at the convent who reposed their secrets to his keeping, 'are the times for prayer and penance.' On such a one this old man sat upon the well and thus communed with himself: 'It must be nearly time, it wants but little of midnight—this will be a double harvest; gold and revenge.' . . . . The well was not then covered with a granite slab, but was a slightly raised platform, surmounted by an altar, decked with gay trappings of Romish worship, covered its hideous mouth. St. Simon finished the bottle, and hastily drawing his mantle around him, left the chapel. After walking across the heath for about a mile, he stopped, put his ear close to the ground, and hastily stepping into a ravine by the road-side, dismantled himself, tried the keenness of the point of a short dagger which he wore in a wide belt at his waist, and then hastily regained the road. He had hardly done so, when the sound of a horse's hoof told him that his victim was at hand. He drew back, as a tiger prepares for a spring, and, leaping forward, instantly tore the rider from his saddle. So instantaneous was the Confessor's grasp that the horseman was on the ground before he was able to make any resistance; the monster's knee was on his breast, and hastily scanning his victim's features, Saint Simon's dagger had done its work, for the deadly venom at the point never failed . . . Without the loss of a moment, he dragged the corpse to the chapel and laid it upon the platform inside that altar over which he had prayed 'many a time and oft.' . . . . Drawing forth a bag from the bosom of his victim, he examined its contents and emptied them into the altar, which opened at the top, revealed its true character of a secret chest. . . . He then applied his finger to a spring in the side of the platform, which flew upwards and exposed the mouth of the well, into which he threw the corpse. . . . The well contained many of the Confessor's victims, for beneath the guise of piety he could indulge unsuspected in crime. He loved—he worshipped gold. . . . Such a wretch was Saint Simon of Lidwell that none who incurred his anger or roused his avarice ever escaped his dagger. . . . . The morning's sun shone brightly into the chapel and poured its pure light in varied tints through the richly-stained windows; the perfume of incense pervaded the building, the solemn tones of the organ accompanied the matin hymn, when St. Simon entered the chapel amidst the flock consigned to his holy keeping. A feigned smile rested upon his countenance as he knelt beside the altar, and with seeming devotion and gratitude thanked the Great Creator for his keeping through the night. . . . Many years passed thus at the chapel; the Confessor grew more watchful, his penitential vigils were more frequent, and rumours of midnight murders on the heath increased in number. But the career of Saint Simon of Lidwell was soon to terminate. He set forth one night with the intention of adding one more to his victims in the well, but was unable to raise his usual dauntless spirit. He had drunk deeply, was unsuccessful in his grasp, and only escaped after receiving many wounds. With just sufficient strength to reach the chapel he reeled to the altar, and thrusting both his hands into his ill-gotten wealth fell forward to rise no more. The following morning told a tale of horror, and the truth was soon spread. Murders were no longer heard of on the heath, but the ghost of Saint Simon is still said to take his accustomed seat on the well on wild and gusty nights, and all who have seen it declare that it still seems to mourn over the loss of its golden treasures." This, then, is the pith and marrow of the tale. Whether this story still lingers in the neighbourhood, perhaps the insertion of it in the *Western Antiquary* may verify it or otherwise. There are, as will be seen, several points in this narrative which do not appear in any history that I can find anywhere. Thus I have searched the Monasticon in vain for a convent in this neighbourhood, although there are the remains of an old building, which, from the style of its architecture, I should say would coincide with the 1560, not a great way from this old chapel. I saw it some years ago, but could not ascertain what it had been. It may have been a convent or some building answering to this purpose, but whether it was built by the Earl of Leicester is a question I should like to have answered. What authority the writer had for such a statement I do not know. There is a wide field open here for the antiquaries of Devon to investigate the ancient buildings scattered over the county, and especially the old manor houses, which, so far as I

know, have never been touched, from an antiquarian point of view.

The well is no longer visible, and this spring when I visited the chapel, I found that the ground both inside and out had been carefully levelled, and I think some trees have been cut down, and the fine old ivy that had adorned the front and gave the ruins a more antiquated appearance had also been cut down. I made a coloured sketch of the old place, and rehabilitated the ivy with leaves. Otherwise the ruin remains the same as it has done for a great many years.

I hope this may come under the eyes of some one or more who will respond to this, and give us the story of the old building I have referred to, and of its former owners, and also of any other legends relating to Lidwell Chapel.

Exeter. E. Parfitt.

RED CLOAK OR PETTICOAT "SCARE."

Some years ago a contributor in *Punch* suggested that in the event of another French invasion upon our shores, a "Plymouth Brother" should launch forth and tell the hostile fleet to—"Go away!" It is possible the "scare" now under discussion may have been in the writer's mind at the time. Evidently the subject has not been without its literature or its lessons. With respect to "F. G. G.'s" searching questions, "yes" and "no" may form the answer to either or any of them; for myself, I am content to accept Mr. Wilkie Collins's account as *true* in every particular, and at the same time believe that in consequence of the unsettled state of the public mind during this period—1797-99—the identical *ruse* was adopted here also, upon the merest squeak of another "French invasion," without waiting for its actual appearance.

As to the *suppressio veri* being manifest in History, the wisdom of keeping back the ludicrous side of the truth will also appear to "F. G. G.," if that gentleman will carefully read another account of the affair which appeared in the *Annual Register* for 1797, together with the correspondence of the deluded *Chef de Brigade* and Lord Cawdor—*vide* pp. 89-90 (History of Europe), and pp. 72-73 (Appendix to Chronicle) of the above work.

Trusting entirely to the good nature of Mr. Wilkie Collins to pardon me for publishing what was (by request) only intended for my private use, I venture to append the following, which cannot fail at once to grace the pages, and interest the readers, of the *Western Antiquary*.

Plymouth. Franc Plume.

London, 14th September, 1882.

Dear Sir,—I am sure your "fellow feeling" will excuse a short reply to your pleasant and friendly letter . . . . .

The late Mr. Wills (sub-editor of "Household Words," and of "All the Year Round,") told the story of the women's red petticoats on the men's shoulders, to Charles Dickens and to myself, when we three were dining together at the office. His authority was not historical but personal—that is to say, he repeated what had been told to him by a friend of his own. He gave the name at the time. But I have so utterly forgotten it that I should not recognise this authority if his name was now mentioned in my hearing. The end of it was that I undertook to write the history of the red petticoats, if somebody would supply me with the "historical facts." This Dickens did the next morning by sending to me "Kelly's History" from his own library.

And that is all!

Believe me.
Very truly yours,
WILKIE COLLINS.

[We are informed that Mr. Wills, mentioned in the above communication, and coadjutor of Charles Dickens in some of his works, was a native of Devonshire. Can any of our correspondents give particulars of his parentage, birth, and history?] Editor.

Queries.

445.—George-street, Devonport.—Is there any authority for the view that much of George-street, Devonport, was built with Government stores? Mr. Spry's interesting note which recently appeared in your columns reminded me of this tradition.

Penwith.

446.—Ridd-Gould.—Having heard it stated that the Gould's sprang from the Ridds, a North Devon family I shall be obliged if any one can give me information stating when and where the name is first mentioned. I find in Jenkins's History of Exeter, Adam Gould was bailiff in 1374.

Okehampton. G. W. G.

447.—Barrows in South Devon.—The road from Modbury to South Brent, after passing over Shilstonebrook, ascends a steep hill almost due north, at the top of which it joins another road and turns to the N.E. In a field on the south-east of the junction are what appeared to me to be two large barrows or mounds. Do your readers know anything of them, or am I wrong in taking them for barrows?

Hibiskus.

448.—Stoke Fair and Plymouth Great Market.—Could any of your correspondents throw some light on a subject of interest to, I doubt not, many of the readers of the *Western Antiquary*, *i.e.*, the history of "Plymouth Great Market," and of "Stoke Fair." To many of the elder inhabitants of the Three Towns, these (now, I believe obsolete) institutions are associated with many pleasant juvenile reminiscences. When were these fairs started? What was their early history? When was their period of prosperity? (I have always understood that they were of much more importance in the early part of this century, than in days which I can recollect.) When did they become merely "pleasure fairs" and cast off their business aspect? What survivals are there besides Penzance Corpus Christi and Truro Fair, of these in the West. What is the origin of Tavistock Goose Fair? All these questions to some minds may sound trivial, but to those interested in the history of the people of the West of England they must be of importance.

Penwith.

Replies.

405.—The Cornish Warrens.—I used to think the common name of Warren, in Cornwall was the mere Anglo Saxon term, applied to one who was wont to dig in the ground. But it seems they really are descendants of the great Norman family De Warrenne, who play so illustrious a part in the mediæval history of England. May not Carew's statement—that many families of poor gentry settled in Cornwall, in the 15th and 16th centuries, because of its cheapness—account for the number of great names in Cornwall?

Newlyn. W. S. L. S.

Parr Family.—Without rejecting totally the theory of the Parrs being originally Pierres, and thus deriving their name from the Norman-French for Peter, may I suggest that there is another possible derivation, *i.e.*, *par* equal, which was accepted in Cornu-British, and a corruption of which we find in our English word "peer"? It seems to have been a term used for comrade in the middle ages, a not unlikely origin for a surname.

Newlyn. W. S. L. S.

A Hot Press.—Your correspondent "R." opens a very interesting field of local research. What are the traditions of the press gang at Plymouth? A good deal of curious matter might be collected on this topic.

Newlyn. W. S. L. S.

Crying the Neck.—Having recently seen a letter on this subject in the *Western Antiquary*, describing the ceremony in Devonshire, I thought I would supplement it with my own observations on it in Cornwall, from fifty to sixty years ago. In those days cutting the Neck was an exciting event among the rural population, and it was generally followed by a feast, when drink was liberally supplied. The "Neck" is the last handful of corn that has been cut on a farm; this is tied up neatly with a bunch of flowers and put on the top of a pike or pole. All the men and women who have assisted in the harvest work, as well as children and visitors, assemble at the highest part of the field, where they can be heard by neighbouring farmers, and they shout or "Cry the Neck" at the top of their voices. The principal man on the farm holds up the neck on the pike as high as he can, and shouts as loudly as possible, "I have 'en—I have 'en—I have 'en;" the next man in importance, stands opposite and shouts, "What have e?—What have e?—What have e?" then the first says, "A Neck—A Neck—A Neck." Then all present give a ringing "Hurrah" three times, which may be heard a long distance. When the neck is cut on the farm of an esquire, they sometimes assemble at the front of the mansion and cry it, with the addition of these words "And for our pains we do deserve a glass of brandy, strong beer, and a bun," with another hurrah thrice repeated. The company then retire to the farmhouse kitchen, or sometimes to the barn, where drink is plentifully supplied, with a precaution by the principal at the head of the table to all present to drink as much as they like; only "don't get drunk." Those who could stand it best were considered manly, and those who were soon intoxicated, were called paper-headed fools. I believe the ceremony of crying the neck is almost, if not entirely, obsolete in this locality. The introduction of reaping machines and the influence of the Temperance Reformation, have no doubt contributed to the abrogation of this ancient custom.

Penryn. John Gill.

Fice's Well.—*Western Antiquary*, Vol. II., p.21.—Mr. W. W. Clements has been referred to Mrs. Bray's *Borders of the Tamar and the Tavy*, for a description of this "strange little edifice," as it has been designated, and as that work, having been re-published, is now so readily accessible, it is not necessary to give one here. As, however, from your correspondent's query, there still seems to be some misunderstanding respecting the date which is cut on the cover-stone of the well, I wish to say that there is no difficulty whatever in deciphering it. It is 1568, as Mrs. Bray's work correctly says, and not 1168, as has been sometimes stated. Mr. Rowe, in his *Perambulation of Dartmoor*, says that in 1827 he read it as 1568, and the last time I visited the spot, in 1878, I made it out plainly enough, although the figure 5, not having much rotundity of form, might be mistaken for a 1 by a careless observer. The well is now surrounded by enclosures, formed by the convicts during the past few years.

South Brent. William Crossing.

437.—The Pillion in the West.—*Western Antiquary* No. lxxx.—Mr. Hems asks, "Are there any later records of this mode of locomotion in the Western Counties?" *Notes and Queries*, of May 20, 1876, had the following:—"A pillion was exhibited in the Northampton Museum, belonging to Sir Henry Dryden, and said to have been used in 1830." This does not exactly meet Mr. Hems' query, but shews recent use. The writer of this note well remembers its use in the country, and as a child has often climbed into the pillion when awaiting its intended occupant. Bailey explains the word thus, "Pillion, a kind of soft saddle for women to ride on." So in this way trusty servants were sent on journeys with mistress or daughter riding behind on a pillion, upon horses trained to carry double. Necessarily connected with this mode of travelling was the "Upping-stock, an erection with steps, placed outside the entrance to country churchyards, farm-houses, and inns, for the convenience of mounting the pillion." Many of these erections no doubt remain, while their original use is not now always apparent. In St. Sidwell's-street, Exeter, one remains attached to the King's Arms Inn.

Exeter. G. T.

"*Weekly Mercury*," *October* 14*th*, 1882.

Notes.

MONMOUTH'S REBELLION,

A LOCAL CONTEMPORARY STATEMENT.*

Exon, ffeb. 28. 1686.

Sr,—I suppose you may have heard that a meeting here was disturbed the 6th instant whereof som account by two letters (as I hear) has been given to Mr. Brent,

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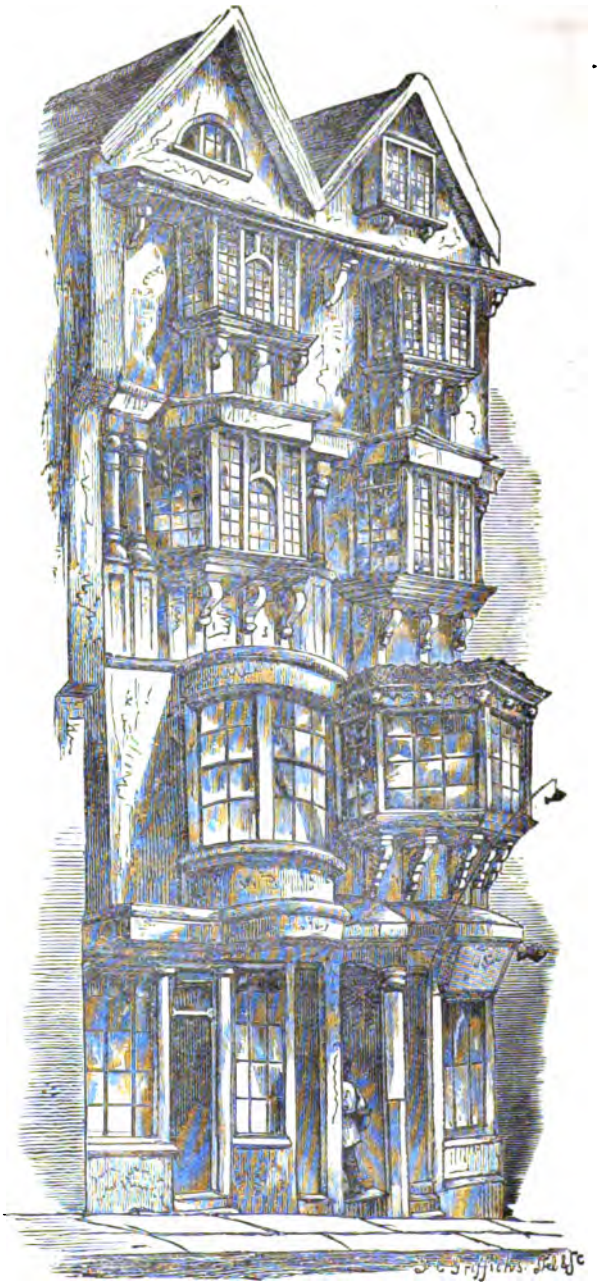

Ol^d Houses, North Street, Exeter.

two letters have also been written to you about the consequence of that disturbance, one dated the 23rd the other the 25th instant,

The cause of that meeting was heard the 6th instant partly at the majors, and the next day att the guildhal in open Sessions,

The main of wt passed at both was (as I hear) written in the two letters to Mr. Brent as above,

Som few objections made by the magistrates I think might not be answered in those letters—

1 *obj:* at the majors that som of the meeters were in Monmouth's rebellion (wch som I hear, one of the Aldermen since sayde were feefteen)

to wch it was there openly Answered

Ans. That it was the great honour of this Citty and County that (although Monmouth's rebellion were so neer) yett not one man of this Citty or County of Exon (or hereabout) was in that rebellion.

The Alderman who made the objection replyed and objected

2 *obj:* that they intended to be in that rebellion if they had not been hindred.

1 Ans: He who judges intentions, judges hearts. wch none knows but God only.

2. Ans. if any one had intended to rebell it was easy to have gone to the rebells beeing so neer, but not one went, that is certain,

3. Ans. if 15 of those intenders were at the meeting twas vtterly vnknown to the minister, and I doubt it is not hard to find an 100 (whom they may suspect for such if thsy will) at the Cathedral every Sunday, where it is to be hoped they will be better taught than to rebell,

3 *obj:* that this meeting is a riot.

1. Ans. there were two of the King's warrants or licenses then there.

2. Ans there was no manner of resistance made by the meeters (that I can hear of from frejnd or foe) but all the peaceableness and quiet imaginable, but the officers who came wth the major brake open one of the neighbors dores at that tyme.

Another objection (or rather question) arose (in the debate about the King s warrant) at the Sessions the 7th instant, I doe not remember, how,

Of what religion Monmouth was?

Where one present sayde he thought Monmouth was of the Church of Ingland, This the major denyed, and sayde he was not of the Church of Ingland,

The other replyed that Monmouth lived in the communion of the Church of Ingland, and vpon the scaffold dyed in that Communion, (and I haue since the printed sheet attested by 2 Bishops, two Doctors, and two Sheriffs of London, full in that point) and he thought my Lord Grey was also of the Church of Ingland; to which the major replyed, that this was to charge the Church of Ingland wth that rebellion, to wch no further answer was made, that I remember,

I pick up these little things not to charge others nor to recriminate but purely in our own defense, to prevent causeless prejudice, for I really know nothing whereof they can justly accuse us,

I know of no other but Mr. Brent to whom application (to prevent prejudice) is made, and for that single reason you may at your leasure read these to hym, to prevent prejudice, and purely in our own defense.

I bless God I am quiet in my study yett am very willing to hear wt became of my letters to you of the 23 and 25th instant.

I have been very busy in drawing an appeal from the major and justices, to the major and justices (1) from and to the same persons, to save the brass crocks and pans till his Majtyes warrant com for the poor butcher (for in this case they are here judged by the same persons by whom they were before convicted)

(& am yrs T.B.)

[Written on one fold of the paper.]

This is a very mean office, as it seems, but such has been the violence here (vpon ocation of his Majtyes warrants and a little liberty apered under the shadow of them) that al publick meetings the 20th and 27th instant have been (for ought I can learn) totally suppressed.

[Address]

To Mr. John ffisher
In Essex Court
Middle Temple
London.

(The Editor has the pleasure to acknowledge the great courtesy of a valued correspondent by the loan of the interesting document of which the above is a *verbatim* copy.)

SCHOOL PUNISHMENTS.

Having lately had my attention called to some scholastic matters, the subject of school punishments was brought into notice, and the examples then cited seemed to be sufficiently curious to claim a record in the *Western Antiquary*, and probably other examples may be added by some of its correspondents. The punishments now referred to were used in the old dame schools, parish schools, national schools, and such schools as existed previously to the introduction of modern Board Schools.

Cloth Tongue.—This was a punishment for lying. A piece of red cloth cut out in the form of a tongue, with a string attached, was placed under the child's mouth and fastened behind by the string.

Custis or Cutstick —This was a piece of flat wood, with a handle, sometimes perforated, for striking the open palm of the culprit's hand.

Clog.—A block of wood fastened to the leg, to be worn out of doors as a punishment for playing truant.

Cage.—The cage was constructed of iron bars, or else of stout wicker-work, with a wooden bottom, and wooden sides a little way up. Children when put into the cage were, in some cases, hoisted up to the ceiling by means of a block and pulley.

A heavy stone or large book held in the hand in an upright position was another punishment. Standing under the school clock to be pointed at by all; standing on the mantle-shelf in a constrained position, and the wearing of the dunce's cap were other varieties of school punishment otherwise than the use of the birch, rod, or cane.

School punishment in ancient times was doubtless very severe, as was also domestic discipline. The Countess

of Mar, nurse of our James I., has been described as "An ancient, virtuous, and severe lady, who was the Prince's governess from his cradle," and it is in his time we meet with the curious royal practice of punishment by proxy; and the introduction of Sir Mungo Malagrowther, of Girnigo Castle. "Whipping-boy" to King James the VI., in Sir W. Scott's novel of the fortunes of Nigel (Chap. 6). In an old play by Ch. Tye, we find the custom introduced, "Go, bear this youngster to the chapel straight, and bid the master of the children whip him well; the Prince will not learn, sir, and you shall smart for it."

Bishop Burnet mentions a Barnaby Fitzpatrick as whipping-boy to Prince Edward, and Mr. Murray, whipping boy to Charles I.

Exeter. G. T.

CAREW.

It is a curious thing, not commonly known, that one of the first marine aquaria on record was constructed about 300 years ago by the famous Richard Carew, of Antony, the contemporary of Drake and the sea-dogs of Devon.

An account of this rude attempt to anticipate by three centuries the aquarium movement of our age may be found in Carew's very clever "Survey of Cornwall." He was one of the secondary geniuses of the Elizabethan period—statesman, *diplomat*, poet, historian, geographer naturalist, a man of enthusiastic nature, full of love for his native county, quick in perception, skilled in style.

If anyone should wish to put up a memorial to Carew (and he has probably as many relatives in Cornwall and Devon as Drake), why not put up an aquarium in Plymouth or on the Hamoaze to his memory?

Newlyn. W. S. Lach-Szyrma.

HATHERLEIGH CHURCH BELLS.

In Hone's Everyday Book it is recorded:—"At Hatherleigh, a small town in Devon, exist two remarkable customs. One, that every morning and evening, soon after the church bell has struck five and nine a bell from the same steeple announces by distant strokes the number of the day of the month, originally intended perhaps for the information of the unlearned villagers; the other is that after a funeral the church bells ring a lively peal, as in other places after a wedding, and to this custom the parishioners are perfectly reconciled by the consideration that the deceased is removed from a scene of trouble to a state of rest and peace."

Exeter. Harry Hems.

Queries.

449.—Old Plymouth Corporation Accounts.—These form so important a part of the evidence in the controversy respecting the connection of Sir F. Drake and the Plymouth Leat, that I should like to know if they were kept in anything like the style of modern book-keeping? Are the accounts of each year's receipts and expenditure balanced up, showing what was taken over by one "Receiver" from his predecessor, and what he in turn passed on to his successor, so as for us to be sure that no items of the receipts are omitted?

W. S. B. H.

450.—Condy, Nicholas, Artist; And Condy, Nicholas Matthews, Artist, son of Preceding.—Information is sought as to the birthplace and family history of the above-noted Plymouth Artists. The latter died in Plymouth in 1851. Any particulars which would assist in compiling a biographical sketch would be welcome.

Plymouth. W. L.

451.—Nickey Glubb a Plymouth "character" of the early part of the century.—Are there any tales still lingering about the town respecting this redoubted champion, who, although blind, was the leader of the "Burton Boys" in their free fights with the "Old Town Boys"? Some notes on these municipal frays would be of interest in the *Western Antiquary*.

Young Plymouthian.

452.—Dedications of Devonshire Churches.—Where can I find a list of the dedications of Churches in Devonshire? If such a list is not already in print, could it be furnished by instalments in the *Western Antiquary*? To what saint is the Parish Church of Tavistock dedicated?

Tavistock. L. H.

Mr J. Brooking Rowe, F.S.A., has compiled a list of "Dedications of the Antient Parish Churches, Chapels, and Religious Houses of Devon." This list appears as Appendix D., attached to Mr. Rowe's Address, as President of the Devonshire Association, delivered at Crediton in July last. It will be published in the forthcoming Transactions of the Devonshire Association. Tavistock Parish Church is dedicated to St. Eustachius. Tavistock Abbey was dedicated to St. Mary and St. Rumonus.

Editor.

Replies.

375.—Ellen, or Eleanor Godolphin, was the fourth daughter of Colonel Sidney Godolphin, who was born in 1651. He was Governor of the Isle of Scilly, Auditor of Wales, and Lord of Bronyarth. He was descended from the *second* son of Sir Francis Godolphin and Margaret Killigrew, namely, John Godolphin and Judith Meridith; therefore he was second cousin to Sidney, the first Earl, who married Margaret Blagge. This lady (Mrs. Godolphin) died in 1678, and was conveyed in a hearse drawn by six horses from Whitehall to Breage, in September. Her husband, with three of his brothers and three of his sisters, attended the funeral, which cost about £1,000. She was only twenty-five years of age, leaving one infant son, Francis, who became the second Earl and first Baron Godolphin. The first earl did not marry again.

Francis, the second Earl, married the Duchess of Marlborough, and their two daughters, Henrietta and Mary, married the Duke of Newcastle and the Duke of Leeds.

In an old book, entitled "The Life of Mrs. Godolphin" (Margaret Blagge), by Evelyn, there are several tables at the end, showing part of the Godolphin pedigree. It points out that a *second* branch was established by John Godolphin and Judith Meridith; their son Francis born 1608, was father of Colonel Sidney Godolphin, who was seven years younger than Sidney, the first earl.

Colonel Sidney Godolphin married Susanna Tanat, fifth daughter of Rys Tanat, of Abertanat, in Denbighshire, and Lord of Bronyarth. They had six children.

Tanat Godolphin, son and heir apparent, died in the lifetime of his parents.

Margaret Godolphin, eldest daughter — Lady of Bronyarth – died unmarried in 1706. A tablet is placed to her memory in Llanblodwell Church, Denbighshire, and a silver paten was given by her to the church with her name engraved round the rim.

Mary Godolphin, their second daughter, married the 1st Earl's fourth brother, Henry Godolphin, Dean of St. Paul's, who died 1732. They had one son, Francis, who became the 2nd Baron Godolphin of Helston.

Penelope Godolphin, the Colonel's third daughter, born 1680, married, firstly, Francis Hoblyn, of Nanswhyden, Cornwall, who died at the age of 25, 1711, leaving an only son, Robert Hoblyn, born 1710, died 1756, and an infant daughter, Susanna, born and died the same year, 1711, buried at Llanblodwell. Penelope married, secondly, her husband's cousin, Sir William Pendarves; he died three years afterwards, leaving Penelope a widow again at 36 years of age. There is a monument to Sir Wm. Pendarves in Camborne Church, but there does not appear to be any record of Penelope's death, or of Ellen Godolphin's—the Colonel's fourth daughter, born 1682, died 1754, unmarried. Her burial has not yet been discovered. Frances, the 5th daughter, died an infant. Colonel Sidney Godolphin's sister, Elizabeth Godolphin, married the 1st Earl's 5th brother, Charles Godolphin.

Falmouth. T.

Arish.—The word arish is still in common use in West Cornwall. I have heard it in conversation during the late harvest of 1882. May I suggest whether it is Cornu-British, and connected with "Aradur," a plough, and the other Cornish agricultural words from the root "Ar," which runs through so many Aryan languages.

Newlyn. W. S. Lach-Szyrma.

Cranes on Dartmoor.—*Western Antiquary*, No. lxxxi.—With reference to the subject of Crane-ology, it may be of interest to call attention to the Crane as the crest of the family of Cranstoun—a familiar example of Canting Heraldry. In this instance the Crane stands on one leg, the other being uplifted, holding a stone in its foot; this has been explained as the habit of the bird to steady itself when in migratory flight, or it may be only for the construction of the rebus—Crane for *Cran*, the first syllable of the name, and stone for *stoun*, the terminal.

Exeter. G. T.

The Late Mr. W. H. Wills.—*Western Antiquary*, lxxxiii.—Mr. Wills, with whom I had the pleasure of being somewhat intimately acquainted, has often told me that he was born in Plymouth, and was of Cornish extraction. For further particulars see *Men of the Time*, 8th ed., 1872; and the *Athenæum* for 4th September, 1880, p. 307.

Torquay. Wm. Pengelly.

Widdecombe-in-the-Moor.—I do not feel so convinced of the etymology of the above-named place being derived from the eastern name "Wady"; indeed, I think Mr. Wilkey has indulged in a little fancy in importing the Phœnicians into this question. The name for this place is as far back as William the Conqueror, 1066, or at least when the survey was made for Domesday Book was written Withecombe. In 1610 Speed writes it Withycombe, and Westcote, in his "View of Devonshire, 1630," speaking of the River Dart, says it visits Withecombe, anciently called Wydecombe, having the adjunct of "in-the-Moor." There are, besides this Widecombe, several other lands in Devon bearing similar names. Thus, in the Exon Domesday, a "Widecoma" is classed among the possessions of Walter de Clavills, but Widecombe Clavill is known as Widecombe Raleigh, near Exmouth. Another Widecomba belonged to the Bishop Constantine. Mr. R. Dymond, in his very interesting history of this Widecombe-in-the-Moor, says:— "It seems more probable that the Manor with which we have now to deal may be recognised among the possessions of Walscinus, who, as we learn from the Exon Domesday, had an estate with a house, called Wodiacoma, which Edric held on the day when King Edward was living and dead. . . ." And Tristram Risdon, in his "Survey of Devon, 1630," "appears to have arrived at the same conclusion as to the identity of this "Wodiacoma, with Widecombe-in-the-Moor." Suppose we introduce into this discussion the German or Anglo-Saxon "Wadde, a ford." I don't think that will help us; this certainly would correspond, to a certain extent, with the Eastern Wady, but the meaning of the two words do not express the same, but in the Anglo-Saxon word Widde, with the adjunct combe; a hollow we have the Widecombe, or to go a step further and call it Withycombe. In the Sächsischen Landrecht, or, Saxon law, lib. ii., Art. 28, richten mit der Wyde, judge, or rather, execute by the Willow, that is to hang. In earlier times the willow twigs were used to hang or strangle criminals. The locality and the growth of the willow there would also coincide with the sometimes written name Withycombe, as *Withey* is the common name for the willow twigs. The Withycombe, or Widacombe Raleigh, can have nothing whatever to do with the Phœnicians, or with tin works, it being situate on a geological formation which does not yield this mineral. Taking this in connection with other Widacombs, I do not think myself that it has anything whatever to do with the Eastern Wady.

The word Wâdy is properly a hollow between hills, whether dry or moist, and as described in Dean Stanley's "Palestine," it is said to be derived from "Wada" a verb of strange signification, but of which, apparently, the fundamental idea must be to "perforate by water." Dartmoor in the above sense is a land of Wadys.

Exeter. K. Parfitt.

Widdecombe-in-the-Moor (continued).—Mr J. F. Wilkey, in your issue of 30th ult., suggests that the first part of the name Widecombe is a corruption of the word "wady," which, he says, is "the Phœnician word for valley." Wady (or, as the French spell it, Ouadh) is an *Arabic* word, pronounced *woddy*, and strictly meaning a valley or ravine, along the bottom of which flows in winter a torrent, whose bed is dry in summer. Is the writer quite sure that it is also a Phœnician word? It *is* true that it was imported into Western Europe by the Moors, and applied to valleys watered by perennial streams, as, *e.g.*, the Guadalquiver (Ouadh'al Kebir); but in these cases the pronunciation of the original has been nearly preserved, and the compound name is homogeneous. Now, although it is not unexampled that the elements of a place-name belong to different languages, and are nearly synonymous, it is but rarely that this is the case, and the true etymology will usually be most easily found by regarding the elements as cognate.

With respect to the word "Wady," I believe it is never used alone (just as we should never use the word "valley" alone), but has always a qualifying descriptive addition. Mr. Wilkey's hypothesis involves the supposition that Widecombe was, in Phœnician times, christened simply "Wady," and that, when the meaning of the word died out, the Celtic word for a closed valley was added, ignoring the fact that in Celtic compounds of similar elements the word *Cwm* would be put first—thus the dale would be called *Cwm Wady*. Again, changes in vowel sounds are made for the sake of ease in utterance, otherwise they are very slow in being accomplished. Such a change, then, as from *Woddy* to *Widdy*, effecting no new facility of pronunciation, is most improbable.

But why need we go back from the generally accepted theory that Widdecombe is simply Wide (that is broad) Combe? It is perfectly descriptive of the valley; and the word *Combe* has ever been so much naturalised with us as to be easily allied with another of purely Saxon form. It is also quite in accordance with the genius of Devonshire utterance, which pronounces Bideford as Biddeford, Tideford, sometimes as spelled and sometimes as Tiddeford; Cadford as Caddeford; and Lophill (probably Lob Pill) as Lobba Pilla (see old map of Dartmoor, published a few years ago in the Transactions of the Plymouth Institution).

In fine, no sentimental longing to perpetuate "legendary attributes" sometimes, as in this case, of extremely shadowy foundation, should blind us to the force of etymological laws when tracing the origin of a place-name.

Plymouth. C. W. D.

Is not the most probable derivation of Widdecombe merely the "Wide"-combe. "Wady" in Arabic, is rather too far a-field.

Newlyn. W. S. L. S.

"*Weekly Mercury*," *October* 14*th*, 1882.

Notes.

THE SPINSTER'S ROCK.

In the Rev. Richard Warner's *Walk Through Some of the Western Counties*, mention is made of a rock on one of the hills near Chagford, named the "*Spinster*, or Old-maid Rock."

The Dolmen, near Drewsteignton, which is called the Spinster's Rock, is, of course, well known, but it is not to this monument that Warner alludes, as he says in his description that the rock is a natural one, "forming the apex of one of the hills of Dartmoor." It appears to me, from the account which he gives of his ramble, that he must have visited Kestor (called often Kestor Rock) and have been mis-informed as to its name, by the companion whom he states he picked up on the road. The name *Spinster* he takes to mean, not *spinner* as in the tradition connected with the Dolmen, but *old-maid*, and says the name is very expressive of the object, conveying the idea of "desolation and barrenness, solitude and individuality."

If the name of Spinster's Rock ever was applied to any other object in the neighbourhood besides the Dolmen, it would be well if the fact could be ascertained, but I am inclined to think that such is not the case, and that the information which Warner received was not correct.

South Brent. William Crossing.

CUTTING FINGER-NAILS.

I clip the following from an old "up-country" newspaper:—

It is a common belief in many parts of the country that it is unlucky to cut one's corns or nails on a Sunday. For instance, according to the Devonshire rhyme, –

"Who on the Sabbath pairs his horn,
'Twere better for him he had ne'er been born."

Another rhyme says:—

"A man had better ne'er been born,
Than have his nails on a Sunday shorn.
Cut them on Monday, cut them for health;
Cut them on Tuesday, cut them for wealth;
Cut them on Wednesday, cut them for news;
Cut them on Thursday for a pair of new shoes;
Cut them on Friday, cut them for sorrow;
Cut them on Saturday, see your sweetheart to-morrow."

We have no doubt the Devonshire people, who hold that to transplant parsley is to commit a serious offence, that it is unlucky to plant a bed of lilies of the valley, and that a rose plucked on Midsummer-day, if put away and not looked at, will be as fresh on the Christmas-day following as when first plucked, would assert that the same consequences would attend members of the opposite sex, although the rhyme alludes only to those of the masculine gender.

Exeter. Harry Hems.

CURIOUS AGREEMENT.

St. Budeaux, August 8th, 1817.

Mrs. Caunter,—In answer to your proposals concerning the cure of Rich'd Bond's Leg—We have to inform you That if you make a perfect Cure of it—By the end

of twelve Months, that is if it be a radical Cure and does not break a fresh but remains Sound at the Expiration of the time above-mentioned you shall receive Six Pounds, to be paid by the Overseers of the Poor and Churchwardens of Saint Budeaux, at that time acting.—But unless you make a perfect Cure no pay to be allowed. But we hope Success will attend your undertaking.

The above curious note was written to Mrs. Caunter by one of the churchwardens (perhaps Mr. Joseph Avent) after a consultation with the overseers and other of the ratepayers of this parish. Richard Bond had suffered long, and had tried many means to effect a cure —"was nothing better but rather grew worse," when he heard of Mrs. Caunter and of her skill. Whether this good lady used charms, ointments, or poultices to "make perfect cures" I cannot say. I believe she resided in Plymouth; perhaps her name may be found in some records there, testifying to her ability and usefulness amongst the diseased of the town and neighbourhood. This family of Bond has been long resident in this parish. Its present representative is Mr. Joseph Bond.

St Budeaux. J. W.

A SINGULAR PROPHECY.

Lord Chancellor Selborne, Archbishop Tait, and the Rev. J. B. Smith, the Seaton Poet.

The following additional particulars are interesting, and deserve to be set on record respecting this singular prophesy and its fulfilment.

The poet alluded to by the Lord Chancellor, in his speech at the Exeter Banquet, was the Rev. J. B. Smith, an Unitarian Minister who lived at Seaton, and whose ministry was conducted at George's Chapel, Colyton, where he officiated from 1830 to 1834. The Poems he published were *Seaton Beach*, p. 113—1835; *The Solitary Sea Gull*, p. 16—1834, copies of which I possess. He also wrote two others, *Shute Park*, and *The fall of the South Down Cliffs*, but I am not quite sure whether these appeared in print or not, but I have a contemporary MSS. copy of the *Shute Park*. The portion to which Lord Selbourne referred is found in *Seaton Beach*, and is as follows, page 31 :—

"But who are those, in manhood's early prime,
That walk with musing step and look sublime,
The thoughtful brow—the cheek with study pale,—
The eye which seems heavens lofty heights to scale,—
The rapid glance that o'er creation runs,
Speak them Minerva's hope, Apollo's sons;
In them you view a train that hither roves,
From Isis' banks, and Oxford's classic groves;
The academic gown now laid aside,
Strangers to pedantry and learned pride,
They seek not here to dazzle, yet they please,
Alone distinguished by superior ease;
Bright emulation in each bosom burns,
As some fresh pleasing task each day returns,
Striving to reach in letters and in worth
Tutors revered, and sires that gave them birth;
Even now in vision to the muse appears,
Thro' the long vista of succeeding years,
What these ingenious youths in time may be,
Whose budding powers in embryo we see:
And if Lavater rightly has defined,
From signs external, features of the mind,
Their destiny the curious eye may trace,
While gazing on the soul-illumined face,
He who near yonder cliff we see recline,
A mitred prelate see hereafter shine;
That youth that seems exploring Nature's laws,
An ermined judge may win deserved applause;
And he who quitting the associate train,
Gazes athwart the blue expanded main,
Like learned Jones, on India's distant shore,
May ope the scrolls of Oriental lore;
From those who early catch the Muses flame,
And boldly dare the steep ascent of fame,
Too much the soaring mind can scarcely hope,
Here fancy to our views may give full scope;
Let sauntering youths, that idly pace the sand,
View with attention that collegiate band;
Their studious habits oft' our notice claim,
And point to future eminence and fame;
Long when far hence shall we their loss deplore,
Who made Setonia's stand a classic shore."

Mr. Smith died, I believe, soon after the publication of his *Seaton Beach*, and, unfortunately, for some time previous to his decease, had to experience the too-often poet's portion,—great indigence; and he left a widow and some children unprovided for.

After his death a sympathising friend (I believe a lady) placed a tomb-stone to his memory over his grave in Seaton Churchyard; it remained there a few years, and then disappeared, and the story is told that some ecclesiastical Smellfungus had the memorial removed because the word "reverend" preceded the poet's name, and the dust it commemorated was a Dissenter's!

It is no wonder, therefore, the Lord Chancellor could get no tidings of the works of the poet in Seaton, when his very name had thus been wiped out of remembrance.

But it is indeed refreshing to find, in a most influential assembly in the county, the poor poet's desecrated memory thus honourably and tenderly recalled by the very highest individuals in the land, the Lord Chancellor, and by allusion the Primate of all England, with both of whom in their younger days he was so unconsciously associated, yet whose great talents he estimated so clearly, and prophesied so truly their future distinguished career.

In the list of subscribers occurring at the end of *Seaton Beach* are the names of several Oxford students, and one is Roundell Palmer, Esq., of Trinity, and another, E. Tate, Esq., of Balliol.

In commenting on this interesting incident the editor of the *Western Times* has assigned a wrong individual altogether as having been the poet and prophet alluded to by the Chancellor.

Colyton. W. H. H. R.

Queries.

453.—Royal Visits to Plymouth.—Where can I find a list of the various visits of Royal personages to Plymouth from the earliest times to the present?

Kearley.

454.—Devonshire Tokens.—I have in my possession a copper coin, the size of a four-penny piece, on one side of which is engraved, namely, "Parrish St Sidwell, Exon," on the other "Roope in Elinor, 1669." Will one of your readers throw some light touching the reason why these coins were used?

Compton. William Clements.

455.—Kenwyn Feast and Blackberries.—Can any reader of the *Western Antiquary* state why people in certain parts of Cornwall refuse to pick blackberries, or to eat of that delicious, if common, little fruit, after the day on which Kenwyn Feast is observed—a feast the chief characteristic of which, as far as I have ever seen or heard, is a good and substantial dinner? I am acquainted with some worthy folk in that county who will, on no account, eat or pick blackberries after the observance of this (literal) *feast*-day. And even young children are imbued with the same feeling—they will not pick the fruit for anyone.

Plymouth. Jesse L.

456.—The Treasury of Exminster.—Can anyone give me any further information relating to the following:—

PARISH OF EXMINSTER.

"From the report of the Commissioners for inquiring concerning charities, county of Devon. Vol. 10, pages 92 and 93. Dated 28th June, 1823.

PARISH LANDS.

"4.—A house, garden, and field adjoining, on the north side of the church house, containing about two acres, called Parr's, and a meadow called the Parish Meadow, containing an acre and a quarter, which are let to Abraham Elsworthy, as yearly tenant, at a fair rent of £18 per annum. The rent of these premises has been £21 previously to 1821."

"In an ancient book, intituled 'The Treasury of Exminster,' commencing in 1663, we find some entries relating to these lands. In 1725, the following fines are stated to have been received, viz.: of George Parr, for a lease for three lives of late Row's house, £79"

Can any one give me any information relating to the ancient book entitled The "Treasury of Exminster," commencing in 1663?

Any information relating to the Parr Family of Devonshire will be esteemed a favour. I am collecting a history of the Parr family of Devonshire.

Ledbury, Herefordshire. J. F. Parr.

457.—Receptions of Regiments.—Now that we are thinking of giving an honourable reception to our brave Marines at Stonehouse on their return from Egypt, I would ask any of your elder readers if they can give any account of the return of victorious regiments from the Peninsular Campaign, or after the battle of Waterloo? It would be of great interest just now.

Newlyn. W. S. Lach-Szyrma.

458.—Sir Francis and Richard Drake.—The Queen to the Lord Treasurer and Chancellor of the Exchequer. "Richard Drake, Esq, of the stables, had part of an adventure in ships that went to the West Indies under the late Sir Francis Drake, from which adventure some moneys still remain concealed. Also in 1588 when an invasion was intended by the late King of Spain some ships were taken, portions of which were embezzled and concealed. For all these Richard Drake has been a suitor, therefore you are to give him any information which may enable him to recover them, and to order grants to be made to him" State Papers, 1598—1601.

Query, Were gentlemen allowed to embark in trade in investing their monies in her Majesty's ships, as the above would seem to imply?

Exeter. E. Parfitt.

459.—Lidford or Lydford.—Which is the correct spelling of this name, and whence the variation? It is noticeable that the railway authorities use Lidford, although the river from which the place takes its name is still called Lyd. Perhaps one of your students of local place-names can solve the difficulty.

Plymouth. C. R. R.

460.—Duroys and Sagathoys.—Do your west country readers know the terms "Duroys and Sagathoys" for stuffs made in the town of Taunton, and mentioned in the *Monthly Magazine* of June, 1804? They occur in connection with serges and dimities.

Derby. M. W.

461.—Dr. John Moreman, of Southold.—De Foe, in his "Tour Through Great Britain," v. i., p. 325, edit. 1742, says of the above gentleman, "that he was famous for being the first clergyman in England who ventured to teach his parishioners the Lord's Prayer, Creed, and Ten Commandments in the English tongue; and reading them publicly in the Parish Church of Mayenhennet, in this county (Devon), of which he was Vicar." And Dr. John de Brompton, a man of great learning, who flourished in the reign of Henry VI., was famous for being the first that read Aristotle publicly in the University of Cambridge and for writing several learned books, which are now lost.—Question, Where is Southold and Mayenhennet, in Devonshire, where this earnest and brave clergyman resided and preached?

Exeter. E. Parfitt.

462.—Tredavoe.—What is the origin of the saying "The City of Tredavoe" (a small hamlet near Newlyn West)? When the city of Truro was gazetted, I have heard people say, "There are now two cities in Cornwall, Truro and Tredavoe."

463.—Drake Family.—Can it be settled at present whether there were two families of Drakes in the West of England, or whether all the Drakes are really members of the same family? The question is, I think, as old as the days of the great Sir Francis Drake himself. Cannot we settle it now? It is interesting to everyone in the West, especially to the large number of persons connected with the Drakes.

Also, when and how were the Bampfields connected with the branch of Thomas Drake (the brother of the circumnavigator)?

Newlyn. W. S. Lach-Szyrma.

Replies.

Captain Richard Bonython.—Respecting Captain Richard Bonython, I may state, as possibly an assistance towards getting an answer to Miss Cole's question, that

the patent of the land which he held in Maine, U.S.A., was obtained from the King on the 12th of February, 1629-30, and that he entered into possession in the following June. This Richard Bonython, who was baptized on the 8th of April, 1580, at St. Columb Major, was the son of John Bonython, of Bonython, by his wife Eleanor, daughter and co-heir of William Myllyton. What was the name of Richard's wife?

John Langdon Bonython.

Adelaide, South Australia.

Dewer Stone.—The expectation that numerous replies would be forthcoming to the query respecting the derivation of the name "Dewer Stone" has restrained me from writing sooner. According to Murray's "Handbook of Devon and Cornwall," "Dewer Stone" is derived from Tiwes-stan, the Stone of Tiwes (Tien or Tuisco), the heathen deity from whose name comes our word Tuesday. It is a fair specimen of the manner in which the form of words is changed by the hand of time; but, comparing the two, Tiwes-stan and Dewer-stone (more particularly in pronunciation), the resemblance is clear. That a description—which would require considerable space, and is not, I venture to think, very closely allied to "Antiquarian matters"—of the Dewer-stone and the surrounding country should do justice to the beauty and grandeur of the place, it should be written by an abler pen than mine; permit me to say that no lover of nature could fail to be delighted with the magnificent view which is there presented.

London. W. T. H. H.

320.—The Lepers' Walk, Totnes.—The old granite doorway referred to by "W. T. B." still exists, but hardly, I think, shows the passage in question to have been connected with the Lepers' Walk in Leechwell Lane, especially as it is in keeping with the pillars of the Church Walk, erected early in the 17th century. Your correspondent "W. T. B.'s" reference to the burial of cholera victims at Maudlin Chapel, is slightly incorrect—the first person who died of cholera in 1832 was to be buried there, and the grave was dug, and the body about to be interred there, but a mob refused to allow it, and insisted on the burial taking place in consecrated ground — the churchyard — forgetting the Maudlin Chapel had also been consecrated; and after this no further attempt was made to bury there, and no burial actually took place.

Totnes. Edward Windeatt.

Totnes Bridges.—With regard to old Totnes Bridge, a newspaper entry at the time of its demolition says:—(1828, May 1st)—"Last week the workmen employed in demolishing the old bridge at Totnes discovered the foundation of that structure, on which was inscribed the date A.D. 1111. The bridge has consequently been built 717 years." Mr. R. Dymond, F.S.A., who selected and annotated the newspaper entries from which this is taken, well adds—"Antiquarians will hardly be disposed to accept the discovery of four straight strokes as satisfactory evidence of the date of the bridge." Tradition puts the erection of the old Totnes Bridge and the present Staverton Bridge, the next above it across the Dart, in King John's reign.

Totnes. Edward Windeatt.

Charles, or Charles the Martyr, Plymouth.—Some time since a correspondent referred to the uncertainty as to the correct name of this church, and was answered, by Mr. H. Hems, that the simple name Charles was all it ought to be known by. In the "Charles' Parish Magazine," however, have recently appeared a series of articles (which I enclose), dealing at length with the subject, and with the means taken for setting the matter right, which, however, do not seem to have been entirely effectual, judging from the Tithe Commissioners' notice, which gave rise to the discussion in your first volume.

Plymouth. H. Sharbock.

Cranmere Pool.—This Pool, the source of the West Dart, is of great interest to all those who are fond of the moor, and of exploring its more hidden recesses. It should be carefully preserved. As regards the origin of the name, perhaps the difficulty may be solved by consulting "Black's Picturesque Tourist of Ireland, 1864." At the end of the Introduction, a small vocabulary is given, of which one word is "Croagh, Croghan, a peak." Croghan would easily pass into "Cran," omitting "ogh." The situation of "Cranmere Pool," authorises this derivation, being on the summit of a rising mound. Croghan Mere thus becomes Cranmere. On the language of the Irish, the Introduction observes, "The mass of the Irish people speak the English tongue alone, only an eighth part of the whole population being able to speak both Gaelic and English, and but a very few knowing Gaelic only. In the south and west the latter is much more spoken than in the north and east, where it is fast disappearing—the Irish Gaelic, which forms a branch of the Scottish and the Welsh Gaelic, especially resembling the former," Gaelic or Celtic.

First Drake Baronetcy.—In reply to my friend, Dr. Drake, that there are male descendants from the first Baronet; the Rev. Bampfylde Drake, Rector of Farway, had several sons besides John Drake, Mayor of Plymouth. It would be necessary for any claimant to prove his descent in the shape of wills, registers, &c. It would not interfere with the title held by the present Baronet (the son of the late Capt. Rose Henry Fuller, R.N.), who succeeded his uncle, the late Sir Trayton Drake, in 1870. Sir Trayton Drake was created a Baronet in 1821, and was consequently the first Baronet of the second Drake Baronetcy.

In the "History of Kingsbridge," written by Miss Fox, is the following:—The following appeared in a newspaper of the time respecting Mrs. Prossor, who was interred in Dodbrooke Churchyard; as also was Sir John Savery Drake, her brother.

At Kingsbridge, in 1822, died Mrs. Ann Pollexfen Prossor, aged 76, widow of Captain Prossor, of the Royal Marines, and last surviving child of John Drake, formerly collector of the Customs at Plymouth, the lineal descendant of Sir Francis Drake, Baronet, and sister to Sir John Savery Drake, with whom the title became extinct, he dying without issue, and from whom the last Sir Francis Drake cut off the entail of the property given to his ancestor by Queen Elizabeth for his services and discoveries, and gave it to the late Lord Heathfield, after him to Sir Thomas Trayton Fuller-Eliott-Drake, Baronet, High Sheriff of Devon.

The late Mrs. Pearce, widow of William Lyfe Pearce, Esq., was the last survivor of Mrs. Prosser's family of eleven children. In Prince's "Worthies of Devon" is the following:—Sir Francis Henry Drake, dying in 1794, at the age of 70, bequeathed his property to his nephew the late Lord Heathfield; the Baronetcy was deemed extinct. it was not, however, extinct, but vested in John Savery Drake, of Plymouth, who is the great-grandson of Joseph Drake, the fifth son of the first Baronet.

Kingsbridge. Francis Drake Pearce.

"*Weekly Mercury*," *October 28th*, 1882.

Notes.

CHRONOGRAMS OF CORNWALL AND DEVON.

The first classified collection of Chronograms has just appeared in the form of a magnificent volume of 570 pages, in which the author Mr. James Hilton, F.S.A., has collected, arranged, translated, and proved upwards of 5,000 examples. For the information of those who are not well acquainted with the meaning of the term, a chronogram may be described as an inscription in which a certain date or number is expressed by certain letters, used as Roman numerals, and as the whole of such numerals must be reckoned, and also as the sentence must bear some "pertinent allusion to the event which it commemorates," a considerable amount of ingenuity is required to frame sentences that will satisfy both these requirements.

The following will show the letters employed, together with their numeral value, and by which any of the subjoined chronograms may be tested:—

I	= 1	C	= 100
V	= 5	D	= 500
X	= 10	M	= 1000
L	= 50		

W is reckoned as VV. This is the code employed throughout Europe, except in the Netherlands, where the D as a rule is not recognised as a numeral. Chronogrammatic inscriptions have been employed on medals, tombs, sundials, public and private buildings, title pages of books, &c.

Mr. Hilton has cited the following nine local examples, two of them relating to Cornwall, and seven to Devonshire (the dates and translations have been added by him). The two Cornish Chronograms are taken from a rare tract printed at Cambridge in 1646, and entitled *Chronometra memorabilium rerum, &c.*

(p. 27.) 1. "The first battle in Cornwall, all the supplies of the enemy being intercepted, they were compelled to surrender, and the Royalists took possession of nearly all the western portion of the kingdom—

InCIpIente poLo VIIbbIs LVCe sVb Vna
CornVbIa In bIMarI CessIt VICtorIa regI = 1644

i.e. The first day of September having dawned, the victory in Cornwall, between the two seas, fell to the King."

(p. 29.) 2. "The second affair of Cornwall about the spring equinox in the month of March, the Royal forces reduced to the utmost straits, surrendered to Parliament on fair conditions—

LVCe sVb æqVaLI VerNa, fIt Marte reCepta
CornVbIa In CornV regnI, VInCente senatV = 1646.

i.e. At the spring equinox, Cornwall, the horn of the kingdom, is recovered by war, Parliament being victorious"

The remainder belong to Devon

(pp. 1, 2.) 3. The Epitaph of Sir John Doddridge in Exeter Cathedral contains several Chronograms—these I purpose noting in a future communication.

The next three appeared in *Notes and Queries*, 5th. S, vol. 9, p. 337, without any remark from the sender (T.F.R.) than "I send them from Devonshire."

(p. 6.) 4. "Epitaph at Tawstock, in Devonshire, to the Earl of Bath, 1623 (a careless mixture of Latin and old French).

eXIIt en bon teMps nVnCq' VIenDra patet = 1623.'

(p. 6.) 5. "Epitaph at Ilsington, Devonshire, to Thomas Ford, 1658.

DorMIo et vt spero CIneres sIne Labe
resVrgent = 1658.

i.e. I sleep, and as I hope, my remains will rise again without blemish."

If this be correctly copied the Chronogram is not a true one, as the V in vt is not reckoned—if this were included the date would be 1663.

(p. 6.) 6. "Epitaph at Widdecombe-in-the-Moor, Devonshire, in memory of Mary Elford, who died at the age of 25, which is thus expressed, together with the date—

A° ætat: VIXIt obIIt sVperIs = 25.
MarIa gaLe IohannIs eLford VXor tertIa heV
obIIt pVerperIo = 1632.

i.e. In this (25th) year of her age, she lived she went above. Mary Gale, the third wife of John Elford, alas! died in childbirth."

(The date in *Notes and Queries* is erroneously given as 1642.)

The remaining three are from the same work from which the Cornish examples were quoted.

(p. 29.) 7. "On the taking of Dartmouth, in Devonshire, on the 18th and 19th of January—

DartMoVthI portVs, IanI bIs In orbe noVeno
atqVe seqVente ortV, bobore VICtVs erat = 1646.

i.e. Dartmouth port, on the twice ninth day of January and the day following, was subdued by force."

(p. 29) 8. "On the night battle and taking of Torrington in Devonshire—

LVCe bIs oCtaVa febrVI, LVnaqVe rVbentI,
regaLes fVerVnt DIspersI CLaDe reCentI = 1646.

i.e. On the twice eighth day of February and at full moon the Royal forces were scattered with fresh slaughter."

(p. 29.) 9. "The surrender of Exeter on mutual fair conditions—

VnDeno et bIno DefLante apreILe proCeLLIs,

eXoNIa eX fLVVIo CLara reCepta fVIt. = 1646.
i.e. The eleven and second (13th) of April weeping with storms, noble Exeter on the river Ex was retaken."

Budleigh-Salterton. T. N. Brushfield, M.D.

CURIOSITIES OF PARISH REGISTERS.

As an instance of curious entries to be found in Parish Registers perhaps the following may be of interest :—

BAPTIZED.

1756. 12. Sept. Robert Elford child of Susanna Elford by her sister's husband to whom she was married with the consent of her sister, the wife, who was at the wedding.

Mary Tavy, Devon, Par. Reg.

1565. 20. March.

John Warren and Jone Cooke
But late they undertook
Streat corners to sarch
Now baptised ys Margery
The fruit of hys adultery
The 20th Daye of March

Crediton, Devon, Par, Reg.

London. J. L. V.

BELFRY RHYMES.

The *Western Antiquary* is a very fitting repository for inscriptions on sun-dials, inscriptions on bells, belfry rhymes, and other similar lore of a past age. It would be interesting to record the variations in the "Ringers' Rhymes" in the various parish churches in Devon and Cornwall; and, therefore, to introduce the matter to the notice of the readers of the *Western Antiquary*, I append the belfry rhymes in the tower of St. Andrew's Church, Plymouth. The board upon which these verses are inscribed, previous to the restoration of the building, occupied a position on the right of the tower entrance, passing inwards under the old organ gallery. I may add that the belfry rhymes in the Church at Landulph, Cornwall, are almost identical with those in St. Andrew's.

Kearley.

NOS RESONARE JUBET PIETAS MORS ATQUE VOLUPTAS.

Let awfull silence first proclaimed be,
And praise unto the Holy Trinity:
Then honour give unto our valient King:
So with a blessing raise this noble ring.

Hark how the chirping Treble sings most clear,
And covering Tom comes rowling in the reare,
Now up on end; at stay, come let us see
What laws are best to keep sobriety.
Then all agree, and make this their decree.

Who swear or curse, or in an hasty mood
Quarrell and strikes, although they draw no blood;
Who wears his hatt or spurrs, or turns a bell,
Or by unskilful handling marrs a peal,

Let him pay sixpence for each single crime,
'Twill make him cautious 'gainst another time
But if the Sexton's fault an hindrance be,
We call from him the double penalty.

If any should our parson disrespect,
Or warden's orders any time neglect,
Lett him be always held in foul disgrace,
And ever after banished this place.

Now round lett goe with pleasure to the ear,
And peirce with echo through the yielding air;
And when the bell's are ceas'd, then let us sing
God bless our Holy Church, God save the King.

1700.

DUMMY BOOK TITLES AT KILLERTON.

In Britton and Brayley's "Devonshire and Cornwall Illustrated,' published in 1832, there is a notice of the Library at Killerton, the seat of Sir Thomas Dyke Acland, and the following titles are given of some dummy books on a door there, leading into a private sitting-room :—

Playfair on the late Formation of Trap.
Trap on Fictitious Entries.
Friend's Right of Entrance.
Continuation of Chambers
Pasquin at Home.
Treatise on the Law of Partitions.
Pleas in Vindication of Solitary Cells, by a Bachelor of the Inner Temple.
Millington on Covered Ways.
Noah's Log-Book.
Snug's the Word, by a Clerk of the Closet.
Squeak on Opening.
Bang on Shuttings.
Hinge's Orations.

Several lists of these humorous titles on sham book doors have lately been given in the "Bibliographer,'" and possibly many amusing ones may be known to correspondents as existing in Devonshire or Cornish libraries, and might with propriety find a place in the pages of the *Western Antiquary*.

South Brent. William Crossing.

LIBRARIES IN CHURCHES IN DEVON AND CORNWALL.

Sir John Maclean thus writes to "Notes and Queries' (6th. S. VI., Oct. 21, 1882) on this interesting subject :—

"In the year 1848, I was passing through Crediton, co. Devon, on he mailcoach on my way to North Cornwall, and on entering the town, I was struck with the picturesque character of the grand Old Red Sandstone church. The coach had to wait whilst the letters were being sorted (I think half-an-hour), and I felt impelled to walk back a quarter of a mile to see the building. It was before six o'clock in the morning, at the end of August, and I had to find the sexton's house and arouse him from his bed to obtain admittance. I had inspected the structure, and was about to hurry away to catch the coach—'But, sir,' the sexton said, 'you will see the library?' This appeal I could not resist, so, exchanging a few words, I followed him up a newel staircase to a room over the south porch, in which was a large collection of old books—many of them folios. I just glanced at a few of them and had unwillingly to hurry away; and, as it was, was nearly left behind by the coach.

"At Lanteglos-juxta-Camelford, co. Cornwall, is a valuable library, bequeathed by Dr. Lombard, rector

of the parish from 1717 to 1746-7, together with his portrait, to his successors. These books are preserved in the rectory, and consist chiefly of old divinity of the latter part of the seventeenth century and the beginning of the eighteenth. Dr. Lombard was buried at Lanteglos January 2, 1746-7, aged sixty-eight."

[The above is an interesting subject, which has had, of late, much attention, both by the Library Association of the United Kingdom, and in the pages of "Notes and Queries," "The Bibliographer," and other journals.]

Editor.

STRAY NOTES.

A pang of regret sometimes attends the receipt of your pages when I recall how numerous have been the notes collected in years of research, and now lost, which would have been preserved had your repository existed before. "Notes and Queries" was ever open to my contributions, but I was reluctant to encumber it with mere local matter, which would be acceptable with us. The following jottings, taken from one of the oldest Cornish wills extant, contains useful information :—

6 Aug. 1419 ; 7 Hen. V. I John Megre, citizen and pewterer of London. My tenements in Wolnoth and Lombard Street to be disposed of according to the discretion of my executors. A legacy for an honest chaplain to celebrate *divinia* for my soul and the souls of others, in St. Mary Church Trewrewe (Truro) in Cornwall, for seven years. I bequeath &c to my wife Emma, my daughters Margaret and Luce, residue to John Nicholls my servant.

Margaret was married to James Nanvan, of Cornwall, and had issue two daughters—Jane and Beatrix, each of whom received a legacy of 100 marks. Luce was married to John Archedekne, of Cornwall, and had issue John, William, Matilda, and Isabell ; the last two, like their cousins, had 100 marks each toward their marriage. The overseer of the will was Simon Oxeney.

The Executors were Tho. Knollys, grocer (Lord Mayor in 1410), who built Rochester Bridge and the London Guildhall ; James Nanvan, and John Erchedekne, of Cornwall. Testator left a legacy to the Church of St. Kelnewyn (Kenwyn), Cornwall, to every poor bedlier in Truro and Kenelwyn, to the blind, etc., in St. Kea ; 12d. to St. Germoe and St. Michel in the Mount ; 6d. to the Lazar of St. Mary Church, Helstone ; 6d. to the Lazar of Shepetall ; and 12d. to the Lazar of St. Lawrence, near Bodmin ; 9d. to St. Margarets by Launston ; 9d. to Leskyrd ; 9d. to Lamport, near Lost Twethyell ; to John Nicholl, of Trewrowe, his kinsman, to John Nicholls the elder, 13s. 4d. ; to Wm Nicholls, the brother, 13s. 4d. ; to three daughters of Wm. Isky, of Tregoney, 13s. 4d. ; to Thomas Bacheler, of Fowey, 13s. 4d. ; to Philip Taylor, of Trewrew, 13s. 4d. Prob. 26, Oct. 1419.

(P.C.C. March. BK. 2)

London. Wivern Gules.

Queries.

464.—A Bibliographical Query.—Can any of the readers of the *Western Antiquary* supply me with the correct name of the author of the following :—"A serious address to young persons of both sexes, being a discourse upon I. Timothy, chap. iv., ver. 12. 'Let no man despise thy youth.' Exeter, printed by B. Thorn, Bookseller, opposite the Guildhall, MDCCLXXVII." On one copy in my possession is written "By Robert Wight, Rect. of St. Mary Arches, Exeter," whilst another bears the name of "Rev. Mr. Canon Moore." Information will oblige

A Bibliographer.

465.—The Passing Bell.—In the Midland County, where I was born and brought up, when the death occurred of any member of an Episcopalian family, it was customary to send at once, or with the least possible delay, to the sexton of the parish church—there was only one Established Church in the town until the first half of this century had expired, now there are five—to have the bell tolled in the usual way, finishing up with three times three knocks for an adult male, twice three for a female, and three for a child of either sex. Now, in this parish of Tiverton, it has been customary, from beyond the memory of the oldest inhabitant, for the sexton of our old church to wait twenty-four hours after a death before tolling the bell ; the same custom is also practised at the Chapel of Ease, St. George's, and the district church of St. Paul's. Would any of your numerous readers state what is the time given of tolling the bell after death in their respective parishes?

Tiverton. H. S. G.

467.—Baker's Tenements, Plymouth.—Can any old inhabitant of Plymouth inform me where a row of houses with the above designation was situated? I believe they were in that portion of the town formerly known as Lower Vintry Ward. I do not think the name now exists, but possibly the houses yet stand, although under another designation.

Stonehouse. G. C.

Replies.

Plymouth Corporation Receiver's Accounts.—Except for the fact that the Roman numerals are used instead of figures, the ancient Receiver's Accounts of the Borough of Plymouth are kept in a manner that is perfectly clear to anyone acquainted with ordinary business details. They are really balance sheets, made up each year at a formal audit, from the papers, books, and vouchers then produced, and are certified by the auditors, whose signatures are attached. Every separate item or class of receipt and expenditure for the year is set forth, and in many cases the certifying of the detailed books or vouchers is noted specially. They thus contain a complete summary of the Corporate Finances, and often go into considerable detail. At the end of each year's account the amount due to, or owing by, the receiver of the year is accurately stated, and the balance

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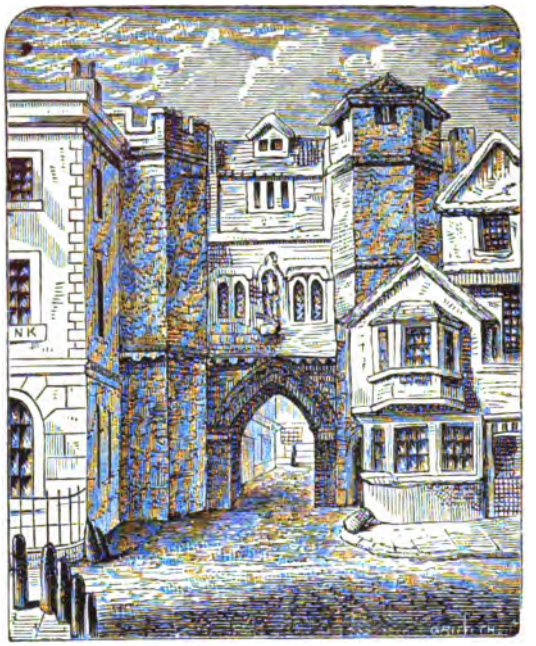

BROAD GATE, EXETER

(Removed in 1828).

WATER GATE, EXETER.

(Demolished, 1613).

of either kind carried forward. So far as the Corporation property and proceedings are concerned, they present, therefore, a full financial statement carried on from year to year. In addition to these annual statements, a quantity of miscellaneous detailed accounts are in existence, from which the Receiver's books were in part prepared; but these are unconsecutive and fragmentary.

(We are indebted to Mr. R. N. Worth, F.G.S, for the information conveyed in the above paragraph, which we have pleasure in publishing for the information of our querist and the public generally.)

Editor.

Anne Boleyn.—"Penwith" asks was Anne Boleyn of Devonshire family, and asks for the genealogy. This I will not pretend to give, but so far as I can discover, after referring to several biographies and histories, there was no western blood in her veins, except the following can be directly traced to the Devon Bratton:—The family of Boleyn or Bullen, or as it was anciently spelt, Boulen was of French origin, and appears to have first settled in Norfolk. Thomas of Salle, in Norfolk, the patriarch of Anne Boleyn's line, was a younger brother of the estate-man of the family; he married Anna, the daughter of Sir John Bracton, and bound their eldest son, Geoffrey Boleyn, apprentice to a mercer. This Bracton is supposed to have emanated from either Bratton Clovelly or Bratton Fleming, on the manor of which is supposed to have been the birth-place of Henry de Bracton, the celebrated writer on the Laws of England, and who, lived in the reign of Henry III. The branch from which the beautiful Queen was derived, rose to wealth and station wholly by trade and lucky marriages. Thomas, the father of Anne Boleyn, was first heard of in the reign of Henry VII. as a brave leader against insurgents. He was the son of William Boleyn, of Blickling Hall, Norfolk, by Margaret, daughter of Thomas Butler, last Earl of Ormond, which ancient title was revived in the person of this Sir Thomas Boleyn, who was by maternal descent the representative of one of the most illustrious of the Norman noblesse. Anne Boleyn first saw the light at Blickling Hall, and as the Historian of Norfolk says, "a place honoured by having given birth to an illustrious Queen." "Penwith" ask also if "Anne Boleyn was not related to the Carys, of Totnes, &c." The answer to this appears to be, Miss Strickland says, speaking of Anne's return to England from France, that "there was another cause which may be considered a family reason for Anne's return to England in that year. This was the dispute between Sir Thomas Boleyn and the male heirs of the Butlers for the inheritance of the last Earl of Wiltshire, Anne's great-grandfather, which had proceeded to such a height that the Earl of Surrey suggested to the King that the best way of composing their differences would be a matrimonial alliance between the daughter of Sir Thomas Boleyn and the heir of his opponent, Sir Piers Butler. Henry agreed, and directed Wolsey to bring about the marriage. Mary Boleyn had been married to William Carey nine months before Wolsey received this interesting commission in November, 1521. Therefore, Anne was recalled from France, for the purpose of being made the bond of peace between her father and their rival kinsman, Piers the Red." This connection with the Carys is confirmed in the "Visitation of Devon, of 1620," edited by the Rev. F. T. Colby. William—Marie, d. and co-h. of Sir Thomas Bullen, kt., Earl of Wilts. In Froude's "History of England," v. 4, 541, appendix, the author says:—"Yet here we escape from one difficulty only to fall into another. In 1520 the King was endeavouring to promote an honest marriage between Mary Boleyn and a son of the Earl of Ormond: On the 31st of January, 1520-21, the lady was married to Sir Henry Carey. If she had been the King's mistress—kept by him, as Pole says, *concubinæ loco*—it must have been certainly previous to her marriage." It will be observed that Mr. Froude says that Henry married Mary Boleyn, whereas the Visitation says William. This will, perhaps, be of some use to "Penwith," and will corroborate what he heard at the Archæological Congress.

Exeter. E. Parfitt.

Cary Family.—All particulars relating to the Cary family can be ascertained from vols. iii., iv and v., of the "Herald and Genealogist."

London. M.W.

Notes to the Illustrations, &c.

—:o:—

The illustrations with which the present number is embellished, are from blocks kindly lent by Mr. W. Cotton, F.S.A., Exeter, through the instrumentality of Mr. G. Townsend. We are deeply sensible of the extreme kindness of these and other gentlemen, who have from time to time assisted either with the loan of blocks, or the furnishing of original drawings, with which to illustrate objects of antiquarian interest in the West of England, and we are assured that these illustrations have added a very pleasing feature to our little work.

Old Houses, North-street, Exeter.—These are fine examples of houses of the Tudor period, with their canted and projecting windows, supported by carved brackets and ornaments. The lower stories of these, as in most examples, are fitted with modern appliances, while the upper stories remain in their original condition.

Broad Gate, Exeter.—This was the principal entrance into the Cathedral Close, from the High Street, and the interior view of it. It was removed in 1823 The area surrounding the Cathedral is commonly designated "The Close," and was first enclosed in 1286 with seven entrances or "Gates." At night these were all closed and re-opened in the morning, but modern necessities have swept all these ancient structures away, and the term "Close" is now one of jurisdiction only.

Water Gate, Exeter.—This fine old Gateway stood across the road which descended to the Quay, and was removed in 1815. The name is probably derived from its situation.

Latest Opinions of the Press.

The *Bibliographer* for November, 1882, thus refers to the *Western Antiquary*, Parts 2—5; June—September, 1882. "Magazines such as this are not easy to review, because the subjects treated of are so various; but we can say that the Editor continues to present his readers with a most interesting miscellany. The illustrations are worthy of special mention as greatly adding to the value of the letterpress. Here are representations of a handsome Elizabethan chimney-piece at Exeter, a monumental effigy to Lord Peter Grandisson in the Lady Chapel, Hereford Cathedral, Saxon Porches, and, in the August number, four tillet-blocks used at Exeter in the eighteenth century as stamps for bales of woollen goods. The cloth for exportation was wrapped in pieces of buckram, called tillets, and the stamps were, therefore, known as tillet-blocks. The Editor has been urged to include two other Western Counties, viz., Somerset and Dorset, in his scheme, but he waits before he finally decides whether he shall agree to the suggestion."

The *Manchester City News*, of Saturday, October 28th, 1882, thus refers to the *Western Antiquary*:—"Devonshire and Cornishmen, of whom there are a goodly number in Lancashire, will be glad to be apprised of the existence of a periodical which gathers up the "unconsidered trifles," the historical, literary, legendary, and antiquarian lore of the Western Counties. It is published monthly, and is edited with ability and vigour by Mr. W. H. K. Wright, the Public Librarian of Plymouth. The subscription is six shillings a year."

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Devon and Cornwall Note-Book,

Being a medium of intercommunication for Antiquaries and others interested in the History, Literature, and Legendary Lore of the Western ounties.

Reprinted, after Revision and Correction, from the "Weekly Mercury."

Edited by W. H. K. WRIGHT, F.R. Hist. Soc., Public Librarian, Plymouth, &c., &c.

No. 8.] MONTHLY ISSUE—Annual Subscription: Six Shillings. [Vol. 2.

"*Weekly Mercury*," *November 4th*, 1882.

Notes.

LETTER OF KING CHARLES THE FIRST TO THE COUNTY OF CORNWALL.

Although the following document is well known, from the fact that many of the parish churches in Cornwall have the privilege of copies appearing on the walls elaborately illuminated and emblazoned, yet I think it not out of place to seek for its insertion in the pages of the *Western Antiquary*; and I would at the same time solicit information as to what churches still retain these copies and how they are cared for. Probably, also, some curious recollections could be told with regard to some of them, and the strange vicissitudes they have suffered at the hands of the people of successive ages, and in the changing fortunes of the country.

KEARLEY.

C.R.

We are highly sensible of the extraordinary merit of our County of Cornwall, of their zeal for the defence of our Person, and the just rights of our Crown in a time when we could contribute so little to our own defence, or to their assistance in a time when not only no reward appeared, but great and probable dangers were threatened to obedience and loyalty; of their great and eminent courage and patience in the indefatigable prosecution of their great work against so potent an enemy, backed with so strong, rich, and powerful cities, and plentifully furnished, and supplied with men, arms, money, ammunition, and provisions of all kinds; and of the wonderful success with which it hath pleased Almighty God, although with the loss of some eminent persons who shall never be forgotten by us, to reward their Loyalty and Patience by many strange Victories over their and our enemies, in dispight of all human Probability, and all imaginable Disadvantages; that as we cannot be forgetful of so great Deserts, so we cannot but desire to publish to all the world, and perpetuate to all time, the memory of these their merits, and of our acceptance of them, and to that end, we do hereby render our Royal thanks to that our county in the most publick and lasting manner we can devise, commanding copies hereof to be printed and published; and one of them to be read in every Church and Chapel therein, and to be kept for ever as a Record in the same, that as long as the History of these Times, and of this Nation shall continue, the Memory of how much that County hath merited from us, and our Crown, may be derived with it to posterity.

Given at our camp at Sudley Castle, the tenth of September, 1643. His Majesty's Gracious letter to the County of Cornwall, after the death of Sir Bevil Grenvill.

A NUMISMATIC MYSTERY SOLVED.

Under the heading of Numismatics, a discussion took place in the first volume of the *Western Antiquary*, respecting a small coin with a single initial C, and a crown on the one side, the other side being quite blank, and said to have been found in removing the materials forming the old Plymouth Hoe-gate. Various conjectures were made as to the identity of the supposed coin, and one well-known numismatist, after examination, pronounced the coin or medal to be simply a button with the shank worn down. Reliable information has just been forthcoming which solves this seeming mystery, and although we are not authorized to publish the particulars or the names of those who were connected with the matter, we are in a position to say that the reported finding of these pieces under the old Hoe-gate was a hoax; in fact, a freak of some young men (one of whom is our informant) who, having access to some casks containing these and other coins of little value, threw a number amongst the *débris*, to be afterwards "discovered" and sold to a coin dealer in the town, since deceased. From this identical coin dealer the writer of the first paragraph obtained several specimens of the coin with the assurance of their being a genuine find as previously related.

We should not thus have entered so fully into detail with regard to this matter, but that we are enabled, by

obtaining possession of two more coins from the same source (one of which is identical with that described) to say positively that it is a French colonial coin. The companion coin has on the obverse "LOUIS XVI. R. DE. FR. ET. DE. NAV., with the crown and three *fleurs de lis*. On the obverse is the inscription—COLONIE DE CAYENNE, and in the centre *2 Sous 1782*. A Cayenne was, we are informed, a French Slave Colony, and doubtless, these coins formed part of a supply of currency intended for the colony; but which, during the Peninsular War, was seized by a British ship, and by some means found a resting place in Plymouth. We are glad that this information, although tardy, has been forthcoming, and that we can with some authority dispose of the button theory. EDITOR.

TRADITION OF THE NAPOLEONIC WARS IN CORNWALL.

I am much interested in the folk-lore traditions of historical events (a branch of historic research not sufficiently utilized). They represent the mode in which events struck the peasantry at the time. I recently had a chat with an aged, but intelligent, Cornishman (of S. Levan) who gave me his impressions of the great events at the beginning of this century.

1. The Battle of Trafalgar. It seems that the first feeling of England was grief at the death of Nelson. It was only after a while that the greatness of the victory was realised; the sorrow preceded the joy. This, I believe, was the general feeling not only in Cornwall but throughout England.

2. The retreat at Moscow struck the Cornish people (as all Europe) very much. Medals were issued in some of the schools to remind children of the great event. There is a Cornish legend that some companies of Frenchmen were frozen to death as they stood in rank. Is there truth in the statement?

3. The press-gang excited much feeling, naturally. Many of the mounted soldiers used in Cornwall, my informant said, were officers on horseback (so they had "mounted infantry," in those days), and not cavalry troopers.

4. Napoleon's escape from Elba raised consternation throughout the country, and indignation at his breach of faith.

5. When Napoleon was brought to Plymouth he asked for an interview with the Prince Regent (afterwards George the Fourth). I have heard this before. Is it authentic?

The battles best remembered by old folk in the West, (after Trafalgar and Waterloo,) seem to be the "Glorious First of June," Boulogne, and the Battle of Copenhagen.

Newlyn. W. S. L-S.

CORNISH SUPERSTITIONS.

In Cornwall it is commonly believed *unlucky*, as follows:—

To pour back medicine into the bottle. To spill salt. Trip coming down stairs. Cross table knives or place one edge upwards. To see the new moon through glass. Have an infant and a kitten in same house. Receive a knife as a gift. Three candles lighting placed three-corner-ways. Meet in stairs. Sing funeral tunes. Knit on a Saturday. On forgetting something, to return for it without first sitting down. Whistle going to bed. Marry on a Friday. Dream you are washing. Hear a hen crow. Clean house on vacating it. Place bellows on the table. Sing carols after Christmas. Keep plants in a bedroom. A pared onion in house. Dream of having lost a tooth. Break, lose, or take off wedding-ring. Watch a friend till out of sight. To keep plaster casts or figures. Sew in sick-room. Thirteen to sit at table. Gather flowers in a churchyard. And seven years' poor luck to break a mirror.

Camborne. ABRAHAM HARRIS-BICKFORD, M.D.

A SINGULAR PROPHECY.

The interesting particulars given by "W. H. H. R.," relative to the Seaton poet, are quite confirmed by the Lord Chancellor himself. Writing to me from Blackmoor the other day, his lordship refers kindly to the *Western Antiquary*, and the good work it is doing, and then adds: "It may interest you to know that the Rev. J. B. Smith was entirely the author of the verses to which I referred at Exeter on the 21st ultimo, and I have since that time, by the kindness of Mr. G. Tweed, of Honiton, received a copy of the book containing them." Another illustration of poetic foresight appeared in the *Exeter Gazette* a few days ago. The communication was signed "A. H. H.," and ran as follows:—"As a parallel to the happy prognostication of Lord Selborne's eminence by the obscure poet of Seaton, let me mention another forecast (though perhaps less seriously made) by the poet Cowper, respecting him who afterwards became Lord Chancellor Thurlow. The two had, I think, been fellow clerks in a solicitor's office, if not also schoolfellows at Eton; hence their intimacy. Here is an extract from a letter of Cowper's dated Feb. 11th, 1786:—'We drank tea together with Mrs. C—— and her sister in King-street, Bloomsbury, and there was the promise made. I said—'Thurlow, I am nobody, and shall be always nobody, and you will be Chancellor. You shall provide for me when you are.' He smiled and replied 'I surely will.' 'These ladies,' said I, 'are witnesses.' He still smiled, and said 'Let them be so, for I will certainly do it.' But alas!' the writer adds, 'twenty-four years have passed since the day of the date thereof, and to mention it now would be to upbraid him with inattention to his plighted troth. Neither do I suppose he could easily serve such a creature as I am if he would.'

Exeter. HARRY HEMS.

Queries.

466.—BERRY POMEROY CASTLE.—Is there any legend or tradition attached to this place, and, if so, where can I find an account of it? KEARLEY.

467.—COATS OF ARMS.—In Lake's Cornwall, it is stated that the seal of S. Stephen's Priory, Launceston,

attached to a deed, is circular, and represents a rude church with a central tower—legend, *Sigillo Eccle. Sci. Stephani de Lan.* On page 92 it is further stated that, besides the seal already given, the Priory bore for its arms, *Argent, guttie de sang, a cock gules, on a chief of the last, 3 roses or.* Lysons gives the former seal with a sketch; but is Lake correct in giving the second coat as also belonging to S. Stephens? In Liskeard Church, which was subject to St. Stephens, there was (*temp.* Charles I., as stated by Lake) the following coat of arms in one of its windows:—*Ar. a cock gu. on a chief 3 torteaux.* These are described as "old," and may have been of the 15th century, when the church was rebuilt. Possibly they are the arms of one of the donors to the rebuilding. Can any of your readers say what family bore this latter coat? Could they have been the arms of a Bishop of Exeter of that period, or do they belong to some private family?

Liskeard. N. H.

Replies.

442.—WILLIAM III. AT BRIXHAM.—*Western Antiquary*, LXXXI.—On Nov. 5, 1688, William approached the shore and demanded whether he were welcome. Spence mentions that when the people were apprehensive as to the nature of his visit, the Prince addressed them thus, in his broken English:—"Mine people, mine goot people, be not alarmed; I am only come for your good, *for all your goods.*" This explanation being considered satisfactory, he was informed that he was welcome. "If I am, then," said the Prince, "come and carry me ashore," and immediately a little man, one of the party, plunged into the water and carried him triumphantly ashore to the steps of the pier.

On his landing, the inhabitants are said to have presented their illustrious visitor with the following address:

"And please your Majesty King William,
You're welcome to Brixham Quay,
To eat buckhorn and drink Bohea,
Along with we,
And please your Majesty King William."

The landing occupied three days, and the flagship carried English colours with the following motto:—"The Protestant Religion and Liberties of England," and underneath "I will maintain it."

This flag is, I think, still in existence, and was made use of some years ago on the occasion of some extension of the Exeter Canal.

Most of the preceding information has been gathered from "The Panorama of Torquay," by Octavian Blewitt, and published by Cockrem, Torquay, 1832.

A foot-note to the account of the landing at Brixham, and of the "little man" already alluded to, is as follows:—

"This a very different kind of landing to that which Northcote has assigned to William in his celebrated picture. The subsequent history of the 'little man' who carried the King ashore is rather singular. Having a short ambling pony, which was commonly used in fish-jolting, he rode bare-headed before the Prince to Newton, and afterwards to Exeter, and so pleased him by his zeal that he told him to come to him to Court, when he should be seated on the throne, and he would make a great man of him. He also gave him a line under his hand, which was to be his passport into the Royal presence. In due time, accordingly, the little man took his course to London, promising his townsmen that he should come back among them a Lord at least. When, however, he arrived there, some sharpers, who learnt his errand at the inn where he put up, made our poor little Brixhamite gloriously drunk, and kept him in that state for several successive weeks. During this time one of the party, having obtained the passport, went to Court, with the little man's tale in his mouth, and received a handsome present from the King. Our adventurer, recovering himself shortly afterwards, went to the Palace without his card of admission, and was repulsed as an impostor, and came back to Brixham, never to hold up his head again."

From "Notes and Queries," 1856, is gathered the following:—The vessel which brought William III. to England in 1688.—The Princess Mary was the name of the vessel which brought William III. to England, and was selected by himself, and so called in honour of his Queen Consort. She was afterwards used as one of the Royal yachts by Queen Anne, but on the accession of George I. she was discarded the Royal service. About the middle of the last century she was purchased of the Government by Messrs. Walters, of London, and called by them the Betsy Cairns, in honour of a West India lady. After being long employed in the West India trade, she became a collier, trading between Newcastle and London. Her last owner was Mr. Wilson, of South Shields, while in whose employ she was wrecked upon the *Black Middens*, a dangerous reef at the mouth of the Tyne, on the 17th February, 1827. The historical associations remained with her to the last; fragments of the wreck were manufactured into all kinds of souvenirs.

There is an engraving of the ship in Brayley's "Graphic and Historical Illustrator," 1834.

Also in "Cassell's England," vol. III., there is a woodcut of a wrecked vessel with the title, "The vessel which brought over the Prince of Orange to England."

I need scarcely refer to Turner's fine picture of the fleet in Torbay, or to the Hampton Court pictures—one, of the embarkation in Holland, the other the landing in Torbay.

Exeter. G. T.

THE HARRIS FAMILY.—*Western Antiquary*, part VI., p. 100.—If "W. S. L. S." will refer to "The Visitations of the County of Cornwall," by Lieut.-Col. Vivian, part VI., pp. 206-9, he will see the earliest dates at which they were found in Cornwall; also an extensive pedigree of the family.

London. J. L. V.

CRANMERE POOL.—I wish to correct an error which a correspondent has made, in your issue of the 21st October, respecting Cranmere Pool. It is *not* the source of the West Dart: in fact, is not even near it. It is at no great distance from the head of the East Dart certainly, though not its source, being situated on a

different slope of the same boggy ground from whence that river springs. The Pool cannot be seen from the hollow where the Dart issues from the peaty soil, as rising ground intervenes, but both objects are discernible from a point about midway between them. The only stream that can be said to have any connection with the Pool is the West Ockment, and that by means of an artificial opening in the bank of it, though it is evident that, before this was made, the Pool must have fed that stream when it overflowed.

South Brent. WILLIAM CROSSING.

DUROYS AND SAGATHOYS.—*Western Antiquary*, No. LXXXV. 260.—Duroys—a light worsted fabric, manufactured in the West of England and exported to Spain. Sagathoys—In Johnson's 4to Dict., the word is given thus: "Sagathy, a kind of serge, slight woollen stuff." As an illustration, a passage is cited from the "Tatler," No. 270—"Making a panegyrick on a piece of *Sagathy* or Scotch plaid." The late Sir John Bowring, in enumerating the woollen fabrics of Exeter, mentions the article as "Sagathees." He also has,—Baiges, Bayetones, and Bayetillas, Serafines, and Sempiternas, Duroys, Linsey-woolseys, Templars and Wonleys, Druggets and Castors, Estamenes and Franciscans (used for the clothing of the Peninsular monks), and, above all, Long-ells, which were sent by the East India Company by hundreds of thousands, and are still supplied, mostly by Yorkshire, to that country where fashions change so little. From other sources of imformation we enumerate—Mellies, a sort of serge, white and coloured—for Holland. Two-thirds, a narrow and thicker sort of stuff—for Lisbon. Piece and halfs, a fine white serge, spotted in knobs of colour—for the Levant and Turkey. Great-ells, Moltens, and Half-quarters, all sulphured—for Leghorn. The East India Company took Sandford Ells and Superfine Sandfords; varieties of these goods were known as Stripes, Green forrels and Red forrels.

Exeter. G. T.

BOLEYN FAMILY.—With respect to the inquiry of "W. S. L. S.," as to the connection of the Boleyns with Devonshire, I am inclined to believe that the only link which can be said to exist is the fact of a member of a collateral branch of the ancestral house of the Carys of Devonshire having married Mary Boleyn, the sister of the unfortunate Queen Anne Boleyn. This marriage, however, was in that branch of the family from whom descended the Carys, Lords Hunsden, and Earls of Dover. (See Burke's Peerage, and also his "Extinct Peerage.")

Plymouth. W. C. W.

THE PILLION IN THE WEST.—I shall not be exactly answering Mr. Hems's query in No. LXXX., but no doubt the information will be worth accepting, when I say that my father well remembered the time (not fifty years ago) when "upping stocks," for the convenience of mounting the pillion, were attached to nearly every inn in this city. Alterations and improvements necessitated their destruction, and I am not aware of the existence of any at the present time save the one attached to the King's Arms, St. Sidwell's, which has already been noticed by your correspondent "G. T.," in No. LXXXIII. Some distance from Exeter, near the bottom of a lane leading to Pinhoe Church, there still remains an upping stock attached to a farmhouse, occupied by a Mr. Turner. Mr. Cossins, in his "Reminiscences of Exeter Fifty Years Since" (pub. 1877), remembers seeing "on market days, a jolly farmer, on a good substantial broad-back horse, with his wife . . . . sitting on a pillion behind him, with arm round his waist, bringing with them produce of their dairy and poultry yard. . . . . They also provided themselves with an immense-sized gingham, for protection from rain, sun, and dust." I fancy there are few old citizens of Exeter who have not some recollection of this quaint mode of locomotion.

Exeter. T. J. NORTHY.

455.—KENWYN FEAST AND BLACKBERRIES.—Will your correspondent kindly inform us on what day Kenwyn Feast is held, as it will be of special interest to students of plant and flower-lore to know this? I presume it comes about Michaelmas-day—probably *old style*—and, if so, the fact is interesting. In Mr. Henderson's "Folk-lore of the Northern Counties," reference is made to the superstitions respecting blackberries. The saying is that the Devil goes round on Michaelmas-day and spits on the fruit, or throws his club over it, and whoever after that shall eat thereof will surely suffer for his rashness. In my "Flowers and Flower-Lore" (Messrs. W. Swan, Sonnenschein, and Co.), to be issued immediately, I have shown that this belief exists in Kent, Sussex, Somerset, and elsewhere. I tried to ascertain whether the people of Devon retained the old superstition, and have no doubt that some of the correspondents to the *Western Antiquary* will be able to tell us of its actual existence in out-of-the-way places. It exists also in Ireland, and I am glad to learn that we may connect the name of Cornwall with the list.

Brackley, North Hants. H. FRIEND.

ORESTON, NEAR PLYMOUTH.—It may interest "M. Y. Y. T.," who asks a question regarding the above in the July number of the *Western Antiquary*, to know that in 1878, Mr. W. H. K. Wright reproduced, in a local publication, a "true narrative" of the great siege of Plymouth, in which the name is *spelt* Osan. The enemy "flanked our line from Osan (Oreston) Hill." This "true narrative" was published in London in 1644. It would seem by this that Osan was the original name, or, if not the original name, that by which the place was known, undoubtedly more than 200 years ago.

Exeter. T. J. NORTHY.

"*Weekly Mercury*," *November* 11*th*, 1882.

Notes.

OLD PLYMOUTH RELICS.

A correspondent writes: An interesting discovery of last century relics has been made in the neighbourhood of the Hoe. A new row of dwelling-houses has recently been erected on a portion of the site formerly occupied by the garden of Admiral Wyse, in the Citadel-road, between Hoe-street and Hoegate-street. In excavating, the workmen discovered several relics of masonry, probably some being portions of the town wall, which may be supposed to have extended on either side of the Old Hoe Gate and in that direction. I have always strongly deprecated the removal of our old landmarks, but the Vandals have been running riot in the town for years, and it is almost hopeless now to preserve the relics of the past. The Hoe Gate was ruthlessly destroyed years ago, and now within a few days, another act of spoliation has been perpetrated. The fine row of elms, which have stood for nearly a century-and-a-half on the spot indicated above, have now fallen beneath the axe of the destroyer, after having been mercilessly lopped and mutilated some time previously. But their removal has brought to light some relics of interest, in the shape of an ancient pavement composed of light coloured bricks, and extending, as far as could be discovered, for several yards on either side and around one of the centre trees. The excavators have done no more than take away just enough of the soil to allow of the removal of the roots of the trees, but this has brought to light a considerable portion of the pavement, the bricks being found arranged in regular order as if to form a pathway through a court yard. A short distance off, the remains of a pavement of pebbles or rough stones were discovered. The trees appear to have been planted in a space in the centre of this pavement, and their roots have gradually spread above it in all directions, as the main stem was slightly below the level of the bricks. The bricks are of an antique pattern, and are of a very enduring material. A few of them have been removed, and are preserved at the Free Library. I mention this as an interesting point of archæological research for your antiquarian readers. Perhaps some one may be able to discover to what establishment these remains belonged, and the date of their deposit. I believe the roadway has not been further disturbed, and consequently the discovery is of a very partial character.

The above appeared in the *Western Daily Mercury* at the time of the occurrence; we think it of sufficient interest to be reproduced here

EDITOR.

FIRST DRAKE BARONETCY, RICHARD DRAKE, AND DRAKE FAMILIES.

Mr. F. Drake Pearce's own descent I can vouch for. The point is, that failing to extinguish the elder males by "wills, registers, &c.," the baronetcy was assumed in error by a cadet, and his family was never challenged to extinguish the prior claims. I long accepted their version, till research caused doubts; and I feel sure if I could not extinguish, they could not. If I laid before my friend, Mr. Pearce, and others, the proofs that were submitted to me in good faith, supported by "wills, registers, stamped certificates, etc.," not one in a thousand could detect a flaw in the alleged rights of my great-grandfather.

The evidence of Miss Fox, and the 1810 edition of Prince, are valueless repetitions of a mistake made by persons unimpeachable themselves, but no genealogists. I counsel Mr. Pearce to be reticent, as I am, to prevent unscrupulous people from making false claims, since it is supposed that the Drake estates are open to recovery. The great American claim collapsed with a few words from me.

In the present case, a gentleman spread a large pedigree sheet before me, containing very numerous names of males, possible claimants, unextinguished; and pointed to one name, saying "that is our ancestor, stand or fall;" he pointed correctly, in regard to extinction, as no man but myself could have done, and his position is backed by "wills, registers, &c."

Removal to a distance, with no chance of refreshing the original tradition, entails error; for example:—I co-represent Humphry York, of Cornwall (who married Barbara Vyvyan, of Trelowarren, Cornwall), son of Thomas, of Somerset and Devon (who married Eleanor Walrond, of Bradfield, Devon), son of Roger York, Serjeant-at-Law, of Wellington (who married Eleanor, daughter of Sir Hugh and sister of Sir Andrew Luttrell, of Dunster Castle, Somerset."

While on a visit to the Castle, I saw documents proving the marriage of my ancestress, Eleanor Luttrell. The above Humphry York signed his statement to the Heralds (*Visit. Cornw.*, 1620) that his grandfather, *Richard* York, married - blank—Luttrell, *daughter* of Sir Andrew; and this was fairly accepted as good authority for my own pedigree—(Sir J. Maclean, *Trigg*). T. Maxwell Lyte has given the match correctly in his history of *Dunster and its Lords*, p. 138. Here was one of the *crême de la crême* of county families, yet ignorant of the names of his grandparents. I could explain it, however.

Mr. Parfitt's case (quoted from the *State Papers Domestic*) was a vindictive attempt to punish Thomas, the brother and heir of Sir Francis Drake, for legally retaining, through lapse, the manor of Yarcomb, which Sir Francis had devised to his godson, Francis, the son of Richard, provided he paid Thomas £2,000 within two years. Richard obtained letters patent, in the next reign, empowering him to appropriate the alleged concealed public moneys if he could recover them, but nothing came of it. Richard was a younger brother of Sir Bernard Drake, whose estate of Ash was mortgaged to Sir Francis, who generously promised John Drake, the son and heir, that he would restore Ash, and forego the mortgage money and accrued interest, if he prospered in his last voyage. (Few now understand the generous nature of Sir Francis.) He died, and Thomas proved a loss of £7,000. He, therefore, declined at first to surrender Ash, though he only became aware of the mortgage after his brother's death. It was surrendered in the end, but an acrimonious feud sprang up between

the two branches; and the fable told by Prince about Drake's arms was one of the petty results.

The Queen, Hawkins, and Drake did trade together and employed Queen's and private ships. Richard Drake and others were permitted sometimes to co-adventure.

The Rev. W. Lach-Szyrma inquires whether there were two families of Drake in the West. The original Le Drake is traced anterior to the general use of surnames. I presume that the family were the hereditary bearers of the Drake, Dragon, standard. In proof of its antiquity the name was common before the time of Henry III. The family split into three main branches, Tavistock, Otterton, and Crewmorchard. These spread eastwards into Somerset and Dorset.

Sir Francis Drake, Bart., nephew of *the* Sir Francis, married Jane, daughter of Sir Amias Bampfield, of Poltimore, and his sister Elizabeth married John Bampfield, of Poltimore. There were, however, other matches between minor branches of the same families.

London. H. H. DRAKE.

TIMES AND SEASONS.

It is believed on this side of the moor, that woodcocks are first found during the week following the Sunday on which Daniel, iii. is read in the lessons, being the 15th Sunday after Trinity, and this year on the 15th October Formerly it was usual for the sporting members of the congregation on hearing that chapter read, to meet at the Church porch after service and lay their plans for "cock" shooting the following day.

Formerly, I have heard the boys of the Grammar School of this place (Ashburton) kept a sharp look out for "Stir-up Sunday," the 25th after Trinity, the collect for which day commences "Stir up, we beseech thee, &c.," for it was supposed to bring a holiday.

The holiday, I expect, was traditional, and had its origin in St. Andrew's Day (30th November), being the old dedication feast of St. Andrew, the patron of our parish church.

Similar observances elsewhere would be interesting to record. Contributors to the *Western Antiquary* must be on the look out for such.

Ashburton. P.F.S.A

REMARKABLE FATALITY.

I extract the following note, relative to a family at South Molton, from the Devonshire volume of Lysons' "Magna Britannia," p. 351.

"Henry Lake had six children; his son Robert was drowned at Bristol; his son Thomas killed by a fall from a mast; his son John went to America, and was never more heard of; his wife was squeezed to death by a waggon; his grandson was drowned in Jamaica; his grand-daughter was killed by being tied neck and heels to a horse, by a parish officer, for the purpose of removing her to South Molton. The officer was tried at Bridgwater, and executed in 1757."

The father of Henry Lake, however, was blessed with a long life, if it is to him, as Lysons considers probable, the following entry in the parish register relates:—

"William Lake, aged 104 years; buried September 2, 1751."

South Brent. WILLIAM CROSSING.

CURIOUS EPITAPHS.

Part vi., p. 96. New Series.

Grade, Lizard, Cornwall. Mr. Gibson has made one mistake—or more probably it is a printer's error—in the inscription. It should be Hugh *Mason*, gent., not *Dalon*. I copied this epitaph in 1846, being then quite a lad, and turned it up the other day, when I intended sending it to the *Western Antiquary*, but it was mislaid and entirely escaped my memory.

London. J. L. V.

DEVONSHIRE AND AMERICA.

I hope at some future date to draw up a list of words used in America in the same way as they are locally employed in Devonshire, showing how the mother tongue of the Pilgrim Fathers has retained its hold on the people of America. The use of "namely," in Query 454 (Devonshire Tokens), is exactly as it will be found employed again and again in the writings of Professor Whitney, the eminent American philologist.

ANGLO-AMERICAN.

THE LAND'S END DISTRICT EARLY IN THE PRESENT CENTURY.

I have obtained some statements from old folk about the condition of the Land's End district early in this century which may be worth recording, and, if necessary, discussing.

1. The three years before Waterloo were years locally of great distress. Work was scarce, some of the mines stopped, and men were ready to work for low wages. Some of the people were nearly starving.

2. There were great rejoicings at the peace. Query—"Before Elba or after Waterloo." A triumphal arch was fixed at Newlyn Bridge. A public feast was given outside the Navy Inn, Newlyn. Many old folk remember this.

3. The general impression was that Napoleon Bonaparte was a very able man, but his great mistake was his quarrelling with England. Old folk here say that Marshal Soult advised him to keep on terms with England. Is this historical?

4. The period after Waterloo was one of great prosperity with the farmers. They had things their own way till the Corn Law Repeal came.

This is how the history of the early part of our century struck the working people of the Land's End district.

Newlyn. W. S. L. S.

EXETER CORPORATION CUSTOMS.

In an interesting article on "Curious Corporation Customs," in the *Antiquary*, November, 1882, Mr. G. Laurence Gomme quotes the following passage from the *Gentleman's Magazine* for 1825 (p. 401), as having reference to some curious customs at Exeter:—

"This city of Exeter is celebrated in the page of history for heroic defences made against rebellious armies and ferocious invaders. The Pretender, Perkin Warbeck, was gallantly repulsed from its walls. In reward for such loyalty and bravery, the Seventh Henry granted a charter of immunities, presented his own sword to the Mayor, and gave a *hat* or *cap* of liberty to be *worn on all public occasions*. The Mayor and Corporation enter the Cathedral, preceded by the swordbearer *wearing his hat on his head within the choir*, and does not take it off till he has deposited the sword before the Mayor, close to the throne of the Bishop. In like manner, he *wears this hat* in the HOUSE OF GOD, in marching in front of the procession leaving the Cathedral."

The writer of this paragraph was certainly indignant at this sacrilegious conduct as he considered it. Without, however, going into the merits of the question, I would solicit further information respecting this interesting custom. Is it still in vogue, and in the manner described? That the cap and sword are still used I have no reason to doubt, as both them and their wearer were the objects of considerable attention during the recent visit of the Mayor of Exeter to Plymouth, attended by the Mace and Sword Bearers. I had the pleasure of examining the sword and cap, the latter of which, being about seven pounds in weight, must be an uncomfortable head-covering, especially in warm weather. Exeter had a *practical hatter* then as now; but the fashion has wondrously changed. How many of Thomas's hats would it take to weigh down this venerable tile? I shall be glad to learn something further of this cap of liberty.

KEARLEY.

Queries.

468.—IMAGE AT LANHYDROCK.—Can any of your readers give any information as to the safety or otherwise of the curious figure with a supposed Hebrew inscription which was dug up (on Bodmin Moor) about 30 years since? It was at Lanhydrock House, but I am afraid it has perished in the fire by which that mansion was destroyed some time ago.

H. SHARROCK.

469.—EXETER AND ITS MOTTO.—Why is Exeter designated the Ever Faithful City? When, and by whom, was its motto *Semper Fidelis* affixed to the city arms?

M. Y. Y. T.

470.—WARLEIGH MILL LEAT.—In the letter read at the last Plymouth Council meeting, in which Mr. John Bayly offered to treat with the Council for the sale of some of his land near the present Head Weir, subject to certain stipulations; besides the reservation of his manorial rights of hunting, shooting, and fishing, &c., he asked the payment of "an arrears of one penny per year, for the running of the Warleigh Mill Leat."

What is the meaning of this? Can any of your antiquarian readers say when, and by whom, the Warleigh Mill Leat was actually made? Mr. Worth suggested that it was made prior to the Plymouth Leat; but, if so, why should Plymouth be called on to pay an acknowledgment for it?

H. SHARROCK.

Replies.

THE BONYTHON FAMILY.—*Western Antiquary*, vol. i.—The following registers are from the parish church at Newlyn East:—

MARRIAGE.

March 6, 1753.—Thomas Bonython and Mary Roberts.

BAPTISMS.

January 24, 1755.—John, son of Thomas and Mary Bonython.

February 7, 1757.—Thomas, son of Thomas and Mary Bonython.

April 30, 1759.—James, son of Thomas and Mary Bonython.

April 27, 1761.—Charles, son of Thomas and Mary Bonython.

April 26, 1763.—Jane, daughter of Thomas and Mary Bonython.

INTERESTED.

ROCHE ROCK.—In the description appended to your views of this very romantic place, there occur one or two slight inaccuracies. The rock is not half a mile from the church, being only about a quarter of a mile distant. In one of the histories of Cornwall there is a very close surmise as to the name of the founder, and object of the foundation of the chapel on the rock. I have, however, for the moment, missed the reference to this account, but I am under the impression that the founder was a member of the family to whom the manor anciently belonged, and the remains of whose manor house were, until recently, to be seen within about a mile of the rock. The name of Roche is evidently derived from the French *Roc* or *Rocher*—a rock. The church is not dedicated to St. Roche, as your correspondent thought, nor is the Saint's day held in August. The dedication was to Saint Gomonda (who was a Cornish Saint, I believe), and the "feast," or dedicatory anniversary, is held the second week in June.

Plymouth. W. C. W.

429.—REV. THOMAS TREGOSS.—The ejected vicar of Mylor and Mabe was *Thomas* Tregosse, son of William (*cf Western Antiquary*, vol. i., 215. (*Bib: Cornub*: ii., 759.)

Buckland Brewer. J. I. DREDGE.

444.—PORTRAIT OF SIR NICHOLAS SLANNING.—(Pt vi., 103) There is a 4to. print of this Royalist by *R. Cooper*, from a drawing in the King's "Clarendon" Also an 8vo. one, in an oval, by *Rodd*. (*cf.* Granger's *Biog. Hist.*, 1824, iii., 40.)

Buckland Brewer. J. I. DREDGE.

A BIBLIOGRAPHICAL QUERY.—Rev. Robert Wight, Rev. Mr. Canon Moore. *Western Antiquary* LXXXVI., 464.—In an interesting little work entitled "Reminiscences of Methodism in Exeter," by John Wesley Thomas, may be found the following anecdote:—"On Sunday, the 25th of November, A.D. 1739, John Wesley preached in Exeter by invitation, the Church of St. Mary Arches having been granted for that purpose. He tells us in his journal that while paying a visit of condolence to the widow of their eldest brother, Samuel, in Tiverton, he and his brother Charles accepted an invitation to Exeter, where the use of the pulpit of St.

Mary's had been readily granted both for the morning and afternoon service. The text in the morning was Romans xiv., 17—"The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." The subject was the importance of inward and spiritual religion, and the insufficiency of all external things in its absence. But the sermon so greatly offended the rector, the Rev. Robert Wight (rector from 1731 to 1778), that he withdrew the consent which he had already given for the afternoon service, and resolved to preach himself. It was not for any supposed error in doctrine that the second sermon was inhibited, but for the warmth and earnestness with which the former was delivered; probably, also, because the doctrines of the New Testament and of the Reformation, as expressed in the English Liturgy, had long been banished from the pulpit of St. Mary's, as elsewhere, so that on their being reproduced the worthy rector was alarmed by their seeming novelty and strangeness. "Not," said he to Mr. Wesley, "that you preach any false doctrine I allow all that you have said is true. And it is the doctrine of the Church of England. But it is not guarded; it is dangerous. It may lead people into enthusiasm or despair."

Rev. George Moore, M.A., Prebendary of Exeter, 1769.

Canon, 1775.

Archdeacon of Cornwall, 1788.

Canon Moore died 12th March, 1807, aged 76, and was buried in Heavitree Church, near Exeter, on the 18th of the same month.

Exeter. G. T.

CORNISH CROSSES (*Western Antiquary*, ii., 100)—A summary of the will of Dr. Metherderwa was printed in *One and All*, in the March number, 1869. This number was, however, never published, nor offered for sale, and is consequently very scarce and seldom met with: a reprint of the portion referred to may, therefore, be acceptable to the readers of *The Western Antiquary*.

The will of Dr. Reginald Metherderwa Principal of Bull Hall in Oxford and Rector of Creed. Dated Feb 11, 1447.

New stone crosses to be put up of the usual kind in those parts in Cornwall from Kayar Beslasek to Camborne church where dead bodies are rested on the way to their burial, that prayers may be made and the bearers take some rest.

To the chapel of St Derwa a pair of green silk vestments, my new missal and a super-altar.

Towards repairing the bridge of Derwa 13s. 4d. provided the parishioners repair it within a year.

To the church of St Gothian a pair of vestments of worsted, worth a little over 10s.

To the church of the parish of Meriadoc (*i.e.*, *Camborne*) a pair of vestments of good and pure green silk and 20s.; and 6s. 8d. to be given to the poor of the parish.

To the church of St Crida (*i.e.*, *Creed*) 40s. to buy a fourth bell, and if the parishioners do not buy a fourth bell then to whatever is most needful for the church.

To the chapel of St Naunter (*in Creed*) a missal with the Sunday and other special masses.

To the church of the parish of Ewe a pair of vestments worth 13s. 4d.

To the church of St Michael of the Mount ten pence.

To keep a lamp burning before the image of St Martin of Camborne for a whole year a sum at the discretion of my executors.

I make Robert Crane, priest, my nephew, executor.

London. GEORGE C. BOASE.

"*Weekly Mercury*," *November* 18*th*, 1882.

Notes.

INSCRIPTIONS ON SUNDIALS.

I visited S. Margaret's, Pilton, near Barnstaple, the other day, and found the old slate sundial which, until six years ago, the sexton tells me, stood over the Priest's door; resting against the south wall within the altar rails. It measures 1ft 11in. by 2ft. 5½in.—bears the date 1780, and at the bottom, the simple inscription

"Jno. Berry, Fecit."

"N D." (Bideford), deserves my best thanks for drawing attention (page 37) to the fact that (in page 28) I had inadvertently referred to the dial at SS. Peter and Paul, Barnstaple, as being at Southmolton

"A. J. J." (Plymouth), in a very interesting note on the sundial at S. Peter's, Ermington (page 125), says:—"The sundial is, as usual, over the doorway of the south porch." It does not seem the dials are invariably in that position, and it may be instructive, if future correspondents record the exact locality of existing dials. When at Ermington recently, I noticed that beside the arms of Prideaux and the date 1776, the dial (which is of slate, measuring about 1ft 6in. by 2ft.) has a man's face in a sun carved upon it. The inscription "cito pede, præterit ætas," means, literally translated—"Quickly with a step, an age is gone." *Anglice*, "Time flies." The following also occurs:—

"J. Doleman, Fecit"

This afternoon, at the church of S Cyres, at Newton, S. Cyres, I noted the sundial upon the south-eastern cant of the octagonal turret which stands at the south-eastern corner of the western tower. It is of wood, protected by a weathering of lead, and measures about 2ft. 6in. square It is some 15ft. from the ground, and of uninteresting character; quite devoid of ornamentation, save what is obtained by a plain Jacobean moulding forming a frame around it. The inscription under the numerals is simply:—

Edward Osmond } Wardens
John Francis } 1817.

Pynes, near Exeter, is the seat, as most readers know, of that universally popular and esteemed Devonian, Sir Stafford Henry Northcote, K.C.B., M.P., &c., &c. Common report incorrectly affirms that the mansion was built by Inigo Jones. On the terrace, in front of the house, and facing the silvern Exe, is a bronze sundial. This formerly stood in another part of the grounds; and the dial itself, is, Sir Stafford believes,

considerably over one hundred years old. It was re-erected under his superintendence, some few years ago, upon the spot it now occupies. Engraven upon the pedestal beneath is the following legend:—

"Sir Thomas Dyke—
Ackland—
Bart.
1787
1876.

In memory of a friendship of Three generations.

Lo Sol s'en va, soggiunse e vien la sera,
Non v'arrestate, ma studiate il passo
Mentre che l'occidente non s'annera"

The quotation is from Dante, and being interpreted, means:—

"The sun departs
Do not stop, but speed your steps,
While the west darkens not"

Exeter. HARRY HEMS.

THE EDDYSTONE.

I cull the following from the "Building and Engineering Times," for Nov. 11:—

"A contemporary observes:—It is remarkable that in all the speeches, &c., about the old Eddystone Lighthouse, no one has alluded to the fact that the lighthouse is represented on the obverse side of all our bronze coins. The old lighthouse on the Hoe and its image on the coins will hand it down to posterity safely enough."

Exeter. HARRY HEMS.

BERWICK.

Courtenay.—Berwick Church, near Yeovil, Somerset, A.D. 1533.

Looking in at this church the other day I found some very interesting bench ends, late, but fairly well carved. On one panel (now divided in two and turned sideways) was a shield, slung by a guige apparently from a *hawthorn-tree*; the heraldry, as often occurs at that date, confused and irregular; as near as I could make out, it was:—

Baron,—quarterly of seven,—1. a fleur-de lys,—2 Blank —3 a mullet.—4. Fretts,—5 blank,—6 as 1.—7. as 3,—impaling,—Femme,—1 & 4 Courtenay—2 & 3 De Redvers.

The bearings were rather indifferently cut, but, I believe were intended to represent what I have described.

On two adjoining bench-ends were shields, on one "W. H.," on the other,—"1533."

Colyton. W. H. H. R.

DEAF MUTES

The subject of teaching deaf mutes has of late years occupied the attention of many gentlemen connected with the teaching of the unfortunate deaf and dumb. In Germany more especially has the mode, of which this communication is an illustration, been studied, and so far as I have seen in reports made considerable progress. It is, I believe, now being taken up in England, in several of the Schools or Institutions devoted to the teaching of these poor children. The present communication is merely to show that the subject is not new, but has remained in abeyance in this country until our Saxon Cousins have shown that it can be made, if not a permanent mode of teaching, certainly a great auxiliary to so desirable an end.

In this town (Saltash), writes Carew, in his Survey, p. 267, dwelleth one Grisling, deaf from a long time, who, besides his merry conceits of counterfeiting by signs (like the Roman pantomimi) any kind of occupation or exercises, hath a strange quality to understand what you say by marking the moving of your lips, especially if you speak deliberately of any ordinary matter, so as (contrary to the rules of Nature, and yet, without the help of art), he can see words as they pass forth of your mouth, and of this I have caused him to give often experiments.

Exeter. E. PARFITT.

ANCIENT CUSTOMS IN REGARD TO THE MODE OF CONDUCTING THE SERVICES OF THE CHURCH OF ENGLAND.

Your contemporary, "Notes and Queries," has been occupied lately in chronicling certain variations in the mode of conducting portions of the Communion service, as respects the order in which the communicants receive the elements. It has, therefore, struck me that as so many unauthorised variations have crept in (whether through caprice or otherwise), such as, for instance, the practice of the congregation joining the minister in repeating aloud the words of the General Thanksgiving, which has unfortunately spread rapidly, since the advent of a new minister in one of the parishes of this town (Plymouth); it would not be uninteresting to record some variations which recently came under my notice in some of the country districts of Devonshire, where custom has had a stronger hold than in towns, and we may believe, therefore, that any such differences may rightly be considered to be of ancient date. The first I will mention came under my notice during the past summer at a small church not far from South Brent.

Here the Communion service was commenced by the repetition aloud of the Lord's Prayer by the people, as well as by the priest, who usually recites it alone.

At a very small church a short distance from Chagford, where the communicants on Easter Sunday last only just reached the canonical limit, immediately after the second exhortation was read, I found the custom was for the communicants to thereupon leave their seats, and passing through the chancel screen (a beautiful specimen by the way), to kneel down at the rail, and there, repeating the Confession, remain until the end of the service.

The last instance I will give occurred in the vicinity of Launceston, where the priest, on reaching the Confession in the Communion service Whit Sunday, left the congregation to repeat this alone (at any rate, if he joined them in it his voice was inaudible), a custom which, however ancient, I venture to think quite unrubrical. Perhaps others of your readers may be able to note other places where variations of an analogous character are to be found occurring.

HIBYSKWE.

AN INTERMITTENT SPRING AT BRIXHAM.

De Foe, in his "Travels in Devonshire," mentions particularly a spring of water, near Brixham, which ebbs and flows. He says: About three miles to the west of Dartmouth is a little fishing town, called Brixham, remarkable for a spring of water that ebbs and flows very sensibly, a description of which may not be unacceptable, especially as the account I give of it is the result of my own observations, for I had so much patience as to sit by it for fourteen hours together and carefully observe its periods and the quantity of its ebbing and flowing.

The situation of the spring is pretty near the foot of a large ridge of hills, and the quantity of water that flows from it is considerable. It falls into a large basin, where it is very easy to observe (by lying in an inclining plane), the perpendicular height of its ebbing and flowing, as well as the time between high and low water.

By a careful observation of a great number of fluxes and refluxes, I find that when it proceeds regularly (as it does sometimes for eight hours together) it is eleven times an hour, for thus (the 10th of July, 1733) I observed it at high water at 8h. 31m. in the morning, and continued to observe it until 3h. 3m. in the afternoon, in which interval of seven hours it had ebbed and flowed exactly seventy-seven times.

There happens, sometimes, an intermission of those ebbings and flowings, for on the morning of the same day I observed that from 6h. 37m. to 6h. 58m. it had no motion at all; and at another time I found it to intermit for an hour or more.

The basin which receives the water contains, as I guess, about twenty feet area; and the perpendicular height of the flowing when I observed it (which was in the middle of summer, and at a dry season) was various, viz., sometimes an inch and three-quarters, at other times not more than half an inch, but generally about an inch and one-eighth.

The reader will be rather pleased with this description, as it may, in some measure, confirm that ingenious and very probable hypothesis which was read by Dr. Atwell before the Royal Society, and published in their Transactions, touching reciprocating springs, and of this (which is called *Laywell*) in particular.

Referring to Dr. Atwell's description and observations in this spring, published in the Transactions of the Royal Society, v. xxxvii., 1733, I find that it coincides so very nearly with the observations of De Foe that one may be read for the other, so far as the facts go. The doctor, however, refers to another account of 1693, made by Dr. Oliver in letters to Walter Moyle, Esq, on this same spring. He says that the flux and reflux are performed in about two minutes; that is each flux occupies about two minutes, or, as he says, he "found by his watch that it flowed sixteen times in an hour;" but Dr Atwell says, according to his observations, it flowed twelve times in an hour, or, taking the rates of all the observations, it would be about nine or ten times an hour.

This writer then goes on to say that "having thus compared the two accounts given of this fountain, I come to my hypothesis for explaining the phenomena observed by me; and I imagine them to be occasioned by two streams or springs, one of which, passing through two caverns or natual reservoirs with syphons, meets with the other stream in a third reservoir without syphon, where being joined they come out of the earth together." He then gives sketches of his theory, which seems a very plausible one; and he enters into a long description occupying eight 4to pages of the "Royal Society's Transactions." The question I should like to have answered is, Does this spring still exist, and has it been observed of late years to flux and reflux as it did when observed by Dr. Oliver in 1693, and by De Foe in 1733?

Exeter. E. PARFITT.

Queries.

471.—PILLORY AT EAST LOOE.—Is the pillory still extant at East Looe? There used to be a cage for scolds, and a ducking stool, it seems there.

PENWITH.

472.—SCHOOL MEDALS.—In the early part of this century it seems to have been a custom in west country schools not only to issue medals as rewards (one of which I possess of early in this century) for good conduct (and very good rewards these are, for they may be handed down to the descendants of the exemplary boy or girl), but also to mark great events. I was told by an influential Cornish gentleman that he received a memorial medal at school after the French retreat from Moscow. Are any of these extant? Had the custom been general from Tudor times, what charming collections of memorial medals some families would possess, for medals decently treated last for centuries uninjured. I think the custom has only been revived recently in connection with the Raikes centenary. There were medals struck in memory of the Great Exhibition and of the death of Napoleon III., but not, as far as I know, distributed in schools. Might not Plymouth strike a medal in commemoration of the tercentenary of Drake's voyage of circumnavigation? It would be a reminder for our young folk and for posterity.

Newlyn. W. S. LACH-SZYRMA.

473.—THE LATIMER FAMILY.—There are few families that have exercised more influence than the Latimers in English History. I believe they are mainly west-country folk. Can anyone tell me where there is the Latimer genealogy? Hugh Latimer, the Bishop and Reformer, alone would make the name illustrious. In *Notes and Queries*, 4th series, vol. IV., there is a note on some MS. about the Latimers. PENWITH.

474.—MODBURY.—Some Scotch Jacobite families are said to have lived in the neighbourhood of Modbury about 150 years ago. Who were they? and why was that place selected?

Plymouth. J. H.

475.—MODBURY BARRACKS.—When and for what purpose were they erected? and by whom were they occupied?

Plymouth. C. H. H.

476.—WESTERN PERIODICAL LITERATURE.—Mr. John Kinsman, of Penzance, has kindly sent me an account of the first number of a Devonshire magazine, which is quite new to me; the title is "The Industrious Bee, or the Devonshire and Cornwall Chronicle," No. 1 (to be continued once a fortnight), for October 30, 1758 . . . Dock, printed at White-house, and sold by T. Reynolds, bookseller and mercer, near the Dock-gates; and by R. Haydon, bookseller, in Pike street, Plymouth, at which places advertisements, &c, are taken in 1758—12mo—2d. Contains eight leaves unpaged "The publisher to the reader" is signed J. E Dormer.

Is anything known of this early production? How many numbers were printed? Where was White-house in Devonport? and who was J. E. Dormer?

London. GEORGE C. BOASE.

Replies.

TREVILLE-STREET.—(351—97)—I really cannot accept the reason set forth by "J. F. W." for changing the name Butcher's-lane to Treville-street I think that there cannot be any reasonable doubt existing against accepting the present appellation as derived from a family of merchant tradesmen who were some years connected with Plymouth. In the early part of the 17th century, Richard Trevill and Stephen Trevill, perhaps brothers, and natives of Rame, were settled in Plymouth, the first named ranking amongst her merchants, and the latter, as one of her tradesmen. I am unable to fix upon the spot where the mercantile house of Richard Trevill stood, but Stephen Trevill built his residence and shop upon the site now occupied by the warehouse of Messrs. Dabb, Rundle, and Brown, Wholesale Drapers, where he carried on business for several years. When Mr. Trevill had erected his house, he obtained permission of the Corporation to swing his sign-board over the footway. From this cause I can imagine Plymothians of that time speaking of "Trevill's-street." In 1642, Mr. Stephen Trevill had to mourn the loss of his wife. He buried her remains in St. Andrew's Church, where an old floor-slab in the south aisle is thus inscribed:—"Joane, wife of Mr. Stephen Trevill, of Plymouth, died 26 February, 1642." On this stone are the arms of Trevill, over a cross engrailed, a bindlet, impaling three lions rampant (for Ford). Some time after the death of his wife Mr. Stephen Trevill bade farewell to Plymouth and resided in London, where he probably carried on the business of a grocer. In London he died in the year 1657, and was buried in the church of St. Dionis, Backchurch, more properly, St. Dionis the Areopagite; his interment is thus recorded in the register there:—"Mr. Steuen Treveale, a stranger, buried, December 11, 1657." Entered as a "stranger" because he was not a citizen born. We shall look in vain for any monument in the church bearing his name, for the edifice, which was erected in the reign of Henry VI., was destroyed in the "Great Fire," in 1665. The mortal remains of Mr. Trevill were not the first of the family which found a place of sepulture in the Church of St. Dionis. The register I have before quoted tells us of an earlier interment, that of "Mrs. Anne daughter of Richard Trevill of Butshead co. Devon, Esquire, buried 4th October, 1653." This young lady was probably a daughter of the second Richard Trevill, of Butshead, who died while she was on a visit to her relatives in London.

There is yet another stone slab in the south aisle of St. Andrew's Church which marks the connection of the Trevills with some of the old merchant families of Plymouth. The inscription is partly gone, and the arms are much worn away. I copied as follows:—"Nicholas Bennet, Merchant, who died Nov. 1, 164—" and Dorothy, wife of Walter Ingram, Merchant, Died February 15, Anno Dom: 1682. The arms are—3 boars' heads erased, impaling Trevill. Who was this Dorothy? Was she sister to William Trevill, of Butshead, Esquire, who died in 1680? I think it worth noting that there is in the present church of St. Dionis, London, an old granite monument commemorating a Sir Arthur Ingram, Knt., and Merchant, who in his lifetime seems to have been engaged in commercial pursuits in Spain. Ingram Court is named after him. Perhaps some reader of the *Western Antiquary* will tell us where Richard Trevill's house stood: I mean the Richard Trevill, merchant, who purchased Butshead of Sir Arthur Gorges, Knt., of Chelsea. His monument is in St. Budeaux Church, and was restored a few years ago at the expense of Sir John Trelawny, Bart., who is, I believe, the nearest surviving representative of the family of Trevill. Mr. Richard Trevill, the elder, died in 1648. Thirty-two years after, died William Trevill, Esq., of Butshead, who devised all his lands and manors in Devon and Cornwall to his son, Lethbridge Trevill, with remainder to his daughters, Elizabeth and Joane, and to the heirs of their bodies, with remainder to the surviving daughters of Stephen Trevill, of London, grocer, deceased. I cannot think that the old principal thoroughfare to the Three Towns takes it name from its position, but that it does commemorate an ancient and honourable name enrolled on the list of old Plymouth merchants. The Trevills belonged to a class of men whose energies and enterprises were directed towards securing wealth and prosperity for the town which keeps alive their memories in the names of some of its streets.

St. Budeaux. J. W.

NOTE.—The church of St. Dionis, Backchurch, was rebuilt after the "Great Fire" by Sir C. Wren

EXETER AND ITS MOTTO. — The motto "Semper Fidelis" was first affixed to the arms of the city of Exeter in the year 1588, and under the following circumstances. When the long-talked of Spanish Invasion was expected, Queen Elizabeth sent an order for the citizens to arm themselves and assist in defending the country against the designs of the enemy. The citizens heartily complied, and in addition placed an address before the Queen, assuring her of their readiness to oppose her enemies, and to support the Protestant religion by every possible means. They also fitted out three ships at their own expense, and sent them to reinforce Elizabeth's fleet. Her Majesty, in return for their loyalty, sent the citizens a letter, in which she expressed

her most grateful thanks, and granted them the honour of bearing the motto "Semper Fidelis" under their city arms for ever.

Exeter. T. J. NORTHY.

KENWYN FEAST AND BLACKBERRIES.—Allow me to thank Mr. Friend for his reply and to inform him that, so far as I recollect, the feast was observed on Sunday, 8th October. If this is incorrect, perhaps someone will forward you the correct date. I went down into Cornwall for a holiday, and whilst there heard of the superstition, and thought I should like to know the origin thereof. Hence my wri ing to the *Western Antiquary*.

JESSE L.

466.—BERRY POMEROY CASTLE —Kearley will find an account of the legends associated with this castle in Mrs. Whitecombe's *Bygone Days in Devonshire and Cornwall*, page 84. One of these legends is also the subject of a short poem, entitled *The Doom of Berry Pomeroy*, on page 93 of the Rev H. J. Whitfeld s *Rambles in Devonshire;* and in her romance of *Henry de Pomeroy*, Mrs. Bray has introduced these legendary tales with good effect.

South Brent WILLIAM CROSSING.

"*Weekly Mercury*," *November* 25*th*, 1882.

Notes.

SIR JOHN DODDRIDGE.

In the Lady Chapel—formerly the Library—of Exeter Cathedral, and within arched recesses in its north wall, are two altar tombs, bearing respectively the recumbent effigies of Sir John Doddridge and his wife.

Let into the wall above the former is a stone slab, containing the following memorial inscription, the letters of which bear marked traces of having been gilt:—

TO THE MEMORIE OF SR IOHN DODDRIDGE KNIGHT
WHO WAS FIRST SERGEANT AT LAW TO PRINCE HENRIE
AFTER WARDS SOLICITOR GENRAL TO KING IAMES
OF FAMOVS MEMORIE AND AFTER THAT PRINCIPALL SERGEANT AT LAWE TO THE SAID KING IAMES
AND LASTLY WAS CALLED BY HIM TO BEE ONE OF THE IVDGES OF THE HONORABLE COVRTE OF KINGS BENCH WHEROF HEE REMAYNED A IVDGE ALL THE REST OF HIS LYFE BY THE SPACE OF 17 YEARES HE DEPARTED THIS LYFE AT FORSTERS NEERE EGHA IN SVRREY THE XIIITH DAYE OF SEPTEMBER AO DO 1628 ABOWTE THE 73TH YEARE OF HIS AGE AND ACORDING TO HIS DESIRE HIS BODIE WAS INTERRED HEERE THE 14TH DAY OF OCTOBER THEN NEXT FOLLOWING
NVnC obIt DoDer IgVs IVDeX [=1628]
LeArnIng A DIeV for DoDerIge Is gon
to fIXe hIs earthIe to the heaVenLIe throne.
[=1628]

I give this at length, and purpose making a few remarks concerning it, as all the notices of this portion of the epitaph I have met with have evidently been copied from that contained in Prince's *Worthies of Devon*, and which is inaccurate in several respects. In the first edition of this work (published in 1701), the arrangement of the lines, and the spelling, vary considerably from the inscription as given above. Several words have been introduced in place of those used in the original, and one entire sentence, "according to his desire," appears in Prince's work "as he desired." The principal error, however, occurs in the last three lines, which I now quote, for the purpose of contrasting them with those copied from the epitaph itself:—

NVnC obiit DoDerIgVs IVDeX.
Learning, adieu, for Dodderidge *is gone*
To fix his Earthly to an Heavenly Throne.

The first of these is shown as a chronogram, and although intended for a literal copy of the original, it errs in several respects. Taken as it stands, the number 1627 is expressed by the numeral letters, whereas (to translate the l ne) "at this time Judge Doderidge died" would require the date to be 1628. The latter couplet appears as an ordinary one, its chronogrammatic character being entirely overlooked.

The existing epitaph is complete as far as it goes, and from the space (5 inches) that remains vacant between it and the bottom of the stone slab, it is tolerably evident the latter contained no more lines. Prince, however, shows that this formed one-half only of the original inscription, the remaining portion being incised on another slab, which was either lost, broken, or perhaps thought too much defaced to be refixed at the time the monument was moved into its present position, some years since. As it appears in his *Worthies*, the second part commenced with the couplet—

"Rich Urn of learned Dust! Scarce can be found
More Worth Inshrin'd, within Six Foot of Ground."

This was followed by about ten lines in Latin, and the inscription terminated thus:—

Quoto Ætatis? Quoto salutis decessit?
Chronogramma
En! ipse letho Extinguitur
DoDerIgIVs InDeX CarVs." [=*1628*]

This last is a veritable chronogram, and is the answer to the second questio . Like those already described, it contained the date of the Judge s death. It is very remarkable that Prince did not follow up the clue afforded by the first question "Quoto Ætatis?" especially as the reply is di tinctly stated to be "Chronogram na." Mr. Hilton, in his recent work on *Chronograms*, was the first to point out the true character of the various lines in the epitaph; and with respect to the one under notice, he has shown that it contains the proper answer to the above question, the date contained in it being 73, and that the line should have been printed thus:—

EN IPSE LETHO EXTINGVITVR. [=73]

(*i.e.*, Behold he is extinguished by death).

Turning to the 2nd edition of Prince's *Worthies*, published in 1810, it is much to be regretted that the editors did not copy the epitaph, faulty as it was, as it appeared in the first edition, instead of increasing the errors by printing all the chrono ramm tic lines as ordinary ones.

A consideration of the foregoing remarks leads indirectly to another point, viz., as to the proper spelling of the name. On the monuments, both of Sir John and of his wife, it appears as *Doddridge*, and this is repeated in the works on Devonshire, by Westcote and Moore, and in Tucker's Pedigrees. Owing, as I have already pointed out, to faulty copying, it is spelt *Dodderidge* in both editions of Prince's work, and this error has been perpetuated in Pridham's *Devonshire Celebrities*, Woolmer's *Exeter*, &c. In Polwhele's *Devonshire*, Foss's *Judges*, Britton's *Exeter Cathedral*, Wood's *Athenæ Oxon.*, Jenkin's *Exeter*, &c., it is printed *Doderidge*, a variation that is probably due to the mode of spelling adopted in two of the chronograms in the epitaph, the exigencies of which rendered necessary the omission of one D. I think, therefore, there is good reason for believing that *Doddridge* is correct, but perhaps some of your correspondents may be able to cite some other authorities on the subject, for and against.

Another edition of Prince's great work is much to be desired, and the pages of the *Western Antiquary* could not be devoted to a better purpose than as a medium for supplying additional information towards so worthy an object, as well as to correct, as I have attempted to do, any faults that may be apparent in the existing editions.

Budleigh-Salterton. T. N. BRUSHFIELD, M.D.

THE DARTMOOR BANK, LIMITED.

The tors of Dartmoor, those grand old piles of hoary rocks, have, since the time when man first found his way to the hills of the silent moor, been put to many uses. The ancient Celts used the slopes of many of them as cemeteries; the watchmen of mediæval times lighted their beacon fires on their lofty crests, the Vandals of modern days have turned several into quarries; Sheepstor, and possibly others besides, have proved a safe hiding-place to a fugitive, and North Hessary a watch-tower from which to observe gangs of convicts, while old Bellaford annually becomes the meeting-place of the Moorland Nimrods, but probably an instance of a Dartmoor tor being used as a bank is unique.

I was, however, once told at Hexworthy that Mr. Windeat, who many years ago occupied Foxtor Farm, and who, it is said, despoiled the cross connected with the legend of Childe the Hunter, made a practice of hiding his money, in the shape of sundry one pound notes, in the crevices of the rocks at Cumston Tor, on Holne Moor.

This bank, we may be sure, was a limited one,—*limited* as to capital, and as to depositors as well, but no one could for a moment hint that it was *shaky*. I trust this information will not have the effect of sending any reader of the *Western Antiquary* off to Cumston Tor with the idea of obtaining any of Mr. Windeat's notes, as I cannot promise that the deposits have not been withdrawn, and it must be remembered, too, that gold-seeking on Dartmoor has before now been attended with disastrous result, if we may believe the old story of the parson of Widecombe, who, after having rifled some kistvaens of their contents, was, on reaching home, killed by being crushed beneath the walls of his house, which were rent with a loud explosion.

Cumston Tor is certainly not devoid of *interest*, but whether Mr. Windeat got any from it is a matter I will not pretend to determine; at any rate, I think I am safe in saying that his investment paid quite as well as the majority of undertakings which have from time to time been carried on on the Moor, and perhaps better, as he doubtless saw his money back again. The latest of these, the Princetown Railway, has yet to prove itself an exception, but should it fail to do so, we must not be surprised, for old Dartmoor has often said to us plainly enough—"If thee scratch my back, thee shalt pay for't!"

South Brent. WILLIAM CROSSING.

WILLIAM BROWNE, AUTHOR OF "BRITTANIA'S PASTORALS."

I cull the following from "Notes and Queries," 6th s., VI., November 18, 1882, which, I think, is worth a place in the *Western Antiquary*, and may, I trust, lead to some further intelligence respecting this sweet Devonshire singer, whose works are, unfortunately, too little known at this day:—

"A well-informed writer in the *Athenæum*, of Nov. 4 (p. 592), says that William Browne gave us 'Britannia's Pastorals' and the 'Shepheard's Pipe' before the age of thirty, and then we hear no more of him."

This, of course, is merely meant to indicate in a general way that Browne's work was done while he was still young, and that his career subsequent to the age of thirty is uncertain. We do know that when he was thirty-five he published (in 1625) a new edition of "Britannia's Pastorals," and there seems good reason for believing that he was living at Dorking when he was about fifty.

Is there no proof that he died in 1643? Campbell says he died in 1645, but omits evidence.

Helensburgh, N.B. THOMAS BAYNE.

I have a copy of "Britannia's Pastorals" (First Edition), dated "From the Inner Temple, June the 18, 1613." If, as it is stated in the above communication, he published another edition in 1625, when he was thirty-five, he was only twenty-three when my copy was published. Is this so? and can any of your readers throw further light on this interesting topic?

W. H. K. WRIGHT.

Queries.

477.—REYNOLDS FAMILY.—Can any of your readers give me the arms and crest of the Reynolds family, of Trevenson, Cornwall?

Stonehouse. E. TRELISSICK.

478.—VERYAN PARISH.—I understand that Veryan Church is dedicated to S. Symphorian. Is there any theory why this singular dedication should have been used in Cornwall? Also, is the name Veryan a Cornish corruption of the latter part of Symphorian, or merely Saint Veryan pronounced San Veryan—a probable mediæval setting of the name; in time abridged to Veryan?

Newlyn. W. S. L. S.

479.—Can "W. S. L. S." give me an explanation of the female baptismal names "Barzoy," "Wilmot," and "Sidwell," which I found in the parish registers of St. Ives?

Also, can any correspondent give me the approximate date of the introduction of turnips into Cornwall, with any other particulars? Who was the chief agent for their introduction, and whence were they brought?

Malta PORTHMINSTER.

480.—MATHEWS FAMILY.—A family of the name of Mathews was settled at Truro in the year 1755, in the person of Thomas Mathews, yeoman, who had the best cultivated garden in even that fertile district, and is said to have introduced turnips into West Cornwall. The tradition of this family is that their original home was at Norwich, which polished city they must have left about 1740, to migrate to Cornwall. I am anxious to discover the reason for this removal, so extraordinary for that time, and any information respecting the history of this family will greatly oblige me.

Malta. J. H. M.

481.—SIR WALTER RALEIGH AND ALEHOUSES.—There was, it would seem, from the following, a Sir Wilfrid Lawson, or someone acting under the same persuasion of making and keeping the people sober, by doing away with, or very much limiting the number of, drinking houses, in 1585:—"Reasons for restricting the number of alehouses and reforming certain abuses. Exactions under the grant of wines to Sir Walter Raleigh."—Cab. State Papers, 1581-1590, p. 296. Then follows a grant by the Queen to Sir Walter Raleigh of one moiety of the benefit of all penalties, forfeitures, &c., for offences committed against the Statute of 7th, Edward VI, c. 5, for the sale and retailing of wines, with power to compound with offenders,—*ib.*, p. 528.

Query—Was Sir Walter a sort of Inland Revenue Officer or Comptroller of Customs, and paid out of the proceeds of his office, or out of the offences committed against the office?

Exeter E. PARFITT.

Replies.

WESLEY'S EXCLUSION FROM THE PULPIT OF S. MARY'S, EXETER.—Mr. Thomas's statements on this subject, as extracted by "G. T.," call for some remark. He states that on the 25th November, 1739, "Wesley preached in Exeter by invitation." This is not accurate in the ordinary acceptation of those words. Nor is it easy to see how, if used in any other sense, they could be applicable to Wesley—for, whether invited or not, he invariably preached at every place he came to.

Mr. T. further states that "Wesley and his brother Charles accepted an invitation to Exeter, where the use of the pulpit of S. Mary's had been readily granted, both for the morning and afternoon service."

The only conceivable interpretation of these words is that the "grant of the pulpit" had been obtained before the "invitation to Exeter" was given; but Wesley's own words are these:—"Sat. 24. We accepted an invitation to Exeter from one who came thence to comfort my sister in her affliction. And on Sunday 25 (Mr. D. having desired the pulpit, which was readily granted both for the morning and afternoon) I preached at S. Mary's."

From this it is obvious that after the visitor from Exeter had obtained Wesley's acceptance of his (or her) "invitation" to visit that city, an application was made for a church for him to preach in. Mr. T. says that the church was *S. Mary Arches*. Wesley says simply *S. Mary's*. I have always been under the impression (whence derived I cannot now tell) that the church was S. Mary Major's.

Mr. T. states that "the sermon so greatly offended the Rector, the Rev. Robert Wight, that he withdrew the consent which he had already given for the afternoon service, and resolved to *preach himself*." Why Mr. T. has italicised these words I know not. Wesley says nothing about it. As the rector (who was probably Dr. *Walker*) was an old man, his assistant curate, Mr. Sowden, may have been the preacher. Whichever, or whoever, it was, let us hope that he did not "preach *himself*." Wesley gives the initial only of the rector—"Dr. W." That initial would, of course, suit either Wight, the rector of S. Mary Arches, or Walker, the rector of S. Mary Major. From having been informed that from 1734 to 1746 the registers in the latter parish are signed "J. Sowden," Mr. T. seems to have jumped to the conclusion that during that period Walker was no longer rector. The fact is that he was such till his death in 1747, in the 50th year of his incumbency.

Mr. T. says that the registers from 1725 to 1734 "are signed, Robert Walker." Probably this is a mistake. Anyhow, in 1747, William Gater was instituted to the rectory of S. Mary Major, "void by the death of *Dr. John* Walker, the last incumbent;" who, no doubt, was the real Simon Pure whom Mr. Thomas's imagination has transformed into "the Rev. Robert Wight."

The words "so greatly offended" are, in my opinion, invidious and unfair, as the extract itself shows. The rector, Mr. T. tells us, said: "Not that you preach any false doctrine. I allow all that you have said is true, and it is the doctrine of the Church of England. But it is not guarded, it is dangerous. It may lead people into enthusiasm or despair." Upon this verbal statement of Dr. Walker, repeated *memoriter* by Wesley, it is almost incredible that Mr. T. should have allowed himself to comment thus: "It was not for any supposed error in doctrine that the second sermon was inhibited, but for the warmth and earnestness with which the former was delivered: probably, also, because the doctrines of the New Testament and of the Reformation, as expressed in the English Liturgy, had long been banished from the pulpit at S. Mary's, as elsewhere, so that on being reproduced the worthy rector was alarmed by their seeming novelty and strangeness."

It is difficult to see how any writer could contradict himself more completely than Mr. T. has done in the first and third clauses of this sentence. The imaginary picture of the "long banishment," "novelty and strangeness" is completely disposed of by the rector's words. The "warmth and earnestness" of the second

clause are due solely to the fancy of Mr. T., which, however, may have been quite accurate. It is perfectly clear that what alarmed the rector was the incautious and unguarded way (as he deemed it) in which the preacher set forth a doctrine which was held as firmly by the rector as by himself.

Mr. T. also says that when the Wesleys were invited to Exeter, they were "paying a visit of condolence to the widow of their brother." It may have been so—probably it was; but Wesley's Journal does not say so. It may be said, with truth, that some of these things are unimportant. Be it so. I call attention to them, because they seem to me to afford a striking instance of a mode of writing history which should always be protested against.

Exeter. J. I.

DEVONSHIRE TOKENS.—In all probability the coin to which Mr. William Clements refers in No. LXXXV. is an old trade token. These tokens were, I believe, issued by tradesmen to their employés in part payment of wages. This was a profitable mode of doing business so far as the former persons were concerned, for, of course, the employés passed the coins again into their master's hands, and had in exchange such goods as they required, and the value of which was equivalent to the worth of the token. Publicans and keepers of coffee taverns do business in a similar way with their gaming "cheques" at the present time.

Exeter. T. J. NORTHY.

THE DEVIL AND THE BLACKBERRIES.—Allow me to inform Mr. H. Friend, who wrote on the above topic in No. LXXXVII., that the superstitious belief that it is unlucky to eat blackberries after Michaelmas Day, because "His Royal Highness" then tempers with them, still lingers in Exeter and neighbourhood among the younger portion, at least, of the population. I would further remark that this notion (and many others quite as absurd) is not confined to those people whom we delight to designate as the "ignorant peasantry," but it is among the rising generations in towns and cities that these follies are far too often bred and nourished. Some time ago, whilst taking a walk in the country round here, a young friend who was with me warned me against plucking any blackberries; "Because," said he, grimly, "it's past Michaelmas Day, and the devil's been at 'em."

Exeter. T. J NORTHY.

441.—THE HARRIS FAMILY.—"W. S. L. S." will find their pedigree in full in Burke's "Extinct Baronetage."

John Harris, a younger son, of Radford, m. heiress of Stone, and had
William Harris, m. heiress of Hayne, and had
John Harris (living 1540), m. a Kelly of Ratcliffe, and had
William Harris, of Hayne, father to
Arthur Harris, of Hayne, who became possessed of the estate of Kenegie, in Cornwall, about 1590.

Malta. PORTHMINSTER.

QUEEN ANNE BOLEYN.—In continuation of this subject, may I ask if the Bullens of the West Country claim relationship with Queen Anne Boleyn (and, therefore, with her great daughter Queen Elizabeth)? It would be interesting to prove her of Devonshire race. Might not Elizabeth's kindness to Drake and the old sea-dogs of Devon be partly due to her confidence in the men of Devon, among whom were, perchance, some of her distant kinsmen on her mother's side? The Totnes Carys appear from your columns really to be of her race. The courage of the men and the beauty of the women of Devon seem to have had an effect on the history of England in the days of yore.

W. S. L. S.

THE PALÆOLOGI.—As the Palæologi are connected with the Landulph Parish, it may be worth mentioning that a very interesting discussion on their arms and history occurs in "Notes and Queries," series 4th, Vols. III. and IV. I suppose there are some Callington and Cargreen folk who can still claim descent on the female line with the Imperial race.

Newlyn. W. S. L. S.

DR. JOHN MOORMAN.—If E. Parfitt will refer to "Lake's Hist. Cornwall," Vol. III., fol. 311, under the head "Menheniot," he will find as follows:—"Dr. John Moorman, S.T.P., held the rectory of the Holy Trinity, Exeter, which he resigned on being appointed to this living (Menheniot), Feb. 25, 1529. Dr. Moorman is said to have been the first who in these parts taught and catechised the parishioners in the English language, the ancient Cornish having been previously used. He died, *circa*, 1554, &c."

Liskeard. JOHN PEARSON.

Notes to the Illustrations, &c.

The Ebenezer Chapel of the Wesleyan Methodists, situate in Saltash-street, although it does not boast any antiquity (having been erected early in the present century), is an interesting building to Plymouthians, inasmuch as it has been the mother-church (so to speak) of the district. The illustration we give (from a block kindly lent by Mr. John Smith, Old Town-street) portrays the chapel in its original state, from which it has now been very much altered.

THE OLD INNS OF PLYMOUTH.—Our second page of illustrations (from drawings kindly supplied by Mr. Octavius Ralling) present the readers of the *Western Antiquary* with a group of very interesting buildings, one of which (The Turk's Head) is not now in existence, but will be remembered by many Plymouthians; the others stand to the present day, representing the ancient hostelries of Plymouth, and were doubtless of considerable note in their day and generation.

Commenting on these old hostelries, Mr. James Hine, in an excellent lecture, delivered more than twenty years ago at the Athenæum, on the "Old Buildings of Plymouth," thus speaks :—

"Leaving the ecclesiastical structures for a time, let us glance at a few of the secular buildings of the town, and, remembering the fondness of mediæval churchmen for good cheer, we instinctively look about for the old hostelries. We shall not be long in finding them. There is one, of course, opposite the church, and where, indeed, is there a parish church in England that has not a capital inn close at hand?—a purely accidental circumstance, but still noteworthy. Good church names, too, have some of the old Plymouth inns—the *Mitre*, the *Pope's Head*, others sounding heretical, but still suggestive of the Church's triumphs Besides the 'Turk's Head,' the 'Rose and Crown,' 'The Four Castles,' 'The White Hart,' and 'The Lion,' are some of the existing old inns of Plymouth, each having, no doubt, a history of its own. Of others very little more than the names survive. The *Mitre*, in Southside-street, which has recently been taken down, was a well-frequented hostelry; but the 'Pope's Head' in Looe-street, though now only an insignificant public-house, and having nothing ancient about it, was probably for centuries the chief house in the town, where most of the grandees who came hither from all parts of the world put up. In fact, there are those living, perhaps present, who can remember when it was the head hotel, and when Mr. Windsor, its last landlord, became the first landlord of the Royal Hotel, adjoining, in 1813.

"Few of the ancient inns of Plymouth, I expect, belonged to that class of old English hostelries so well described by the learned lecturer last Thursday. The highest type of everything jolly and ambrosial in this way, is 'The Maypole Inn,' in Mr. Dickens's 'Barnaby Rudge,' which was kept, it may be remembered, by that intelligent landlord, Mr. Willet, who acquired so much sagacity by a steady contemplation of the boiler. These Maypole Inns, I fancy were found chiefly in inland towns and agricultural districts. The taverns in seaport and fishing towns were mostly too damp and sea-weedy to be altogether comfortable, and possessing a distinguishing crustacean odour, might be designated as belonging to the crab and lobster type. But in Plymouth, which was visited by so many strangers, they could not have been all of this class. The courtly persons who came with their sovereigns, and the officers of Raleigh and Drake, were well-quartered no doubt in inns of a better sort, where they could get excellent sack, and the other ancient delicacies. Mr. Kingsley, in his 'Westward Ho!' speaks of the 'Pelican Inn' on the Barbican, and of a bowling green adjoining; and introduced us here to Drake, Hawkins, and other Plymouth worthies. 'The Pelican' may be another name for the 'Mitre,' but there was no bowling green, I expect, in that even then closely-built quarter."

Much more might be said of the Old Inns of Plymouth, and many more notable names might be cited, but as we shall have further occasion to refer to them, we will simply append the following "Story," which appeared in one of the local papers within a few days of the demolition of the finest old inn that Plymouth possessed—the "Turk's Head"—some score of years ago. The writer allows the ancient edifice to tell its own story, and we cannot do better than follow so excellent an example. :—

THE STORY.

I was "designed" and put upon my foundations rather more than 400 years ago, and have to thank the Crusaders, who beat the Infidels in the Holy War, for my name. In my youthful days the good town I'm about to quit for ever hadn't as many hundreds as it now has thousands of people, but it had more friars of orders grey, black, and white, than there are parsons "of every shade" in all modern Plymouth. Some of them were early patrons of mine, and ever and anon gave me a call, liking well my sign, but better still my sack and my jovial company. A church, a monastery, and a town cross were my near neighbours, and I thrived well in their company; and of my other surrounding contemporaries (solid, gabled, and mullioned, and put together much as I am, there was hardly one that kept its head (or tiles) much higher than mine, for the tall and overhanging timbered houses—like my old friend in Notte-street—had not yet been thought of.

Though I tried hard to make it lively, old Plymouth was a grave sort of place, with its long-skirted and hooded fraternities, its church processions, and the bells of the monasteries continually going. True, the mummers and dancers afforded occasional amusement, and out of my narrow casements my guests used to watch their antics, but ordinarily there was small entertainment, except what I afforded. What strange doings there have been in my time! What a crowd of "associations" cling to my old walls! There is a chronicle written on every coat of whitewash. I can tell of most of the town's troubles, for the burghers came to me when in grief as to a friend, and drowned their sorrows in my cups. In my early days we were in terror of the French, and had hardly recovered from the devastation of the Bretons in the neighbourhood of the White

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OLD INNS IN PLYMOUTH

Friars. The Frenchman was the Bogie of the age, and the women and children, and some of the men, too, were terribly afraid of him. So, to keep him off, the King was kind enough to build new forts, and to newly-garret the castle, but made us pay dearly for it all, and the taxes on bread, beer, and broadcloth, were so cruel that the citizens used to say they would almost as soon be eaten up by the enemy. At a later period the Spaniards set us all in commotion, and threatened us with their Armada. We had a brave fleet in the Sound—such a lot of ships as thick set and picturesque as myself! and as I always cultivated the acquaintance of seafaring people, I did a roaring business at this time, and my landlord, Master Brooke, had enough to do to supply the wants of those whe were anxious to drink Lord Howard's health and "Destruction to the Spaniards," and "Down with the Pope." Now, I'd have liked the last toast all the better if it had meant my rival, "The Pope's Head; which, though I was smart and in my prime then, I never exactly came up to. But every now and then I had grand folk in my parlour; Sir John Hawkins and Sir Frances Drake among the rest, the latter—in quieter times—when he was Mayor, and when he visited me, as Potkins hinted, to look after my morals. What feasting we had on the 24th of April, 1591! when the water was "brought," or found its way into the town, for though Sir Francis, when he wished me the "top of the morning," said slyly there'd be no more wine or sack wanted, it so happened that my cellar was almost exhausted when that memorable day closed and my guests retired for the night. 'Twas said that some of them were found early ye next morning in the open gutters that were in the middle of the streets, though (to my dismay) *much refreshed* by the water that for the first time flowed through the town. I shall not hold together long enough to tell you all the doings in the olden times.

During the last 100 years I've rather "passed to forgetfulness," the grandees have been shy of me, and it is long since a live knight or a live admiral even looked at me. The rich have deserted me, and the poor have come in at my door. How much better my new friends have been for my company or I for their's, I am not going to say. Jack, the sailor, has never left me; and Dick, Tom, and Harry, the townsmen, have been early and late at my chimney corner. Many a night when the wind was blowing and the rain was pattering on my old head, have I given shelter to Tom, my crony, who, heedless of the good wife at home

"Nursing her wrath to keep it warm,"

has kept so fast and so long to the settle in my bar as to be said to be "screwed" there.

Well, well, they are all gone out now, and I've had notice to quit.

Going back to the past for a moment — for I'm proud of my antiquity — I'm as old as the *Old Church* yonder, and its bells have called me and my neighbours, though I seldom went to mass, matins, and vespers, to the liturgies of the Reformed Church, and to the "free prayer" and preaching of Mister Puritan Hughes. What hundreds of sermons on Vanity and Vanity Fair have been preached to the half-a-score and more of generations who have gone in and out of the porch opposite! I wonder, has the priest or parson had a thought of me, who, age after age, have been in the thick of this fair, and who to the last have welcomed and entertained its votaries! Whether or no, it is all up with me now, and what may be truly said of "all" things, may be said of me in particular—"Vanity."

The "Rose and Crown" undoubtedly hands down a dim memory of mediæval times, as the "Turk's Head" and "Saracen's Head" do of the days of the Crusades; the "Four Castles" is clearly in allusion to the arms of the town; of the other old inn included in the group, we can say nothing definite; its name is certainly modern. But the building itself, or some portion of it, probably had a connection with the monastic establishment which stood on the site previous to the Reformation. Visitors will find the remains of some fine stone arches to the right of the present inn.

On a future occasion we shall speak of the "Globe," and some of the other inns of Plymouth. In thanking Mr. Ralling for his excellent drawing, we must express our sincere regret at his speedy departure from the town. We had hoped to have favoured our subscribers with many contributions from his facile pencil. But we wish him God speed in his new sphere of labour where ever that may be.

EDITOR.

THE

WESTERN ANTIQUARY;

OR,

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Notes.

DEVONSHIRE BIBLIOGRAPHY.

The following is a brief abstract of a paper on this interesting and important subject read at Crediton, July, 1882, by W. H. K. Wright, Public Librarian, Plymouth, and reprinted from the "Transactions of the Devonshire Association for the Advancement of Science, Literature, and Art, 1882."— xiv., pp. 525-528.

The original design of this paper was to deal with Devonian literature in general; but inasmuch as the President, in his opening address, had most exhaustively treated that branch of the subject which relates to the history of the county, besides touching upon other kindred topics, the writer confined his observations chiefly to bibliography.

Having called attention to the valuable series of volumes containing the "Transactions of the Devonshire Association," which he characterized as a veritable treasury of Devonshire lore, he next suggested the possibility of a comprehensive history of the county being produced by co-operation—by the united labours of many individuals. He next spoke of the need of modern and reliable historical accounts of the various cities, towns, and districts in the county; and in particular urged the compilation by competent persons of histories of "Old and New Exeter," and "Old and New Plymouth," similar to a work which had lately been produced for the City of Bristol by a brother Devonian and an able colleague.*

A revised and extended edition of Prince's *Worthies of Devon* was also, in the opinion of the writer, much needed.

Attention was next drawn to the efforts being put forth by various members of the association and others, for the better preservation of municipal, parochial, and other documents; and it was strongly urged that much care and research were still necessary to prevent the possible destruction and loss of valuable historical material. The cases of the Barnstaple Records and the long-lost book of the Plymouth Receivers' Accounts were cited as instances in which good work had been done in this direction, and valuable documents preserved.

The writer then proceeds:—"Considerable attention has been given, in the pages of the *Western Antiquary* and elsewhere, during the past twelve months, to the need of a new bibliography of Devonshire, similar in style and scope to that recently brought to completion for the sister county, Cornwall. The *Bibliotheca Cornubiensis* is an enduring memorial of the earnest, painstaking labours of its zealous compilers, Mr. G. C. Boase and Mr. W. P. Courtney. Those who are acquainted with the work know how valuable and reliable it is. It is at once biography and bibliography combined, and both good. Devonshire, with its wider area, its richer and more extensive literary field, has no such guide to its treasures.

"Books on Devonshire, by Devonians, or in some way connected with the county, are as numerous in proportion as in any county in England; and the fact that other counties have been fortunate enough to secure the services of expert cataloguers only makes Devonians more sensible of their wants in this respect, and should also make them desirous to emulate the example set before them.

"Of late years, by various agencies, bibliographical matters have attained considerable prominence. Bibliographies are become indispensable; why, then, should not Devonshire possess a suitable record of her literary treasures?

"A *Bibliotheca Devoniensis* was produced thirty years ago, and of its kind it is a most valuable work; but since it was compiled much light has been thrown upon this department of literature, and many new ideas incorporated. A bibliography of Devon, produced in 1882, would be a totally different kind of work to that produced in 1852. Of course, Mr. Davidson's book would form the basis of any new work; but every day brings to our knowledge the existence of books not mentioned in its pages, while

* *Old and New Bristol: a Civil and Ecclesiastical History.* By J. F. Nicholls, F.S.A., and John Taylor. Publisher Arrowsmith, Bristol.

the press of to-day teems with new publications which must necessarily find a place in a new and more extended work. I honour the man who was able to produce such a work as the *Bibliotheca Devoniensis* in 1852 I should honour still more the man who would undertake to cope with the mighty task of compiling a Devonshire bibliography in 1882. The work would be heavy and costly, and would involve a large expenditure of time, energy, and money. It should not be undertaken by anyone who cannot command these three requisites, and it can only be successfully carried out by one possessing a spirit of loyalty and devotion rarely met with in these days. It *can* be done: of that I am assured: and for the honour of the county it *should* be done.

"To give a slight idea of the nature of the work, it may be pointed out that Mr. Davidson's book contains in its one thin quarto volume 226 pages; it is printed in large type, in single column, and averages about ten entries on a page. The *Cornubiensis*, on the other hand, consists of three bulky folio volumes, containing 1,512 pages; it is printed in double column, and a great portion in smaller type. The index occupies 147 pages, and comprises, on a rough calculation, 12,350 separate headings, several of which contain over 350 different references.

"The latter work occupied its compiler more than twelve years in preparation, exclusive of the previous collection of material.

"I have no desire to under-estimate the work, or wish to ignore its magnitude, but I do not believe the task to be insurmountable, and should be willing to lend my assistance towards its accomplishment. If by the industry and devotion of two men a bibliography of Cornwall has been produced in this generation, surely by the collective abilities and concentrated energies of other workers, a bibliography of Devon, worthy of the county, can be produced within another decade. It needs men and money, of which there should be no lack. Ample material is accumulating in various places, and when once the machinery is set in motion I am sanguine enough to believe that co-operation will readily be secured.

"Here, again, the co-operative principle might be brought to bear. Two editors—one resident in London, the other in the county, with a small committee of active workers, and a larger committee to guarantee the necessary funds or to obtain subscribers—would be sufficient for the proper carrying out of the undertaking.

"I feel quite confident that librarians, all the world over, would be willing to give their quota of help by contributing title-slips of special books relating to this county which are contained in their respective collections. Access could of course be obtained to the national libraries, as well as to the private collections of the nobility and gentry, wherever scarce Devonian books and manuscripts are likely to be found.

"Thirty years, as we have seen, have elapsed since Mr. Davidson published his book; it is scarce, its supplement is still scarcer, and, I believe, the British Museum does not possess a copy. In thirty years (supposing that all previous works had been recorded in the list then published) the accumulation of Devonshire literature has been enormous. Judging by the time occupied in the compilation of the *Cornubiensis*, probably twenty years would be little more than sufficient for this county; that is if the work were undertaken by one or two persons. But by co-operation, as I have suggested, it might be completed in ten years or less. Mr. R. N. Worth, in the compilation of his valuable *Three Towns' Bibliotheca*, has indicated one method by which the work might be divided and subdivided. In the meanwhile the responsible editors would be collecting information from every available source. This information would be best obtained by the preparation an circulation of a printed slip, the purpose of which would be to collect titles, with all the necessary information upon the book, its author, place of publication or printing, date, collation, and present place of deposit. These slips could be handed to all members of this Association likely to be interested in the work, to the librarians of England, the United States, the Colonies, and European countries, and wherever else it was thought that such information might be obtained. Of course it would be stated that slips so sent need not contain any title or edition of a work recorded in Davidson. I feel sure that much practical help would thus be evoked; that persons interested in bibliography would subscribe to the work; that Devonshire men would feel a pride in aiding to secure so great a boon, and that a bibliography of Devonshire would very soon be a reality."

Many other arguments and suggestions were indulged in with respect to the proposed Devonshire Bibliography, and the writer then referred to a kindred work which was being carried out at Plymouth, where, in the Free Public Library under his charge, a collection of Devon and Cornwall literature was being made. The value of such a collection was obvious, and it was the desire of the promoters to secure the encouragement and support of Devonshire writers, and of all persons interested in West-country literature. This collection now possessed about two thousand separate items, and included many valuable, and some scarce, publications. They were now being catalogued, and it was hoped that eventually the collection would be enriched by gifts from authors and others who felt a pride in the counties of their birth or adoption.

In conclusion, the writer said:—"I believe the time has arrived for some practical steps to be taken in these matters, and I would fain hope that this Association (through its individual members) will heartily co-operate in any scheme which has for its object 'the promotion of Science, Literature, and Art.'"

"LE SABRE DE MON PERE."

Miss Warre, of Hestercombe House, Somerset; her will proved 1875, she had in her house, when she died, £11,609 13s. 8d., besides diamonds (set and unset), old coins, china, &c., of great value, and an old sword, said to have been taken at Poictiers, in 1356, by an ancestor of the testatrix from another gentleman engaged in that contest. It was stated that this sword had actually been taken from the French King by Sir Roger de la Warre.

It is stated by Mr. A. Collins, in his "Life and Glorious Actions of Edward, Prince of Wales," that the King was on foot in the battle defending himself, and offending his enemies, with a weighty axe of steel in his hands, which he used with much praise.

Perhaps the above may be interesting to some of the readers of the *Western Antiquary*. It is taken, not literally, from "Curiosities of the Search Room," pp. 225-26.

Exeter. E. PARFITT.

SIGNALLING FROM MAKER POINT.

In a paragraph, dealing with the ancient mode of signalling ships approaching the Mersey, which appeared recently in the *Liverpool Weekly Mercury*, it is stated that "a hundred years ago the most wealthy of the shipowners of Liverpool had signal poles erected on the top of Bidston-hill, from which was displayed a signal to denote approaching vessels. There were fifty-eight of these poles. Forty-nine of them belonged to particular merchants, and the remainder were used for the purpose of denoting the size of any inward-bound vessel. The method used to convey the intelligence to the town was for the masters of the several vessels, as soon as they made the Bidston Lighthouse, to hoist the particular signal of the merchant to which the ship belonged. The lighthouse-keepers upon seeing this gave instructions as to what flag should be hoisted on the signal-pole, and thus the owner on shore was informed of the approach of his vessel." The paragraph concludes as follows :—"A historian of Liverpool, writing in 1795, says—'This is a most eligible and commendable plan, and of greater utility than that of Maker Tower at Plymouth, which is partial in its signals, whereas this being general is what no other part of the kingdom can claim.'"

The columns of the *Western Antiquary* would be a suitable repository for any information regarding the use of Maker Tower for the purposes mentioned above.

Exeter. T. J. NORTHY.

DRAKE AND THE POTATO.

Those who are interested in this inquiry will find some remarks on it in *Notes and Queries*, 3-4, iv., 4.

The view taken by the editor is somewhat favourable to Raleigh's claims, but leaves the matter open.

W. S. L. S.

MEDINA SIDONIA AND THE ARMADA.

As the Duke of Medina Sidonia is connected with one of the greatest events of Plymouth history, and as he appears to have been enamoured with Mount Edgcumbe which he desired, it is said, to be the future residence of the Sidonias after the conquest of England, the disputed subject of how he got back to Spain may be worth your consideration. It was commonly believed by the Spanish sailors and the English Government (and is repeated in history books) that he got home safely in his own ship ; but there is a Scotch tradition that he landed in Scotland and had to hire a Scotch ship (at a high price) to take him to Dunkirk. Has the question ever been settled ? Which of these stories is the true one ? Is the Scotch story a mere confusion of the two Sidonias Don Guzman and the Spanish admiral. They were both in the Armada.

W. S. L. S.

OLD PLYMOUTH NOTES.

In the year 1807, a gentleman residing in Plymouth, named Sir John Denby, who was the owner of five or six trawlers, offered a prize for a sailing match between the trawlers of the port (which at that time were few in number), to be divided between the first, second, and third arrivals at the finishing point. The course, to be twice sailed round, was as follows :—To start from the Cobler Buoy, out round the Knap and Tinker Buoys at the entrance of the Sound, finishing at the Cobler Buoy. Mr. Quarm, head clerk with Thos. Lockyer, Esq., of Wembury, whose office (which is now a grocer's shop) was at the corner of Smart's Quay, acted as secretary, and assisted with a few friends in getting up a prize for a match between the Oreston, Hooe, and Saltash boatwomen ; also a prize for the old watermen. Their course was from a marked boat moored off Fisher's Nose, up Cattewater, round a marked boat laying between Oreston and Cattedown, twice round, finishing at the committee-boat, laying between the landing-place at Mount Batten and the Bear's Head.

The committee and friends afterwards dined at the Navy Hotel, and, I believe, spent a very pleasant evening, well pleased with their day's recreation.

Newcastle-on-Tyne. OCTOGENARIAN.

Queries.

482.—MONUMENTAL INSCRIPTION AT EAST BUDLEIGH.—I have heard that at this place there is a sepulchral slab, on which there is an inscription to the memory of one of the Raleigh family, in which the peculiarity consists in its being written from *right to left*. As I believe you have a correspondent in that neighbourhood, might I suggest the desirability of your obtaining and printing a copy of this curiosity.

ECC: ANT: INQ:

483. — QUERRE. — What is the meaning of this word, which occurs in the Plymouth Water Act of Elizabeth? It is there said that "the said Haven of Plymouth . . . doth Daylie *querre* and fill with the Sande of the Tynne woorcks and Mines" &c.

W. S. B. H.

484.—"SPESERY STRETE," PLYMOUTH.—Can your readers tell me what existing street, if any, represents the one which bore the above name in 1495-6 when 2d. was paid "to the pavyor for mendying of the Kyngs hey wey in Spesery Strete ?"

HIBISKWE.

485.—WINDMILL.—An old windmill formerly stood on the present site of the British School in Devonport. Could you give me the date when it was erected, and also the date when demolished ? Monument-street, near to the site, was formerly known as Windmill-hill. The following is an extract from an old lease on Devonport property.

"The office of Reeve for the Manor where thereunto elected and all other offices and services belonging to the Manor shall and will grind all his and their corn, grain, and malt to be expended or used in and upon the said premises at the mill or mills of the said Sir John St. Aubyn his Heirs and Assigns erected or to be erected on the Manor." Could you give the date when Stoke Church was built, and also its name? When was Mount Edgcumbe House built?

Devonport.? J. W. G.

486.—LEGEND OF TOWEDNACK.—There is a legend at Towednack that the Evil One would never let its tower be finished, but pulled down the stones as fast as they were put up. I believe a somewhat similar tradition is related of other places of the West. Are not Gunwalloe and Brent Tor among them? Of what other towers is the story told? W. S. L. S.

Replies.

TREVILLE-STREET, PLYMOUTH.—In connection with the discussion that has arisen respecting the origin of this appellation, it may be interesting to note that in receiving the change of name from *Butcher's-lane* to *Treville-street*, it was really going back to the name it bore long previously, for the Corporation books as quoted in Trans. Plymo. Inst., 1880-81, page 482, show that the name existed as long ago as 1494-5, when the Corporation recorded:—Money spent on the "Putchyng of Trevyllys-strete."

H. SHARROCK.

EDY OR EDDYSTONE?—I am obliged to "Penwith" for the notice taken of my query on the above, and I have nothing to say against the spelling, if founded on the derivation he proposes. Is it however quite certain that the name is derived from the "eddies" round the rocks? Perhaps if some of your readers who are acquainted with early shipping literature would say what is the earliest mention of the rocks on which Smeaton's Lighthouse was built, we should be more likely to get a correct view of both the etymology and the derivation of the name.

HIBYSKWE.

DUCKING-STOOL AND CAGE AT LOOE. — In reply to the inquiry about the old pillory, ducking-stool, and cage at Looe, I am pleased to be able to state that the pillory is still in existence. It is placed over the door of the old Townhall, so that it can be seen by everyone who passes by; it has, to my knowledge, been in the same position for more than fifty years. There are no remains of either the ducking-stool or cage in existence. There was some projecting woodwork removed from the East Looe Townhall in 1878, *supposed* to have been part of the old cage. Mr. Bond, in his history of East and West Looe, published in 1822, states "that in the reign of Edward the 1st, A.D., 1274 to 1307, Henry de Bodrigan, then Lord thereof, certified his claim to a Market and Fair at Looe, and view of Frank Pledge, a Ducking-stool, a Pillory, and Assize of Bread and Beer."

We can scarcely suppose that the pillory of that ancient day can be the one still to be seen at Looe. Mr. Bond does not make any further reference to either the ducking-stool or cage, but in a foot note to his description of the West Looe Guildhall, in which he says "adjoining the stairs of this hall are *still* to be seen the remains of a cage for scolding women, East Looe had a similar cage within a few years since. The only instance within memory of its ever being used was during the mayoralty of Mr. John Chubb. The Tribucket or ducking-stool seems to have been the general chastisement formerly, and each of these towns had one of these instruments also." The old Town Stocks are still in existence; they are in good preservation and well taken care of in the lobby of the New Town Hall. The last occasion on which they were used was about 22 or 23 years ago. I well recollect seeing the delinquent in them, who was undergoing the punishment for drunkenness and rioting, and he looked heartily ashamed of his position.

STEPHEN CLOGG.

BAKER'S TENEMENTS.—In reply to "G. C.'s" inquiry in the *Western Antiquary*, those tenements are situated in Notte-street, a row of small brick houses standing between the lower corner of Finewell-street and St. Andrew's-street.

Newcastle-on-Tyne. OCTOGENARIAN.

CROSS ON THE BRIDGE OVER THE WALKHAM AT HORRABRIDGE. — This is the old boundary stone of the parishes of Buckland Monachorum and Whitchurch, indicating that the middle of the river is the boundary. The letters B. and W. on each side of the cross have been mischievous'y and improperly defaced for a well known purpose, forgetful of the proverb "Cursed is he who removeth his neighbour's landmark."

VERAX.

473.—THE LATIMER FAMILY.—"Penwith" says that there is a note in some MS. about the Latimers in *Notes and Queries*, 4th series, vol. iv. Will he kindly indicate the page? as I have searched the index without result.

LEMUEL.

"*Weekly Mercury*," *December 9th*, 1882.

Notes.

THE VOLUNTEER MOVEMENT.

As frequent notices have occurred in your columns of the volunteer movement in the West, I may, perhaps, be permitted to recall to the memory of some of your readers a sturdy pillar of the reserve forces in Cornwall, Thomas Matthews, of St. Ives.

His gravestone records that he was a member of the forces raised in the West during the threatened invasion by Bonaparte, and that he was for many years drum-major in the St. Ives Battery of the Duke of Cornwall's Own Artillery Volunteers, raised some twenty years ago. He used also to train the recruits at gun-drill at the fort on the Island.

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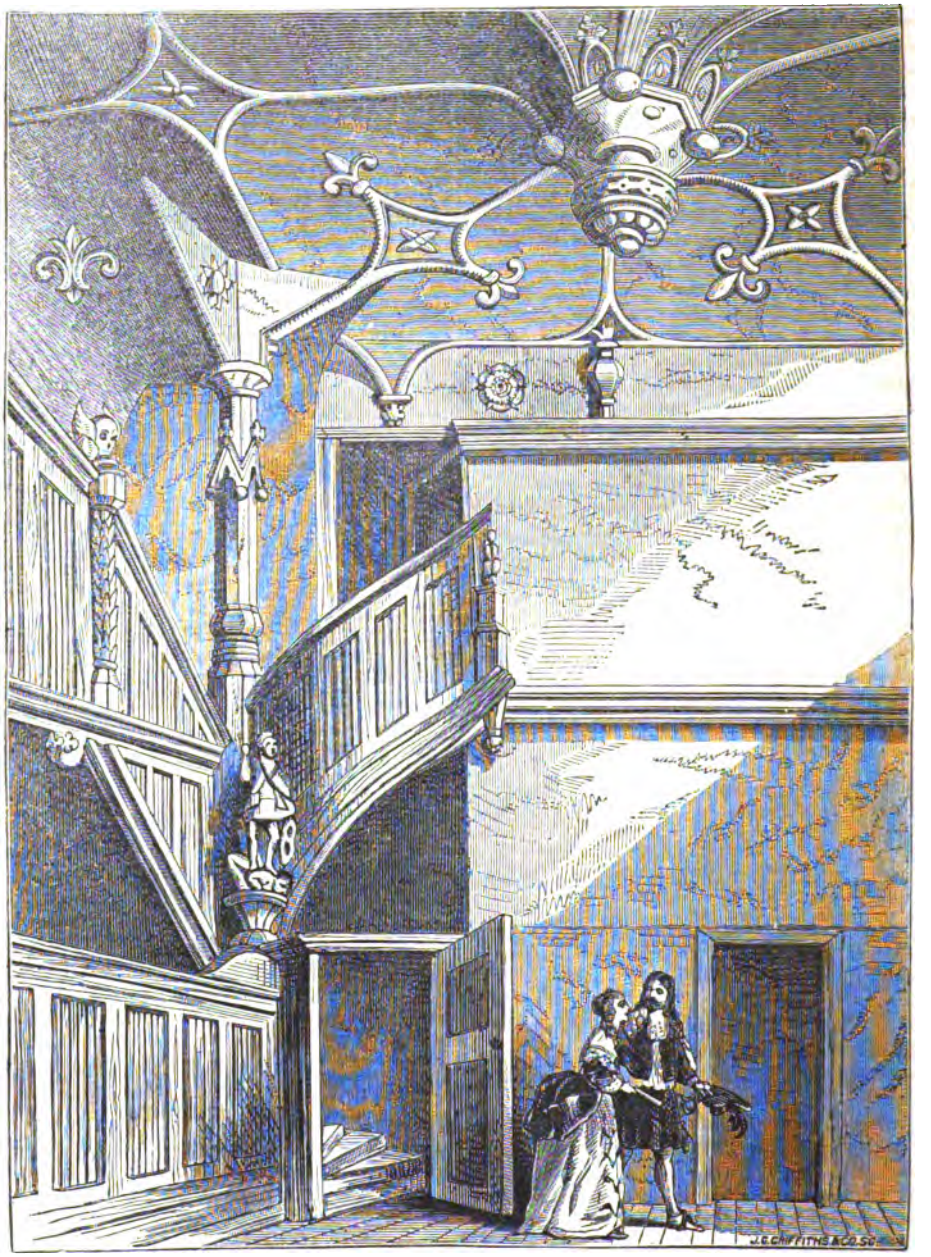

STAIRCASE IN "KING JOHN TAVERN."

Formerly in South-street, Exeter. (From a block kindly lent by Mr. W. Cotton, F.S.A.)

Some time ago a brass was put on the south wall of St Ives Church "to the common memory (as God calls each hence) of those who together first composed" the above corps. First on the list is the name of "Drum-Major Thomas Matthews," *obit* 1866. The last is that of Lieutenant Robert Snaith Hitchens, also of St. Ives.

Malta. PORTHMINSTER.

WILLIAM BROWNE, POET.

The Biographia Britannica says that the first part of "Britannia's Pastorals" was published in folio in 1613, when the author was about 23 years of age, and he appears to have written a considerable part of these Pastorals before he had attained his twentieth year.

In 1614 he published in London in 8vo. the "Shepperds Pipe," in seven Eclogues. In 1616 he published the 2nd part of his Britannia's Pastorals, and in 1624 he returned to Exeter College, and became tutor to Robert Dormer, Earl of Caernarvon.

Wood, in 'Athenæ Oxoniensis,' says that at this time, the beginning of the year 1624, he was then about 34 years of age; that same year he was created a Master of Arts. It appeared to be very uncertain as to the place and time where he died and was buried. Wood says that "in my reserches I find that one William Browne, of Ottery St. Mary, in Devon, died in the winter time, 1645. Whether the same with the poet I am hitherto ignorant." Prince says, where he died I do not find, for I presume he is a different person from him of the same name who died at Ottery St. Mary, in this county, in the year of our Lord, 1645."

In 1614 Browne wrote his own Epitaph; it begins thus:—

"Loaden with earth, as earth by such as I,
In hopes of life, in Death's cold arms I lie;
Laid up there, whence I came, as ships near spilt
Are in the dock undone to be new built." &c &c.

He also wrote an Epitaph on his wife.

Thou need'st no tombe, my Wife, for thou hast one,
To which all marble is but pumice stone. &c &c.

These were in "Original Poems," never before published, with a preface and notes by Sir Egerton Bridges, Dmy. 4to., printed at the private press of Lee Priory, 1815. One of the most witty and amusing poems in this collection, is entituled "Lidford Journey," and is printed in Prince's "Worthies of Devon."

The editor will find his query answered in the above communication, and he may congratulate himself in having a copy of this now rare book, for copies had become scarce even in the poet's lifetime. The times in which he lived were very much disturbed. The nation had not much time for the polite literature, which was then being written by some of the most brilliant writers that have ever graced the annals of England, and his name seems almost to have died out, and his writings forgotten, although they were so highly esteemed by the critical Ben Jonson and the learned Selden, George Withers, Glanville, Davies, &c., a galaxy of brilliant men.

Exeter. E. PARFITT.

CORNISH WEATHER RHYME.

"When Caradon's capped and St. Cleer hooded,
Liskeard town will soon be flooded."

Liskeard. J. P.

EPITAPHS.

The lines on the tomb of Henry Willey (*Western Antiquary*, vol. 2, p. 96) are a literal transcription of the first couplet on the tomb of Shakespeare, in the Church of Stratford-on Avon, "lines which a well-supported tradition assigns to the pen of Shakespeare himself," and which run thus (quoted from No. 1, of Halliwell-Phillips "Outline of the Life," &c)

Good friend, for Jesus sake forbear,
To dig the dust inclosed here;
Blest be the man that spares these stones,
And curst be he that moves my bones.

The object of the inscription was to prevent the possible disturbance of the remains, owing in Willey's case, to the interment being made in unconsecrated ground; and in Shakespeare's, from the ordinary practice at Stratford-on-Avon Church to transfer bones from graves to the charnel house, and which adjoined his place of burial. Although it appears to have been, and still to be a common practice throughout England, to copy and recopy the epitaphs of others, altogether indifferent as to whether they were applicable or not, yet Willey's is the only instance I have met with where Shakespeare's lines were so appropriated.

The denunciatory form of Epitaph was never common in England; Shakespeare's is almost unique. The only other good English example I have found is that of Cowley's, at Westminster Abbey. This is somewhat singular as there was always a repugnance to the idea of the interment being disturbed. The expression of this wish in a mild form is occasionally met with. A good example of this may be seen on an inscribed slab to the memory of the Rev. Philip Westcot (who died in 1711), and situated within the altar rails of East Budleigh Church. The inscription terminates thus:—

He desired yt this Stone might
never be taken up.

Budleigh Salterton. T. N. BRUSHFIELD, M.D.

EXETER AND ITS ANCIENT GUILDS.

Mr. Cornelius Walford, F.S.S., Barrister-at-Law, in "The History of Guilds," which he is contributing to the "Antiquarian Magazine and Bibliographer," thus writes in the number for December, 1882, page 299 (chap xv. *Anglo-Saxon Guilds*), concerning an Exeter Guild:—

Exeter.—The guild at this date existing in this City was of the religious type. I again fall back upon Dr. Hickes (*Thesaurus*, 1 Dissert. Epist. 20). He gives us what, *in extenso*, purports to be the record of regulations made at a meeting "held in the City of *Exeter*, for the sake of God and our souls, that we may make such ordinances as tend to our welfare and security, as well in this life as in that future state which we wish to enjoy in the presence of God, our judge. Being therefore here assembled together, we have decreed:—

'That three stated meetings shall be held each year: the first on the Festival of St. Michael the Archangel, the second on the Festival of St. Mary, next following the Winter Solstice, and the third on the Festival of All Saints, which is celebrated after Easter.

'That at each meeting every member shall contribute two sextaria of barley-meal, and every Knight one, together with his quota of honey.

'That at each of these meetings a priest shall sing two masses, the one for living, and the other for departed members. Every lay brother shall likewise sing two psalms, the one for living and the other for departed members. Everyone shall moreover, in his turn procure six masses and six psalms to be sung at his own proper expense.

'That when any member is about to go abroad, each of his fellow-members shall contribute five pence; *and if any member's house shall have been burned, one penny.*

'That if anyone shall neglect the stated times of meeting: for the first neglect he shall be at the expense of three masses, for the second, five, and if after being warned of the consequence he shall absent himself a third time, he shall not be excused, unless he has been hindered either by sickness or by the business of his lord.

'That if anyone should by chance neglect the stated time of meeting, his quota of regular contribution shall be doubled

'That if any member shall treat another member in an abusive manner, his reparatory fine shall be thirty-pence.

'And finally, we beseech every member, for God's sake, to observe these things which are ordained in this Society, in everything as we have ordained them. And may God help us to observe them.'"

Mr. Walford further remarks that the text of the Guilds' Ordinances, both of Cambridge and Exeter, is given in more literal form in Kemble's "Saxons in England," Appendix D., vol. i.

The foregoing suggests an interesting subject for investigation by some of our esteemed Exeter correspondents, to whom we heartily commend it, and would ask for fuller information, if known, respecting the Ancient Guild treated of in the extract quoted above; some particulars concerning any later Guilds, with their curious customs; and a sketch of any modern societies which retain some of the forms, ceremonies, or customs of these ancient fraternities, with their origin and purpose. We would also lay particular stress upon the italicized portion of the above, having reference to the burning of members' houses, and the consequent special contribution of the other members towards the loss. This is a very benevolent clause, which might, however, have been frequently imposed upon. Was there any special reason for its adoption in those early days?

EDITOR.

Queries.

487.—

"NOTED JOHN WELLS."

To the Editor of *The Daily Western Times.*

Sir,—I understand that in the parish church of Marhamchurch there is a quaint old tablet fixed in memory of the "Noted John Wells." I should be obliged to any of your correspondents who would be good enough to furnish the full inscription and give any particulars of this person's life, stating for what he was "noted," and the period when he lived, or refer me to any published work where such particulars might be found.

I am, sir, yours truly,

London, Nov. 22nd, 1882. ANTIQUARIAN.

Can any reader of the *Western Antiquary* supply the information?

Colyton. W. H. H. R.

488.—"CRYING THE NECK." IS IT A RELIC OF THE WORSHIP OF ODIN?—I quote the following from an article, by Julia Goddard, in this month's (December) number of the "Antiquarian Magazine and Bibliographer." Grimm, in his "Deutsche Mythologie," gives an account of a libation to Odin, still practised at Schaumberg at harvest-time, where, at the last stroke of the mowers' scythes, they raise them aloft, then plant them upright, and beat the blades three times with the strop. Each spills on the field a little of the drink he has, whether beer, brandy, or milk, then drinks himself, while they wave their hats, beat their scythes three times and cry aloud: "Wôld! Wôld! Wôld!" (Woden or Odin). As this appears to be very similar in description to the accounts which have been given from time to time in the *Western Antiquary*, I venture to suggest whether there is not some analogy between the "libation to Odin," and the modern "crying the neck"?

KEARLEY.

492.—SIEGE OF BOULOGNE.—I have heard an old sailor near the Land's End recite some verses on the siege of Boulogne. This battle seems to have produced great impression on the "old salts" of the west, from Plymouth to Mousehole. Can anyone of your older readers recollect the song? The chaining of the French fleet is specially referred to.

PENWITH.

493.—CHARLES MATHEWS, COMEDIAN.—Can anyone inform me whether there is any foundation for a statement which I have heard, to the effect that the two celebrated Charles Mathewses, the comedians, were related to the Mathews family now in the west of Cornwall, at Truro, St. Ives, and Penzance?

Also, is the family of Bramwell a really Cornish one, or has it settled in the west within recent date? Is the name common in Cornwall? I take it to be a form of the name Barnwell, found chiefly in East Anglia.

Any information about these two families will oblige,

Malta. PORTHMINSTER.

489.—AN EXETER HANGWOMAN.—I remember reading somewhere, that once, in the city of Exeter, when the executioner was not forthcoming, and the sheriff

absolutely refused to perform the very unpleasant office which by law had devolved upon him, an old woman came forward, volunteered, and was accepted, as hang-woman. Is there any foundation for this story, and what were the circumstances?

Southampton. G. T. W. M.

490.—PROPHETICAL UTTERANCES RELATING TO DEVON AND CORNWALL.—The curious and interesting prophecy recently referred to in your columns, relative to the Seaton poet (which is indeed a singular circumstance), opens up a interesting question. There are plenty of Cheshire and Yorkshire prophecies; what are those of the western counties? I can recollect two Cornish prophecies. (1) That Sir John Arundell (temp. Edward IV.) "should die on the yellow sand by the enemy's hand," which was literally fulfilled at Marazion. (2) That "those should land on the Merlin Rock who should burn Paul, Penzance, and Newlin." Fulfilled by the Spaniards in 1595. Can any others be quoted?

Newlyn. W. S. L. S.

491.—USE OF THE WORD "OF" IN DEVONSHIRE.—Your readers have probably often noticed the addition of this word "of" to many verbs as help, remember, &c. I have recently heard the two following phrases, viz.:—"I can't help of it," and "I remember of Mrs. Smith saying," &c. I don't think it can be classed as a mere vulgarism, for examples of it occur in the Plymouth Corporation accounts, where we have "mendyng of a cunditt," used in 1465, "the vewinge of the ground," respecting the water supply, in 1559-60, "drawinge of the acte," 1585, also "makinge of a plot" "of the toune," &c., with many other instances. Perhaps someone who has studied the ancient dialects of England may be able to account for the retention in Devonshire speech of the seemingly redundant "of" in such cases as I have mentioned?

W. S. B. H.

Replies.

THE NAME BONYTHON.—A correspondent writing on this subject, some time ago, expresses doubt as to the name being derived from the Cornish words signifying "a dwelling place" and "heather." He himself is of opinion that the name is Norman, compounded of two words, of which the first is "bon." Your correspondent further suggests that there are no properly Cornish proper names beginning with "bon." I should like to state why I consider that a French origin cannot be claimed for this name—firstly, the two words are not "bon" and "ython," but "bo" and "ython." The first certainly is Cornish, and means "dwelling-place," and the second is as surely also Cornish, and means "furze" (properly written *eithan*). The intermediate *n* is a common Celtic abbreviation of *an*, meaning "of the." Your correspondent will not deny that the prefix *bo* is very common in Cornwall—*teste*, Bosullow, Bosporennis, Bolitho, &c, &c.

Malta. PORTHMINSTER.

WILLIAM III. AT BRIXHAM.—I have heard that after the speech of William of Orange on landing at Brixham as reported in the *Western Antiquary* a few weeks since, "I bin come for your goots, for all your goots," a wag in the crowd called out "Yes, and for our chattels too." This may or may not be true, but may be worth noting.

London. W. G.

461.—DR. JOHN MOREMAN, SOUTHOLES.—The birthplace of this worthy is near Hartland. The parish of which he was the vicar from 1529 to 1554 was Menheniot, in Cornwall. Mr. Boase's "Register of the Rectors and Fellows of Exeter Col., Oxford," and the "Bibliotheca Cornubiensis," give very full references to the various sources of information relating to his history.

Buckland Brewer. J. INGLE DREDGE.

The "Meyenhennet" referred to was most probably Menheniot, near Liskeard, now so well-known as a station on the Cornish Railway. The notion that it was in Devonshire was probably a mere mistake of DeFoe's.

Newlyn. W. S. L. S.

FARDELL.—I can give you another reference for the above, which is also called Verndal and Ferndell. "The MS. Book of St. Mary's Church, Warwick. Brit. Mus. Add. MSS., 6032, contains the following passage, cited in Blount's Glossary, *sub voce.*, Farthingdeal and Elton's Tenures of Kent, p. 144, viz.:—Sciendum est quod magnum feodum militis constat ex 4 hydis, et una hyda ex 4 virgatis (yardlands) et una virgata ex 4 ferndellis (verndals, a Hertfordshire measure) et una ferndella ex 10 acris Terræ." Also, Exchequer Depositions by Commission, Sussex, 35 Elis. Fitzherbert v Dabson in a siut as to the title to land at Ringmore, in Sussex, the depositions mention "a farling of land containing 10 acres by the custom" copyhold of the Manor of Stoneham, O.E.

Chard. CHAS. J. ELTON.

MODBURY SCOTCH JACOBITES.—As a descendant of one of the Jacobite emigrants into the South of Devon, I may state what I learnt from my grandfather (on my mother's side), who died nearly forty years ago, and was over 80 years of age at the time of her death. Her father's name was Patey. She claimed to be a descendant of a Scottish nobleman, who came to reside in the neighbourhood of Modbury, and whose descendants were a very long-lived race, which I have always attributed to their Scottish origin. I have been told that my great-grandfather, at the age of 92 years, walked from Plymouth to Modbury in a stream of rain, and refused to throw off his wet clothes on finishing his journey, remarking "it must dry on the same hedge." I think it must have been the son of the Scotchman who married a Miss Bastard (of the Kitley family), which name has always continued to be used as a family name since by their descendants. I think this Scottish emigration into this part of Devonshire must have been after the rebellion of 1715. I know another family, now settled in Cornwall, who came originally from Modbury, or Kingsbridge, of the name of Start. It occurred to me they also were the descendants of a Scottish emigrant, and I remarked to them, a few

months since, that I thought their name ought to be Stuart, and not Start; and they told me Stuart was their correct name, so their father always told them, but people took to call them Start, so the correct name ceased to be used.

Calstock. W. B. C.

387.—"Penwith" has asked for other instances of such clearings of the ground as that of Gog and Magog on Plymouth Hoe in former times. On the South Downs, near Eastbourne, in Sussex, there is a similar colossal figure of a man with a long staff in each hand: the arms are bent with the hands upwards. This dates from the time of a certain religious house close by, and was annually renewed by the villagers until about the middle of last century. Ten years ago it was so indistinct that it could only be dimly discerned by a fine sunset, but in, I think, the year 1875 it was restored, the lines being filled in with chalk. The man is said to have been originally accompanied by a dog. The figure is visible at five miles distance, at least.

Malta. PORTHMINSTER.

DEVONSHIRE TOKENS.—Boyne, in his account of the 17th century tokens mentions this coin as follows:—

108. O. Elinor. Roope. in. =1669]
R. St. Sidwell. Parish=Exon.

This is the 108th token described in the Devonshire list. Obverse, the date 1669, "and Elinor Roope in," on the reverse "St. Sidwell parish, Exon," a continuation of the obverse. Boyne describes 9466 of these small halfpenny and farthing tokens, and considers the total number issued to have been about 20,000. The following are a few extracts from Boyne's book concerning the origin and use of these tokens:—"The small coinage of England from the earliest times was of silver; transactions requiring money of inferior value were carried on by means of blackmail, turneys, abbey-pieces, crockards, dotkins, staldings, and other base foreign currency, as well as by English leaden tokens, all of which were illegal . . . . leaden tokens . . . continued to be used by tradesmen until 1613 . . . . In 1613 James I. delegated his perogative striking copper money to John Baron Harrington . . . . in 1625 the patent for the coinage of farthing was renewed . . . . The accummulation of the patent farthings in the hands of small tradesmen cause the latter so great a loss, from the refusal of the patentees to rechange them, that in 1644, in consequence of the public clamour, they were suppressed . . . . The death of the king put an end to the exclusive perogative of coining copper and brass, the tokens which form the subject of the present work immediately began to be used . . . . The earliest dates are 1648 . . . while in 1670, 1671, and 1672, they again became scarce." Trademen's tokens were put down by a proclamation, dated 15th August, 1672.

Tuoxford. W. A. G.

"*Weekly Mercury*," *December* 16*th*, 1882.

Notes.

THE "COMPOSICION" OF THE PLYMOUTH CORPORATION WITH SIR FRANCIS DRAKE.

Looking over Mr. Llewellyn Jewitt's "History of Plymouth," with quite another object in view, I was surprised to find that he states, p. 123, under date 1589—John Blitheman, Mayor: "The town agreed with Sir Francis Drake to bring in the water of the river Meve, and gave him £200 in hand, and £600 for which he is to compound with the owners of the land over which it runneth." He puts this statement within quotation marks, but does not mention the source of the paragraph which he repeats verbatim (but with additions) on page 607.

Perhaps Mr. Jewitt had access to some document which Mr. Worth has not met with. Certainly, if Mr. Jewitt can substantiate the statements I have extracted from his volume, they go much further than we have yet supposed to show that Sir Francis was amply paid, under the composition, for the work he undertook.

Plymouth. W. S. B. H.

JACK THE GIANT-KILLER.

When Corinœus, the friend of Brutus, separated from him, he proceeded along the coast to Plymouth, where he is said to have encountered the most powerful giant of all that peopled the island at this time. His name was Goemot, but, though powerful, he was not a match for the supposed ancestor of the Cornish men, Corinœus. They fought or wrestled near or on the Plymouth Hoe. "The struggle between these mighty men of valour was recorded, at least as late as Elizabeth's time, by what Carew calls the pourtrayture of two men with clubbes in their hands," cut on the turf of the Hoe at Plymouth; and the steps by which Corinœus, after his victory, dragged the body of Goemot to the edge of the cliff, whence he flung him into the sea, were pointed out until recently. A payment of 8d. "for new cutting of the Gogmagoge on the Howe" appears in the town annals for 1567; but the pourtraytures have received more poetic commemoration from Spenser, in his Faerie Queene:—

"That well can witness yet unto this day
The Western Hogh, besprinkled with the gore
Of mighty Goemot, whom in stout fray
Corineus conquered, and cruelly did slay."

The question I would ask is this, when was it discontinued to keep in repair, or to clean these figures? or when were they obliterated? and is there any local legend attached to them? The above legend is partly taken from Mr. King's Sketches, published 1874.

Exeter. E. PARFITT.

DEVONSHIRE (?) PROVERBIAL PHRASES.

I have heard the following used repeatedly in Devonshire. Perhaps those better informed than myself can say whether they are native or not:—

"Tight as Dick's hatband," means something that fits firmly and clings tightly so as to be secure from falling off.

"You'll wish your bargain dry," signifies that a bargain or purchase will not turn out so well as expected by the party addressed.

"As thick as inkleweavers," used when two persons are very intimate and friendly with each other.

HIBYSKWE.

MANORIAL CUSTOMS IN DEVONSHIRE

The following interesting note appears in *Notes and Queries* for December 2nd:—"The annual court leet of his Grace the Duke of Somerset was held on Thursday, and was attended with the same customs and ceremonies as of yore. Accompanied by his Grace's deputy steward, the officers for the ensuing year were elected viz., portreeve, constables, ale-tasters, conduit wardens, scavenger, pound-keeper and town crier. The customary visits were made to various parts of the manor, and the duties in connexion with the various offices duly executed."—*Totnes Times*, October 28, 1882.

Will correspondents of the *Western Antiquary* furnish particulars of Manorial Customs in other parts of Devonshire and Cornwall, and notes bearing upon the same?

EDITOR.

COLLYTON BARTON, CHUMLEIGH.

On New Year's Day, 1881, I found myself in the fine old hall of Collyton Barton. The date 1612 can be seen at one end of the room on the cornice under the ceiling. Scarcely an alteration has been made in this part of the house since its construction. The ceiling is entire in its fine tracery and massive pendants, and a considerable portion of its substantial wainscot in oak still lines its walls. The spacious fireplace is there, but the old fire-dogs are not—they have long since given way to the modern stove.

One does not see the old family portraits of the Burys hanging in the oaken panels, but the ponderous table is there, reaching nearly the whole length of the hall, at which successive generations of the Burys and their guests sat. Many and many a load of real English fare has that table borne, and many a happy and convivial party has assembled around it enjoying the hospitality of olden times.

One can imagine the polished pewter plates ranged up and down its sides, the leathern jacks filled with the nut-brown, home-brewed ale, drawn from its well-stored cellars, and the silver-mounted drinking-horns bearing the family crest, when Collyton was an English squire's home and his hereditary residence. The old oak door, thickly dotted over with lozenge-shaped nails, still swings on its hinges, and the heavy iron knocker, whose rap sent an echo through the house, to-day hangs there and gains an admission for the visitor.

But my object in writing these notes is not so much to call attention to the house, or any portion of it, as it is to describe the heraldry which I found amongst its decorations.

Another room in the house, which in our day would be termed the drawing-room, contains some very perfect and beautiful remains of Jacobean wainscot, richly carved and moulded. Originally, shields carved within the flowing tracery of the cornice, and emblazoned with the arms of Bury and the family alliances, were ranged in proper succession round this room. But alas! one side of the wainscot has gone, and there remains only the cold, chilly, white-washed wall. Commencing with the arms on the right as you enter the room, the first is—Quarterly 1. and 4, ermine, on a bend engrailed, azure, three fleur-de-lys, or (Bury). 2 and 3, argent, a chevron gules, between three coots, proper. (Southcott). 2 Bury impaling—gules, two wings conjoined in lure, ermine (Reigney). 3. Bury impaling, argent, a chevron sable, between three mullets of the second, (perhaps Davie). 4. Bury impaling, argent, a chevron, between three mullets sable, (Daire). 5. Bury impaling, or, a castle embattled, sable, (Gidley). 6. Bury impaling, azure, three pears, or. (Stucley). 7. Bury impaling. Argent, three horses' heads, sable, bridled, or, (Horsey). 8. Bury impaling, per chevron, gules and ermine, two bucks' heads, caboshed, or. (Arscott).

William Bury, *alias* Berry, of Collyton, Esq., married Agnes, daughter of John Reigney, of Eggsford, Esq. There were several marriages between the families of Bury and Pollard, but the shields which set forth those alliances have gone.

In one or two instances the tinctures I have given above differ from those found in "The Visitation of Devon, 1564."

Passing through a finely granite-arched gateway, with the porter's lodge on your left hand and the domestic chapel over it, you find yourself in a court. In front of you stands the house, with its lofty gables and mullioned windows, entered on this side through a porch. Above the doorway is a well-preserved shield of arms bearing the heraldic distinctions of the old owners of Collyton Hall, Bury quartered with Horsey.

One other very fine stone shield remains at Collyton, but not in the proud position it deservedly occupied—over one of the principal entrances. In mournful silence, and rarely seen, it reposes in one of the dark cellars. This interesting relic of departed glory and the sculptor's art bears the date 1612. On it are emblazoned—quarterly, 1 and 4. Ermine, on a bend engrailed, azure, three fleur-de-lys, or.—2 and 3 argent, a chevron gules, between three coots proper, and impaling, —argent, three horses' heads, sable, bridled, or.

I pleaded with my kind friend, Mr. ——, who showed the house, for its careful preservation. Being the season of festivity, of joy, peace, and goodwill, Mr. J. C., my generous companion, and myself found ourselves again in the spacious old hall, and before departing drank to the health of our hospitable entertainer, and, in solemn silence, to the immortal memories of Collyton Hall, with all its genealogical and local associations.

In the fine old church of Chumleigh I thought I should perhaps find a memorial brass, inscribed floor slabs, and mural monuments to the Burys of Collyton, but if any ever existed there they have long since disappeared,

excepting one mural monument, which is commemorative of Admiral Bury. This is surmounted with his arms and crest, the latter being a tiger's head erased, ermine, crined or, gorged with a collar, azure, charged with a besant between two fleur-de-lys.

Chumleigh Church is well worthy of a visit if only to see its magnificent screen, and the beautifully carved oak bench ends, copied from its ancient ones, some of which were found buried beneath the floor—"Mr. Harry Hems and his Merrie Men carved all these Benches at Exeter."

St. Budeaux. J. W.

Queries.

RELICS FOUND AT STONEHOUSE.—While some men were digging in Newport-street, Stonehouse, they came upon some old stone vaults, some partially built, some hewn out of the solid rock. Some coins now in my possession were found there—a Turkish one dated 1255, a Portuguese 1699, and sundry British from 1700 to 1773. Also an old water jug, which looks much like an old "Greybeard." Some teeth were found, which Spence Bate thinks are horses' teeth, and a round stone shot, the size of a thirty-pounder. Can any of your readers explain how they came there?

Plymouth. WILLIAM HEARDER.

493.—EXETER SEASON.—I understand that Exeter and York each used to have a fashionable season in the last century, for those of the gentry who could not manage the then serious journey to London. Is this correct? If so, there must be some traditions of the gay times when Exeter was, in truth, the 'urbs' of Devon.

W. S. L. S.

494.—SERVICE-BOOKS IN BLACK-LETTER.—Do you know of any very old specimens of service-books (printed in black letter) still in use in any of the old churches in the neighbourhood of Plymouth?

I heard last summer that the books in use at Wembury were of this character. Can you say if I was correctly informed or not?

ECC: ANT: INQ:

495.—A DEVONSHIRE FARMER'S BEQUESTS.—In an old volume of "Exercises upon the French Tongue" I find the following paragraph:—

"Un riche fermier de Devonshire, fit, en mourant, un testament, dans lequel se trouvoit l'article suivant: Je légue à Jean Wilkes ci-devant membre du Parliament pour Aylesbury, cinq mille livres sterling, en reconnoisance du courage avec lequel il a défendu la liberté de sa patrie, et s'est opposé au progrès dangereux du pouvoir arbitraire."

Is there any foundation for the statements contained in this extract? and if so, what was the farmer's name, and where did he live?

Plymouth. T. R. ARCHER BRIGGS.

Replies.

THE NAME HARRIS.—I believe a Hebrew root has been suggested for the name Harris. Can the favourers of this view give me their reason for this conclusion? I should myself be inclined to the old English origin for the name, unless evidence was given to the contrary. Thanks to your correspondents for their remarks on the Harris subject.

Newlyn. W. S. L. S.

ARISH.—This word appears to be merely a local variation of the ordinary English term *eddish* or *edish*, derived, according to Baily, from the Saxon Edise.

Tuxford. W. A. G.

WIDDECOMBE.—I would suggest that this name is a corruption of Wooden's Combe. The legend of the wish hounds and the wild huntsman (wooden, odin, wuse or wisc) of Wistman's Wood, on another part of the moor, seems to strengthen this idea.

Tuxford. W. A. G.

483.—"QUERRE."—I had occasion, several years ago, to ask the late Richard John King the meaning of "querre," in reference to the passage your correspondent, W. S. B. H., quotes. I have unfortunately lost his reply, but I believe he referred me to "William Brown," the Tavistock poet, who uses it in the sense of "mix," "stir."

Berry Narbor. J. MANLEY HAWKER.

DEVONSHIRE TOKENS.—(*Western Antiquary*, vol. ii., p. 116.)—If Mr. Clements will look again, I think he will find that the words he gives as existing on his Devonshire token will bear a more intelligible reading than the one he quotes by taking them in a different order. Thus:—

(on the obverse): "Elinor Roope in"
(on the reverse): "St. Sidwell Parish"

with the date "1669" in the centre of the obverse and "Exon" in the centre of the reverse.

At least this is the rendering given by Boyne of a similar token in his book on Seventeenth Century Tokens.—(Ed. 1858, p. 54, No. 108).

These tokens were issued by tradesmen, to meet no doubt the great want felt by the absence of small change to give their customers, and took the place of the patent farthings which were in vogue during the reigns of James I. and Charles I., but which ceased to be issued when the death of the latter king put an end to the exclusive prerogative which had been granted to certain persons to coin copper and brass. They were circulated without authority and were received again by the issuers when presented. They mostly consisted of farthings: half-pence were scarce, and there were no pennies. The earliest dated token known is 1648, and the latest 1672.

See Boyne hereon, and I cannot do better than close this note by quoting the following passage from his Introduction, p. xx:—

"The tokens were in circulation exactly a quarter of a century; they originated with a public necessity, but in the end became a nuisance; they were issued by nearly every tradesman as a kind of advertisement, and being only

payable at the shop of the issuer they were very inconvenient. The Government had for some time intended the circulation of royal copper money, as we have pattern-pieces of halfpennies and farthings of the year 1665, but it was not until the year 1672 that the farthings of Charles II., of a similar size to those of the present day, were ready for circulation." Tradesmen's tokens were then at once put down by Royal proclamation.

Inner Temple. J. S. UDAL.

P.S.—May I ask the editor's permission, whilst on this subject, to mention that I shall feel much obliged if any of the readers of the *Western Antiquary* will kindly let me know of any *Dorsetshire* 17th century tokens that are not given in Boyne, as I am anxious to make as complete a list of them as possible, with a view some day perhaps of publication; and I should only be too glad if, at the same time, I should be able to add to my own private collection of the tokens of that county?

BRENT-TOR.—I have looked over your numbers since May last to see if "A Landsman" had been replied to. In question 333, he asks if Brent-tor can *possibly* be seen at sea

"Landsman" may not desire to disturb the legend which serves to explain the erection of the church. The more general belief assigns the pious offering to a recovery from sickness during the protracted voyage of a rich merchant returning from the East. As regards the possibility of seeing Brent-tor, I have seen it distinctly when sailing outside the Breakwater.

This, however, is the point I wish to convey to Landsman. Many years since I was with the Queen's Harbour Master, on board the old 'Tavy,' and on asking the question, now raised by "Landsman," Mr. Thompson said it was not only possible, but probable, that in some conditions of the atmosphere, Brent-tor would stand out boldly as he had seen it, when the lower coast range would be scarcely visible. There need not be any great flight of fancy to suppose the vessel bearing up for Plymouth, with the devout passenger already convalescent, when the distant Tor was clearly discerned.

Plymouth. W. L.

COSSENTINE AND PALÆOLOGUS.—Mention has been made of these two families by "W. S. L. S." The house of Cossentine is traditionally said to be descended "from Constantine, the descendant of the Greek emperors, who was buried in Landulph church. Seeing that the name has been for so long a period in Cornwall, may not this family trace their origin up to Constantine the Tyrant?" (Hunt, "Popular Romances of the West of England," p. 304).

The family of Palæologus is represented, in the female line, by Count Ciantar-Paleologo, great-great-grandson of the celebrated historian of Malta.

Malta. PORTHMINSTER.

MOUNT EDGCUMBE HOUSE.—This fine old mansion was built in 1550, by Sir Richard Edgcumbe, who also gave it the name by which it is at present known, it being originally called West Stonehouse. It is stated in the Rev. J. Wallis's "Cornwall Register" (pub. 1847) that the seat came to the Edgcumbe family by the heiress of Durnford, in or about the reign of Henry VIII. Your correspondent "J. W. G." will find the work I have mentioned worth referring to.

Exeter. T. J. NORTHY.

450.—NICHOLAS CONDY, ARTIST.—Nicholas Condy, I have always understood, was a native of this Parish (Antony), and was for some time an officer in the 43rd Regiment.

Antony, Torpoint. W. H. P. C.

NICKIE GLUBB.—Will you let me gratify the curiosity of "Young Plymothian," who, in 4th October wishes to know something of Nickie Glubb, who flourished in the last century, and at the beginning of 1800. This man was a porter on the old quays around Sutton Pool, and was *the* pugilist of his day. He lost one eye in an encounter with an adversary, who struck him with a stone. Whether that foul deed led to the total loss of sight, I do not remember to have heard, but for many years Glubb was totally blind, and yet continued to quarrel and to fight under the guidance of his wife Nannie, to whom he would say "Lead me to him, Nannie, lead me to him." His strength made the first grip formidable to the quay boys of that day. This Nickie Glubb was the leader of the Burton boys against the Old Town boys. I believe his leadership never led to any result more important than the acquisition of a certain barrel of ale, the Borough gift, placed at the top of the flight of steps which formed part of the old Guildhall, removed in 1800. There is a portrait of Nickie Glubb painted by Lady Knighton—(*née* Dorothea Hawker), which portrait is now in the hands of members of Mr. W. H. Hawker's family.—Lady Knighton was the youngest daughter of Captain James Hawker, R.N., born 1781, in Gasking-street, in the house now occupied by the Romanists. Her husband, Sir W. Knighton, Bart., was the Privy Purseekeeper of George IV. This portrait was given by the artist to the writer's father, and was presented by him to her nephew, the late Mr. W. H. Hawker.

Plymouth. W. L.

PHŒNICIANS IN CORNWALL.—Last April Mr. Lach-Szyrma spoke of "traces of Spanish influence . . . . in Penwith and Kirrier Hundreds" Antiquaries of the old school insisted strongly upon the Phœnician element in Cornwall, though of late the idea has been rather laughed at. I should like to mention that in Malta, where traces of the Phœnicians are unmistakable, Cornish travellers frequently remark upon the striking physical resemblance between the natives of this island and those of Cornwall. I have moreover heard a vague legend about the Ninnis clan being descended from a "Phœnician princess," which is probably connected with another tradition to the effect that certain Cornish fisher-families trace their origin to a "ship-wrecked Spanish princess." I believe it is acknowledged that a Spanish element is very perceptible in the neighbourhood of the Lizard.

Malta. PORTHMINSTER.

LEGEND OF TOWEDNACK.—A legend somewhat similiar to the one which "W. S. L. S." relates concerning Towednack Tower is told of the church at Pinhoe, near Exeter. This sacred edifice stands on the summit of a high hill some distance from the village, where, it is said, it was originally intended to build the

church. But Satan appears to have had a great objection to this course being adopted, for tradition tells us that as often as the builders in the daytime laid the stones there, the great power of darkness ordered his imps to remove them to the top of the hill, where the church at present stands, their duty, of course, being carried out in the solemn hour of midnight. I believe there are other churches of which a similar story is told.

Exeter. T. J. NORTHY.

403.—CARVING AT SOUTH BRENT.—On page 67 of the present volume of the *Western Antiquary* is an enquiry respecting some carved stonework which forms the arch of a door-way in the garden-wall of the house close to Lydia Bridge at South Brent. The only information I can get relative to it is that it was brought from Kingsbridge by the Rev. Mr. Owen, who was vicar of Dodbrooke, and who used occasionally to reside at Brent, and was placed in its present position by him, on his making some alterations to the house and garden. To what building at Kingsbridge it originally belonged I am unable to discover.

WILLIAM CROSSING.

South Brent.

"*Weekly Mercury*," *December 23rd*, 1882.

Notes.

CHRISTMAS CUSTOMS IN PLYMOUTH, FIFTY YEARS AGO.

In Plymouth, fifty years ago, a few days before Christmas, schoolmasters, their assistants, and scholars, were all busily engaged preparing their Christmas plays, for the purpose of exhibiting to the parents, friends, and relatives, the progress the pupils had made in their studies during the year. One schoolmaster kept a school in a court, at the back of a small fruit shop, where now stands Popham and Radford's (drapers) shop. Fifty years ago the place was called "Pig Market," now it is Bedford-street. This schoolmaster would always do his best to make a grand thing of these Christmas exhibitions. He would engage the hall of the Old Mechanics' Institute, and there, on a temporary platform, decorated with laurel, holly, candles, flowers, and gilded pumpkins, would the pupils recite and declaim in their various parts to an admiring audience of friends and relatives. At the opening of the play, a pupil comes to the front, and recites a "Prologue," having reference to the school, to the audience, and to Merry Christmas; the next pupil comes on and recites before the audience "Pity the sorrows of a poor old man." Another pupil recites the "Three Black Crows; a fourth would declaim on Norval, &c. This task over, then follow the tea and cakes, and fruit, and last of all the sprightly dance. Other schools, fifty years ago, would at Christmas time adopt a different scheme; the schoolmaster would give rewards and presents to those pupils who had best attended the school, and to those who had made the greatest progress in their learning. In some cases books were given to the pupils, to others would be presented a Christmas piece, which was a sheet of paper, about 20 inches long, by 15 inches wide At the top part was printed in colours a picture of the Nativity, or Moses striking the rock; on the sides were a border illustrated with reference to the top picture; in the centre of the sheet, a space of 12 inches by 10 inches was left blank for the purpose of inserting some appropriate scripture subject, to be done either in Text, Old English, or Engrossing, and when it was well done it seemed to please every one who saw it. These Christmas pieces were exhibited in the booksellers' shop windows, and were just as numerous then as Christmas cards are now.

Plymouth. J. E.

SIR FRANCIS DRAKE.

COMMENDATION OF JOHN FOX.

It may not be generally known that John Fox, the justly-celebrated author of the "Book of Martyrs," was a personal friend of our noted Devonshire hero, and reference is made to Drake in several passages; both in the Life of Fox and in his works. I allude to the large edition, 2 vols. folio. He says:

"Among military men, Sir Francis Drake was much delighted with his Familiarity; whom to commend near the times he lived in, were needless, but to commend him to Posterity, according to his desert, many volumes would scarce suffice."

In another place, he says (vol. 2, 939): ,, The Queen selects out such able and serviceable men, as were fittest to undertake great employment." Again, "Queen Elizabeth . . . . . she herself, which was ever most judicious in discerning men of wit and aptness, and most happy in making choice, designed, &c.,—appointed Lord Admiral Charles Howard, and sent him to the West parts of England where Capt. Drake, whom she made Vice Admiral, joyned with him."

Here follows a lengthy and most interesting account of the Spanish Armada, in which the names and actions of Drake and other leaders frequently appear.

EDITOR.

A REMINISCENCE OF BIDEFORD.

BIDEFORD GRAMMAR SCHOOL, &c.

In the earlier part of the present century, say in 1827, there existed (and perhaps it survives to this day) a quaint building consisting principally of the Bridge-hall belonging to the trustees or feofees of the "Long Bridge of Bideford," with its tapestry hangings representing scenes in the siege of Troy, its quaint oak tables, and high backed chairs, with leather seats and back stuffing, and the Grammar Schoolroom adjoining and up one and the same staircase, with this tablet inscription on the Allhalland-street front:—

THIS
SCHOOLE
HOVSE WAS
BVILT
1657.

(The "Commercial School" formed part of the main front towards the Town Hall.)

On the roof was (and perhaps is) a bell turret; the bell, of good size, was used in my time for calling the boys into school three times a day. The bell was rung by an old watchmaker, Rickard by name, living in an old house some doors off on the same side of the street; he used also to wind the town-clock associated with the bell. Between school hours certain of the boys used, by stratagem, to obtain the keys and gain access to the bell by the steps and ladders, and sit gossiping in the turret cutting their names on the lead of the roof, and they were also guilty of eating sweet-stuff there. But what puzzled them much was the inscription cast around the upper circle of the bell—

OUR PARSONS PRIDE FORMED ME BELL,
BY THAT I ROSE, BY THAT SATAN FELL.

and they never, in those days, found any meaning for it.

Some years afterwards, I was told by an old inhabitant, learned in the past local history, that a rector of the parish (I fancy Woodcock by name, but I don't say so), some time in the last century, or perhaps in the previous one, was continually at variance with the parishioners, and to show his contempt for the corporation he used, or at least he did, spit down towards the Mayor, Aldermen, and Burgesses who sat in the aisle beneath the pulpit; and, further, he denied the use of the vestry for holding vestry or "Parish" meetings. The parishioners being thus driven to adopt some other meeting-room, were allowed the use of the Bridge Hall and they in a spirit of retaliation, put up the bell with the now intelligible inscription, to be used for calling together the parishioners to "assemble in Vestry." The old Town Hall opposite, and the fire-engine house and prisons beneath, were regarded by the boys with respect and awe. The stocks were kept in the corridor beneath the Bridge Hall, and were frequently used by the big boys against the little chaps. I myself was often put in these stocks. In those days I saw a vagrant flogged at the Cart's-tail over Bideford Bridge, and so expelled from the town—actually with the "Cat," on his bare back! The Mayor (I knew him, a naval captain) was the terror of the "mumpers."

The bells in the church tower bear curious inscriptions according to the guide books, but I never ascended the tower to see them—the custodian was naturally antagonistic to boys. At this time the whole structure was encased in white rough-cast stucco. Fixed to the western wall of the Churchyard was a curious epitaph, which I found under the directions of the sexton, G. Ellis by name. The small obscure stone was thus inscribed:—

The wedding day appointed was
And wedding clothes provided
Before the day did come, alas!
She sickened and she die did.

This I saw, but I dare say it has been improved off, or has perished from natural causes.

Much curious information will be found in "An Essay Towards a History of Bideford," a book I have not seen for more than 50 years; I helped to compile much curious local documentary material for a new edition of it by my "old inhabitant," which could have been enlarged from the store of anecdote in his own memory about still older inhabitants and events; but I believe his scheme was never carried into execution. At the time now under remembrance the members of the Corporation used to walk to church in state every Sunday, wearing their robes of office according to their degree, preceded by the mace-bearers and the constables with their long staves. This custom did not survive the innovation made by the Municipal Act. The "Long Bridge," of 24 arches, was narrow, now it is spoilt, deprived of its ancient character by some modern adapted widening addition. Honest shipbuilding with native oak was actively carried on; now probably that industry is extinct. I saw the first steamer come up the River Torridge to the town. I saw the first stage coach arrive from Exeter, and heard the question "Will it pay?" I remember the "new" road to Torrington being made along the river side from the "Bridge end." What great changes this quiet town has since experienced! Forty-four years ago I left it for other scenes of active life.

J. HILTON, F.S.A., &c.

A RELIC OF THE POET GAY.

The following appears in the *North Devon Herald* of December 7:—

"Among the pieces of timber carted away from the Barnstaple parish church (which is now undergoing restoration) has been found a portion of a pew, with the name 'John Gay,' and the date '1695,' cut upon it. As the poet was then ten years old, his age renders it probable that this is his handiwork; and this may be regarded as almost certain when it is remembered that no other John Gay appears in the parish register."

R. A. LAWRENCE.

(From *Notes and Queries*, 6th, s. vi., Dec. 16, 1882.)

MUDGE MEMOIRS.

Being a record of Zachariah Mudge, and some members of his family, together with a Genealogical List of the same.

I purpose printing a work under the above title, which it is considered will be of interest, not only to members of the family, but also to those who are connected with Devonshire, and especially with Plymouth, as a contribution to the local history of the period. It will include sketches of the lives of Zachariah Mudge, 1694-1769. Vicar of S. Andrew's, Plymouth, Prebendary of Exeter, a man much esteemed by Reynolds, Johnson, and Burke.

Thomas Mudge, 1717-1794, who devoted his life to the improvement of Chronometers.

John Mudge, M.D., 1721-1793, who resided during the whole of his life at Plymouth, the friend of Johnson, Smeaton, Reynolds, and Northcote.

William Mudge, Major General, R.A., 1762-1820. Head of the Ordnance Survey of Great Britain from 1798-1820. Governor of the Royal Military Academy, Woolwich, and the East India Company's Academy, Addiscombe.

Zachariah Mudge, Vice-Admiral, 1770-1852, who served with distinction during the French Wars.

Richard Zachary Mudge, Col. R.E. 1789-1854. One of the British Commissioners appointed to decide the boundary between Maine, U.S., and New Brunswick.

The book will be illustrated with photograph portraits (4 from valuable proof engravings, 2 from the original pictures), after Reynolds, Northcote, Dance, and Opie, printed in permanent ink, according to the process of the Autotype Company, which it is considered will add much to the value of the work. A limited number of copies will be printed in crown 4to, of about 240 pages. Price, 21s., to subscribers, 15s.

S. R. Flint, B.A. Univ. Coll., Oxon.

[The Editor has the pleasure to insert the above announcement in full, in the hope that subscribers to the *Western Antiquary*, and particularly Plymothians, may be interested in these promised records of a noted family, several members of which were amongst the most noteworthy residents of Plymouth in the last century. Names of intending subscribers may be sent to Rev. S. Raffles, Flint, Nansawsan, Grampound Road, Cornwall, or to the Editor of the *Western Antiquary*.]

THE DUKE OF WELLINGTON AT PLYMOUTH.

"The Duke of Wellington passed through Exeter at four o'clock on Tuesday afternoon [28 Sep. 1819] on his way to Plymouth. He reached the Royal Hotel at the latter place at ten o'clock the same evening and slept there. On Wednesday morning last he received the visit of Sir Dennis Pack, the military commander, and after viewing the Citadel proceeded to the Gun Wharf at Plymouth Dock. After having inspected this superb establishment, he visited the Dock Yard and received the compliments of the commissioner. His stay in the Yard was a very short one: he inspected none of the storehouses, ships, buildings &c., but returned almost immediately to Plymouth, where he received the freedom of the borough, which had been voted him in the Mayoralty of George Bellamy, Esq. [in the year 1811].

He also inspected the Breakwater and returned to dine at the Royal Hotel. In the evening he attended a ball given in honour of his visit, which was graced with all the beauty and fashion of the Three Towns and their neighbourhood. His Grace led off the festivities of the night with Lady Pack. So unexpected was his grace's arrival that a vast number of the population were made acquainted with it only by the ringing of the Dock Yard bells. His Grace also inspected the Lines, so that a tolerable judgment may be formed of his characteristic activity from the account of the numerous objects which occupied his attention from the moment of his arrival. It was universally expected that his Grace would leave Plymouth on Thursday [30 Sep.]. He had not visited Mount Edgcumbe, but if he protracted his stay, it was expected that he would spend part of Thursday in visiting that beautiful domain. The Duke appeared in good health and spirits and wore plain clothes.

His Grace viewed the Breakwater in company with Lord Exmouth on Thursday. His Grace visited Mount Edgcumbe, inspected the Gun Wharf, Naval Hospital, &c. In the evening he met a party of the most distinguished persons in the neighbourhood at Lord Exmouth's to dinner, and on Friday morning he left for Exeter. During his stay at Plymouth the Mayor and Chamber of Exeter waited on his Grace to present him with the Freedom of the City, and request his presence at a civic feast. The Duke politely accepted the former honour, but was obliged for the present to decline the latter, as his arrangements did not allow him to prolong his stay."

The above extracts from *The West Briton* of the 1st and 8th October, 1819, may probably be interesting to the readers of the *Western Antiquary*. Their perusal suggests several topics on which information is desired. First, what towns in Devon and Cornwall claim the right of presentation of the freedom to strangers, and can lists be furnished of such towns and of the occasions on which they have exercised such right? Secondly, what bells were rung in Devonport Dockyard, and is it still the custom to ring bells in the Dockyard on special occasions. Thirdly, where were The Lines which the Duke inspected in 1819? Fourthly, where did Lord Exmouth reside, and what office, if any, did he hold in the Three Towns at this time?

15, Queen Anne's Gate. George C. Boase.

Queries.

496.—Birthplace of B. R. Haydon.—Can anyone tell me the identical house in which this talented Plymouth artist was born? It was somewhere in Whimple Street, but opinions differ as to the exact *locale*. Kearley.

497.—Christmas Mummers in Cornwall.—In an exceedingly interesting article in "Harper's Magazine Christmas Number, 1881," entitled "Chistmas throughout Christendom," occurs the following passage:—

"The Christmas *mummers*, that carry us back to the old Morality Plays, the origin of the modern English drama, may yet be found in Cornwall and Gloucestershire. The players are, for the most part, plough-boys or country 'bumpkins,' variously masked and grotesquely dressed, who, tricked out with swords and gilt paper hats, go about on Christmas-eve from house to house, and, wherever received, giving a rude dramatic performance styled a Mystery."

I would solicit information from your Cornish correspondents on these two points:—1st. Is this Christmas mummery still prevalent throughout Cornwall, and can any interesting particulars be obtained of the custom, suitable for publication in the *Western Antiquary*. 2nd. Can any correspondent furnish a list of *Morality*, *Mystery*, or *Miracle* Plays, published or in manuscript, which have been at any time performed in Cornwall in the Cornish language.

M. Y. Y. T.

498.—CURIOUS WELL AT SALTASH.—In Carew's "Survey of Cornwall," first edition, dated 1602, page 113, occurs this paragraph relative to Saltash:—

"I had almost forgotten to tell you, that there is a well in this towne, whose water will never boyle peason to a seasonable softness."

I would ask if any knowledge of this well and its curious properties exists at the present day; and if any of your correspondents can furnish fuller particulars than those given by Carew?

KEARLEY.

499.—GIGLET AT OKEHAMPTON.—There is a holiday-fair held at Okehampton on the Saturday after Christmas, which is called a *giglet*. In Britton and Brayley's *Devonshire and Cornwall Illustrated* it is stated that at this *giglet market*, or *wife market*, the rustic swain was privileged with self-introduction to any of the nymphs around him; so that he had a good opportunity of choosing a suitable partner, if tired of a single life. Are there any remains of this old custom still to be observed at this fair?

South Brent. WILLIAM CROSSING.

500.—BIBLE LOTTERY.—"A Dissenting minister bequeathed a sum of money to his chapel at St. Ives, Cornwall, to provide six bibles every year, for which six men and six women were to throw dice on Whit Tuesday after morning service, the minister kneeling the while at the south end of the communion table, and praying God to direct the luck to his glory." ("Curiosities of the Search Room," p. 49.) Who was this minister, and what phase of religion did he represent, or to what denomination did he belong?

Exeter. E. PARFITT.

501.—MRS. MATTHEWS, OF TRURO.—The Rev. James Hamley Tregenna, in his work entitled "Reminiscences of a Cornish Rector," gives an account of a certain Mrs. Matthews, of Truro, who, when nearly a hundred years old, rode about the country on horseback, dressed in a very antique equestrian costume which he describes. Can anyone confirm this story? I have had suspicions of the narrative, on account of its similarity to what Mrs. Piozzi, in one of her letters, relates concerning Zenobia Baragwanath *alias* Stevens, who lived near Penzance; see Chambers's "Book of Days"; in fact, Mr. Tregenna reproduces the story of the old lady's applying to have her life-lease renewed. Is anything known of any such Mrs. Matthews of Truro?

Malta. PORTHMINSTER.

Replies.

453.—ROYAL VISITS TO PLYMOUTH.—Quoting from memory only, I think the following are among the chief Royal visits to Plymouth, for which "Kearley" asks:—

1. Edward the Black Prince. (In connection with his South of France campaign.)
2. Queen Katherine of Arragon. (Queen of Henry VIII.)
3. King Charles I. in the neighbourhood, if not in the town.
4. Probably Charles II.
5. Napoleon I. as a prisoner in the Bellerophon.
6. Don Miguel of Portugal.
7. William IV. (Before his coronation.)
8. Her Majesty Queen Victoria and the Prince Consort.
9. The Prince and Princess of Wales, and most of the present Royal Family.

Probably many others may be added. Let me advise "Kearley" to search Mr. Worth's "History of Plymouth."

Newlyn. W. S. LACH-SZYRMA.

ROOD STAIRCASES.—With reference to the query of "Hibyskwe," in June last, I may observe that at St. Ives, the rood-staircase is contained in the thickness of the wall of the south aisle. The door of the staircase, however, is entered from the east, from an additional but ancient half-aisle or chapel at the south-east corner of the church. At St. Levan, the rood-staircase door is in the middle of the south aisle wall, and faces to the north.

Malta. PORTHMINSTER.

399.—FONT COVERS.—In answer to the query of "Hibyskwe," of last July, font-covers were certainly used during what are curiously called the "dark ages," the reason assigned by the liturgical books being that the baptismal water (blessed annually by the bishop, at Whitsuntide) was liable to be put to superstitious uses—I suppose, in the way of witchcraft and unlawful spells.

Malta. PORTHMINSTER.

"*Weekly Mercury*," *December* 30*th*, 1882.

Notes.

DEVONSHIRE BIBLIOGRAPHY.

I think this scheme ought to advance out of the purely theoretical into the practical stage. If Cornwall can have such a work done as that which has been achieved by Messrs. Courtney and Boase, surely Devon can do the same. Where the difficulty lies, is simply that we might not be able to find two Devonshire bibliographers able or willing to give the amount of work and ability which has been bestowed on Cornish literature. Then the only thing to be done is to have a committee of men really interested in the subject, each of whom would take some department or locality as his own speciality. The *Western Antiquary* might be a most valuable aid (with your permission) by enabling the members of the committee to bring forward difficult or obscure topics on which they wanted information.

As a beginning must be made sometime or other, might I suggest that the work of collecting facts be commenced with the new year of 1883, if practicable? They will have to be classified, indexed, and arranged afterwards.

Newyln. W. S. LACH-SZYRMA.

The Editor, in thanking his correspondent for the kind and valuable suggestion, has the pleasure to announce that he will shortly be in a position to publish bibliographical lists of special subjects, with a view to

their being hereafter incorporated in a Devonshire Bibliography. These lists will be made as complete and perfect as circumstances will permit, but inasmuch as the publication of such temporary lists will give the opportunity to persons possessing additional information to furnish the same, in this manner the cause of bibliography will be advanced.

At an early date will appear a bibliographical list of Dr. John Kitto's works. Subsequent lists will be prepared of Sir Walter Raleigh and other notable Devonians, and it is the intention of the Editor to publish in this form his collections towards a bibliography of Sir Francis Drake, of which he has already a large number of entries. Any information on these or kindred subjects will be welcomed.

The Editor would further point out that he suggested in his paper, read before the Devonshire Association at Crediton, the desirability of doing the work of Devonshire Bibliography on the co-operative principle, and, in the first place, by means of such lists of special subjects as those mentioned above. He would here repeat the suggestion that persons residing in the small tonws of Devonshire might materially aid by sending full titles of all books relating to their particular district, or which have been written by natives thereof or printed therein. In this way a mass of valuable information might be collected, in course of time to be incorporated in a Devonshire Bibliography. The columns of the *Western Antiquary* are open to receive such communications, and the Editor will use his utmost exertions to bring the scheme out of the purely theoretical into the practical stage.

STORY OF A LOST ARTIST ON THE MOOR.

A story has lately been told to me of a melancholy circumstance which is said to have occurred on the West Ockment, on the Okehampton side of Dartmoor. I do not remember to have seen it in print. The story is not altogether improbable. At the same time, I should like to know if it be true, and if the name of the unfortunate individual is known?

The story as related to me is this: An artist, who had never visited Devonshire, but who had heard a great deal of its beautiful scenery, at length made up his mind that he would visit it and see it for himself; but before doing so he thought he would take unto himself a wife, and bring her down with him, in fact he would spend the honeymoon here. Before leaving his home in London he bethought himself that he would secure his papers, which related to some little property he had; and so he had a thin box made, such as he could carry about his person without inconvenience. This being done, he and his new wife journeyed down into beautiful Devon, and he fixed upon Okehampton as a quiet place, and where he could exercise his pencil on the beauties of the scenery which is here in abundance—the grand old castle, embrowded in foliage, the woodland slopes, the brawling rivers rattling over their stony and rocky beds, the wild moor stretching far away, everything in fact that a landscape painter could wish for. The morning after their arrival, being enchanted with the beauties of the surroundings, he thought he would stroll out and make a sketch or two. Taking with him the requisites he makes his way alone, leaving his wife at their lodgings. He goes some distance up the West Ockment, and fixes upon a spot to make his sketch; but in so doing, or after he had made it (the story does not relate which), in crossing the stream he is supposed to have slipped between two large masses of rock, so that he could not extricate himself, and there he perished, his weeping bride seeing him no more. The alarm spread amongst the good people of Okehampton, and they searched everywhere they could think, but they could not find him, either dead or alive; and at last the search had to be given up. The poor bereaved and broken-hearted wife at length had to return to the great city, and in the course of time she bore a son. The son grew up to man's estate and followed the profession of his father, and when he was twenty years old he thought he should like to visit Devonshire, and especially the locality where his father was lost. He, therefore, prepared himself for the trip, and in due time arrived at Okehampton; his mother, it is presumed, accompanied him. The son, in one of his rambles on the moor by the side of the West Ockment, saw something glittering in the bed of the stream, which excited his curiosity, and he essayed to get it out, and after some considerable trouble was successful in doing so, when it was discovered to be his father's box, which contained his papers; and the story says that they were, from the water-tight fittings of the box, sufficiently preserved to identify the writings, and, painful to relate, not far from where the box was found were the bones of his lost father, more or less imbedded in the bed of the stream.

A somewhat similar story was told to me when at Lynton, two years ago, in visiting the beautiful grounds belonging to a gentleman residing there. There is one of the most remarkable and beautiful streams it has ever been my good fortune to behold. It has its rise on Exmoor, and consequently has a considerable fall to the mouth of the Lynn. The storms on Exmoor are sometimes very violent, and the water comes sweeping down with great force. The unfortunate man who, if I remember rightly, is also said to have been an artist, was attempting to cross the aforesaid stream, when his foot got jammed between two boulders, so that he could not get it out. Night coming on, and no one near to hear his cries, he was obliged to stay where he was, but during the night a thunder storm arose and poured its flood upon Exmoor, when down it comes as if flood gates had been opened and drowned the poor artist still entrapped between the stones, where, after a short time, when life was extinct, his remains were found in the middle of the stream. Knowing the locality, I can see that this might have occurred, for when there is much water a man might soon be drowned, and his calling for help would be almost useless, as the noise of the waters would prevent his being heard.

Is this a true story, and, if so, is it known who the unfortunate person was?

Exeter. R. PARKER.

BEATING THE BOUNDS AT ST. COLUMB IN 1817.

This old parish custom belongs to the things of the past. Since the commutation of the tithes, parishes have been mapped, and a copy kept at the parsonage in every parish. This parish, containing twelve thousand acres, has its visible marks of boundary, and beating the bounds was the peculiar way of asserting its rights.

I was one of those that took part in the ceremony, in 1817, and only one other is living who took part. In the morning at nine o'clock, the scholars assembled at Mr. Leverton's school. The parish constable, who rejoiced in the name of Abraham Godolphin Buckingham, about six feet high, and weighing eleven score, presented himself to the schoolboys with baskets of oranges, bags of nuts, and penny loaves in abundance; also a large can of treacle, proclaiming to his juvenile audience that all those nice things were to be scattered freely in our perambulations. It should also be stated, as an inducement, a bag of pence formed part of the stock. Well, with these inducements, all the boys followed the leader. Our first move was west, towards Mawgan by way of Trewan. Two miles walk on the parish road brought us to the boundary separating St. Columb from Mawgan. Here, on the bough of a scrub oak growing out of the hedge, was suspended by a cord a loaf well plastered with treacle. The boy that could first bring the loaf to the ground was to get a reward from the bag of coppers; however, after a long struggle, it came to a close, and then our leader cut a turf, and laid it on the bound. With three cheers from the group we took a northerly route for Whitewater; on our arrival, we found a pit in the centre of the river, used by a Mr. Landry, for washing wool, this being also the boundary between Mawgan and St. Columb. Nuts and oranges were cast in the pool. The boys plunging in, pressed one of our companions under water, and almost drowned him; his name was Richard Tregislgas, of Indian Queens. He was so prostrated that another scholar was engaged to conduct him back to the town, this making our company two less. From this point we still kept north until we arrived on a high piece of common named Sparrable Point, at which angle the parishes of St. Eval, St. Ervan, and St Columb join. Here again we performed the penny loaf and treacle trick, but there not being any bush or stick the shovel was stuck in the hedge to sustain the cord. From this dwarf mountain we could see Padstow Harbour, and in clear weather the Lundy Island could be sighted. From thence we were led on by the boundary between Little Petherick, St. Issy, and St. Columb.

Perishing with hunger, and weary, and consequently out of temper, we passed over rough land to Scotland Corner, very high land, where St. Wenn, St Breock, and St. Columb can be seen. Here a few leavings of our stock were strewn about. From thence we returned home, vowing to each other that never such another journey should be made under any consideration. Consequently when a short time after the constable put in appearance with his tempting bait to survey the south part of St. Columb, not a single boy could be induced to follow him or his satellites, knowing by sad experience the hunger and fatigue of the past campaign.

St. Columb. RICHARD CORNISH.

NORMAN DEVON.

Mr Greenstreet, the indefatigable antiquary, directed my attention to the Coram Rege Roll, No. 2, of Henry III., m.7, as likely to interest me, and, at the same time, gave me four descents of a pedigree which he had extracted, and which I at once perceived related to Devon, and confirms one Norman link.—In Domesday, Walter de Douay, held Bampton (Baunton) and Uffeculm, his son Rob. de Baunton left an only daughter, Juliana, who carried these in marriage to William Paganel, founder of the abbey of Drax in Yorkshire. These had issue Fulke Paganel, from whom the pedigree is clear. Elstrudis, daughter of Alfred the Great, married Baldwin, Count of Flanders, and with the consent of her sons endowed the Abbey of St Peter, in Gand, with the manors of Lewisham and Greenwich, which, being temporarily lost to the Abbey, Edward the Confessor when taking refuge in Gand swore to restore them to the Abbot in the event of his coming to the throne, and fulfilled his promise. One abbot, in some way, had given Robert de Baunton a lien on those manors, which Robert endeavoured to act upon in the time of Henry I. The abbot complained to the King, and Robert having suffered judgment to go by default, Henry I, decreed under pains and penalties that he should no further molest the abbot.

We now have an insight into the relations between a Norman King and his barons. The friends of Robert murmured *(sic)* against the decree and held the King and abbot in ill will, *(sic)* to such a degree that the abbot was constrained to come forward and offer Robert the manors, to him and his heirs in perpetuity, at a fee farm rent of £25 a year, Robert accepted the terms and carried the abbot's charter to his manor of Uffeculm, in Devon, for safe keeping. But in the wars that broke out between Stephen and the Empress Maud, the manor house and deed were burnt together. William Paganel, the son of Fulke, sought to recover against the abbot in 1222, 6th Henry III., and two men offered their bodies, that is to fight to the death, if the Court thought proper, in proof that their fathers had seen the charter, and directed them in the event of any question arising, to go forward and state the evidence as they received it. The case was compromised by the abbot's paying William Paganel 101 silver marks, William undertaking to annul any muniment that might reappear in his favour affecting the manor. The story on the Coram Rege roll is supplemented by evidence of my own, obtained from Gand and other quarters.

London. WYVERN GULES.

ANCIENT EQUESTRIAN TILE.

We are indebted to Mr. Edward Windeatt for two photographs taken from a curious equestrian tile the existence of which that gentleman has recently discovered in Totnes. He says it is "believed to have been

made at Bridgetown, Totnes, where 150 or 200 years ago some pottery works were carried on. It does not appear to have ever been placed on a house top, and is quite perfect. It is the property of a Totnes gentleman." On another page we present our readers with wood-cuts of this very fine specimen of the "equestrian tile."

EDITOR.

WEST COUNTRY PROVERB.

Some Proverbs and Similes are given on page 66 of this volume of the *Western Antiquary*, to which I would add the following, which I have frequently heard.

"There's as much got by schemey as louster," meaning that a little scheming or planning will often enable a workman to accomplish, with very little labour, a task which would require a deal of hard work (louster) if entered upon without method.

South Brent. WILLIAM CROSSING.

Queries.

502.—BARBICAN FARM, NEAR LOOE, CORNWALL.—From whence did this estate take its name. Are there any relics of fortifications near, or any records of warlike times?

M. Y. Y. T.

503.—PLYMOUTH AND DEVONPORT EXHIBITIONS.—The recent Penzance exhibition brings before my mind our old Devonport exhibition at the Mechanics' Institute, some thirty years ago. Has anyone preserved an account of it, now that it has become a matter of history? Have any exhibitions like it been since held in Plymouth and Devonport?

Newlyn. W. S. L. S.

In reference to the above, we would refer our esteemed correspondent to the Devon and Cornwall Working Classes Industrial Exhibition, opened at Plymouth, July 14, 1865, which continued open several months, and was visited by many thousand persons. It was a highly successful undertaking, but the details are scarcely of a character to be inserted in the *Western Antiquary*.

EDITOR.

504.—DRUNK AS A FIDDLER.—I have often heard the expression "as drunk as a fiddler" made use of. Can any of your readers explain what may have given rise to the expression?

Compton. WILLIAM W. CLEMENTS.

Replies.

426.—YEALMPTON, DEVON, vol. ii., p. 89.—The tradition which points to the spot near the church at Yealmpton as the site of the palace of one of the Saxon kings, was extant in Risdon's time, for he makes mention of it, and also says that the King's lieutenant, Lipsius, was interred at that place. Lysons, however, states that the so-called palace was probably a residence of the prebendaries, and attached to the "Golden Prebend," of Sarum, to which the vicarage belonged. The stone in the churchyard,—the inscription on which has been read as "Toreus" or "Goreus," has been connected by tradition with the supposed palace, but the idea which makes it a memorial stone to the cup-bearer to the king, has probably originated in recent times from the fact of there being a brass in the church of Sir John Crocker, of Lyneham, cup-bearer to Edward IV. There is a sketch of the stone in Gough's edition of Camden's "Britannia" vol. i, p. 47, where it is also stated that on opening the ground beneath it, the remains of bones were found.

South Brent. WILLIAM CROSSING.

EXETER SEASON.—(*Western Antiquary*, 193, No. xciii.) Without doubt many of the county families had town residences in Exeter, whose localities can now be easily recognized—Mr. Dymond says in his paper on the old inns of Exeter, "Its geographical position made Exeter the centre and key of western travelling. As a cathedral city from the reign of the Confessor, it contained a large and mobile ecclesiastical population. The county nobility and gentry resorted to it for private and public affairs, and many of them spent a portion of each year in their town mansions within its walls, until increasing facilities of travel enabled them to pass the season in London." A characteristic account of the inhabitants of Exeter in the last century is given by a correspondent of Hone's Year Book, under the title "Exeter in my Youthful Days"—these probably formed an integral portion of the "Exeter Season"—He says: "I cherish fond thoughts of the simplicity of manners and unostentatious hospitality of thy worthy citizens, who, generally in easy circumstances, and many of them opulent, gave every one a hearty family welcome in the good old country fashion of the æra, 1782, when the substantiality of the furniture and of the table were as like the plain honest feelings of the people as the tastier and flimsier fittings of our present apartments, and the kickshaw fare of our genteel entertainments are similar to the heartless invitations and manners of modern society."

"There was something very picturesque and pleasant, allow me to say, in the full-made broad-cloth coat, with its full-buttoned cuff and ample skirts, and the bushy or curled wig of an old gentleman, and in the brocaded hoop-gown and deep ruffles, and the lappets and laced mob cap of an old gentlewoman; aye, and in their good-humoured sedateness and quiet stateliness, too. The stout gold-headed cane of the one, and the long ivory-headed ebony walking-stick, sometimes umbrellaed, of the other, were worth a whole ocean of switches and parasols—jaunty things, some of them useful in their way, but wholly unknown and unthought of in those honest comfortable times." Also a writer in the *St. James's Gazette* of the present year (1882) makes the following observation:—"In the seventeenth and eighteenth centuries, when the county gentry were acquiring the habit of keeping up a town-house, but had not yet centralised themselves in London, Exeter became the fashionable centre of the West, where many county families passed the winter."

Without assuming that these extracts are a direct answer to the query, yet they may serve to justify an

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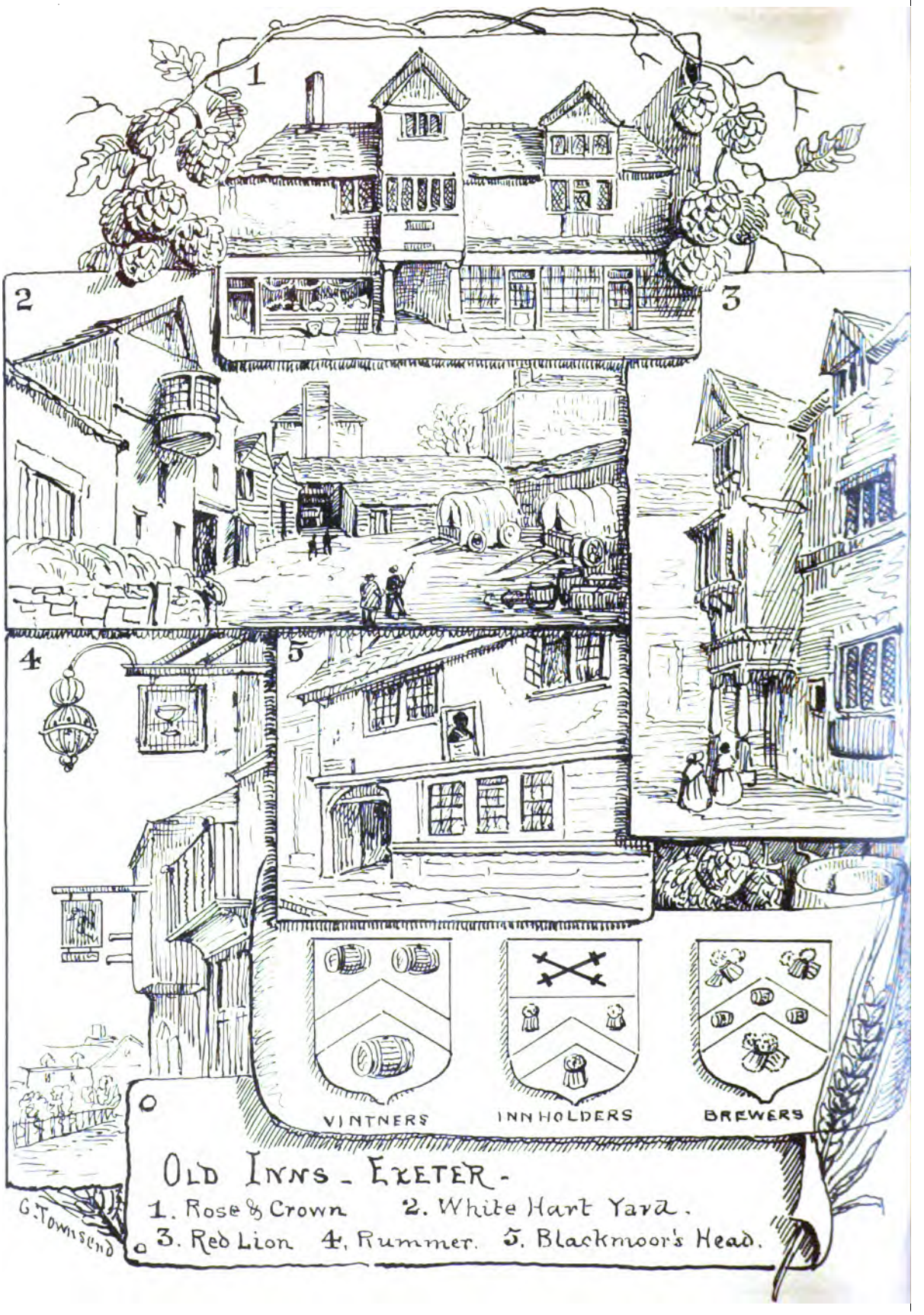
1
2
3
4
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VINTNERS
INNHOLDERS
BREWERS
OLD INNS - EXETER -
1. Rose & Crown 2. White Hart Yard.
3. Red Lion 4. Rummer. 5. Blackmoor's Head.
G. TOWNSEND

assumption that there was at one time a 'season' in Exeter.

Exeter. G. T.

INSCRIBED STONE AT EAST BUDLEIGH.—In reply to your correspondent, "Ecc: Ant: Inq:" the inscribed sepulchral slab containing the reversed inscription to which he alludes, forms a portion of the floor of the centre of the nave of East Budleigh Church, and is in the immediate proximity of what is known as the Raleigh pew. It is to the memory of the first wife of the father of the great Sir Walter Raleigh, the latter being one of the issue of the third wife. There is an engraving of the slab in the second volume of Oliver's "Ecclesiastical Antiquities of Devon," and at p. 64, of that work is the following rendering of the inscription:—

ORATE PRO AIA
JOHANNE RALEYH UXORIS WALT.
RALEYH QUE
OBIIT X DIE MENS. AUGUSTI ANNO DNI MCC.....

This has been accepted by several authors as correct, but after a recent close examination of the slab itself, (in company with the vicar, the Rev. G. D. Adams,) and of a rubbing taken from it, the version as given by Oliver, would appears to be inaccurate in several particulars. A further examination is intended to be made, the results of which will be embodied in a paper on the subject.

Reversed sepulchral inscriptions are exceedingly rare. A short time since I endeavoured in the pages of *Notes and Queries* to elicit notices of other examples, but as yet have learnt of but one other, and that in the church of Mere in Wiltshire.

Budleigh-Salterton. T. N. BRUSHFIELD, M.D.

Notes to the Illustrations, &c.

OLD INNS OF EXETER.—This sheet represents some of the old Inns of Exeter, gathered from old prints and sketches. For description we are indebted to Mr. Dymond's interesting paper on the subject read before the Devonshire Association in 1880. He says in that paper, "That the inns and taverns of Exeter should have been both numerous and important may be readily accounted for, if we consider some of the leading characteristics which distinguished the city in past times. Its geographical position made Exeter the centre and key of western travelling. As a cathedral city from the reign of the Confessor, it contained a large and mobile ecclesiastical population. The county nobility and gentry resorted to it for private and public affairs, and many of them spent a portion of each year in their town mansions within its walls, until increasing facilities of travel enabled them to pass the season in London. Exeter has also been the great mart of a woollen manufacture, which, directly or indirectly, provided the means of subsistence to the major part of its inhabitants, and drew together traffickers from an extensive district. It naturally followed that Exeter was thickly studded with taverns, and contained also a goodly number of old English inns or guest-houses. The taverns supplied the drinking needs of a population addicted, to a full average extent, to the besetting sin of the Anglo-Saxon race. The inns provided temporary shelter for a crowd of wayfarers, and for the carriers, whose pack-horses brought to Exeter, from all parts of the county, the crude work of village looms and water-mills to be perfected and exported.'

Modern requirements and improvements have either swept away or else entirely changed the character and appearances of most of the older Exeter Inns. Two of these in the illustrations, viz., Nos. 2 and 3, remain unaltered, while the others are non-existent.

No. 1.—The *Rose and Crown*, the emblems of the royal house of Tudor, stood in High-street, a little above the entrance to Castle-street, and was pulled down to make way for modern erections in 1834. There is a wood cut illustration of the house in "Dr. Shapter's History of the Cholera in Exeter in 1832." The explanatory note to it is as follows:—"It was probably built about the time of James I., and is particularly interesting as illustrating the range and character of the houses in the principal street of the City at that period, and which were then for the most part of wood and stone, with high thatched and sometimes slated roofs. They were huddled together in masses, low pitched, small and inconvenient, with here and there a house of greater dimensions. It was then the custom for the merchant to live in the midst of his business, so that the affluent and poor were much mixed together."

No. 2.—*White Hart Yard.*—This is the large yard entering from Coombe-street—the house being in South-street. Of this inn sign Mr. Dymond writes:—"The *White Hart*, a favourite badge of Richard II., had two representatives in Exeter, owing possibly to the fact that it was also a cognizance of our great Devonshire worthy, Sir Walter Raleigh. . . But the more noted of the two White Harts was the one in South-street, shewing even now some vestiges of its condition when it was the great rendezvous of carriers, with their files of pack-horses." This is a good illustration of a capacious inn yard, surrounded by stables and buildings for the accommodation of numerous horses and accompanying merchandize, to be carefully locked up at night.

No 3. *Red Lion.*—This is a good example of an old Elizabethan inn which formerly stood in a court in Magdalen-street

No 4.—*The Rummer Tavern*, whose existence is recorded in 1728 and 1752, stood in the Cathedral yard, probably in the upper part of it. It is dimly figured in Rocque's Map of Exeter of 1744.

No. 5.—*Blackmoor's Head*, now existing intact in Westgate street. Of this, an old advertisement by the landlord announces "at the Blackmore's Head, near

Westgate, any of the inhabitants of this city may have Stout, Ale, and Beer, without doors, for twopence per quart, and in his house for three-pence per quart.

N. B.—As a gratuity the landlord presents his house customers with pipes and tobacco, and such eatables as his house does afford, gratis."

The branches of hop over the top of the drawing, the corporate Arms, and the ear of Barley at bottom, are mere ornamental adjuncts.

STAIRCASE IN "KING JOHN TAVERN," FORMERLY IN SOUTH-STREET.—Of this Inn Mr. Dymond says, "Comparatively little is known of *King John's Tavern* (formerly), opposite the Cathedral Close-gate called Little Stile, in the part of South-street formerly called Cook's Row. It was one of the finest houses in Exeter, being of early Tudor date, with a tall square front, the projection of the upper storey over those of below receiving support from oaken corbels grotesquely carved into human or diabolic forms. Two of these guarded the entrance doorway, as represented in an engraving published in the *Gentleman's Magazine* of May, 1838, shortly after the front was taken down. The figure on the right was that of a porter or door-keeper, wielding a mace, and surmounted by a shield with the royal arms. The other figure represented one of those domestic fools or jesters, with cap and bells, who were often found in the retinues of great nobles in the Tudor reigns. Over the jester's head was a shield charged with the arms of the city. An important feature of the house was the massive oaken staircase under a vaulted and richly-moulded ceiling with drooping pendants, as illustrated in Mr. Cotton's *Elizabethan Guilds*."

Exeter. G. T.

We have again the pleasure to record our indebtedness to our esteemed artist correspondent (Mr. Townsend) for the interesting and tasteful sheet of sketches, illustrating the "Old Inns of Exeter." To the same gentleman, and also to Mr. W. Cotton, of Exeter, F.S.A. (the owner of the block), we are indebted for the beautiful illustration of the "Staircase in King John Tavern."

EDITOR.

ANCIENT EQUESTRIAN TILE AT TOTNES.

Engraved (from Photographs) by Mr. J. E. Wood, Plymouth.

THE

WESTERN ANTIQUARY;

OR,

Devon and Cornwall Note-Book,

Being a medium of intercommunication for Antiquaries and others interested in the History, Literature, and Legendary Lore of the Western Counties.

Reprinted, after Revision and Correction, from the "Weekly Mercury."

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Notes.

BIBLIOGRAPHICAL NOTE: A SUGGESTION.

The recent appearance of an "*édition de luxe* of Mr. Blackmore's Exmoor romance, "Lorna Doone," has reminded me of a desideratum, long ago pointed out by a quarterly reviewer in an interesting topographical article, which, up to this day, has not been supplied. The paragraph is as follows:—"The Devonshire 'Orientales Illustres' are, for the most part, something more than 'grandes hommes de province'; and we can scarcely imagine a more delightful volume than might be made of Prince's 'Worthies of Devon,' with the additions to be derived by modern research, and with illustrations from good portraits, personal relics, ancient manor-houses, and sepulchral monuments."

Both the original folio edition (1701) and the quarto reprint (1810) are rare, especially the former, which is much more costly and difficult to procure than when the above was written in 1859. Such an edition would, indeed, be a treasure, not only to Devonians, but to book lovers generally. William Pearse, vicar of Dean Prior (a successor of Robert Herrick), thus addresses the author in some complimentary verses:—

> You've done the Work, Sir, but you can't be Pay'd
> Until among those Worthies you are laid;
> These future Ages will unjustly do,
> To write of Worthies, and to leave out you.

May the honour be paid him of having such an edition dedicated to his memory. Such a project would also fitly crown the efforts lately made in commemoration of one of Devon's foremost worthies.—Drake.

Exeter. CH. ELKIN MATHEWS.

The above is from the *Athenæum*, December 23rd, 1882.

A WHITE WITCH IN PLYMOUTH.

"Witches are much more common in the West of England than they were in the realms of Cetewayo, who 'smelt them out,' or in those of Saul, who did much the same thing. The rural people are as credulous as the parishioners of Coverley, in the *Spectator's* time, when the Coverley witch possessed a cat, known to have spoken several times during her life. A Plymouth witch has lately caused a good deal of discomfort (though not by causing a storm) to a seafaring young man. He set sail with a smack owner of Brixham, as a member of the crew, but his health suffered in his maritime adventure, and a physician advised him that he was in danger of losing his eyesight. The master of the smack bade the young mariner consult a white witch at Plymouth, and the sufferer took this advice. The white witch boldly declared that not the invalid, but the whole smack was under a spell, and suffering from the wiles of sorcerers. More abject superstition could not be found on the African gold coast, or in the Andaman Islands. The master and the lad now visited the witch together, but the spell could not be removed. The youth, who had 'moved Acheron' before trying ordinary means of cure, now went into an infirmary, and recovered not only his health, but wages from his too spiritually-minded master. But none the less the witch continues to drive her magic wheel, and a roaring trade in Plymouth"

The above is copied from the *Graphic* of Saturday, December 30th, 1882, and will doubtless recall to the minds of many the singular case as reported in the Plymouth papers not long since. It seems perfectly incredible that such impostors as white witches, fortune-tellers, and such-like can still flourish in our large communities, in spite of all the educational agencies of the day, and that there are still a sufficient number of people willing to be gulled by these would-be seers, aye, and simple enough to support them by their fees in their questionable practices, doubtless in many instances believing the absurdities they utter.

EDITOR.

CURIOSITIES OF PARISH REGISTERS.

While inspecting the registers of two or three hundred parishes in the West of England, many curiosities cropped up. I saw the one noted by "J.L.V." at Mary Tavy, and copied the following in illustration of old customs :—

12 March, 1691-2. One Wm. Warden (as he say'd a currier, brot to the house of Rich. Reddicliffe, one of the Constables of this parish (Mary Tavy) 12 Nov. 1691-2 on horse back by 3 men from Whitechurch, with a Testimoniall under the Hands and Seales of Digory Polwhele, minister, Steph. Chubb and Edmond Drake, Constables, and Ric. Doidge and Ric. Wickett, supers and parishioners of Whitechurch aforesaid certifying that he was openly whipt there for a wandering Rogue, the said 12th day of March, and was assigned to pass from parish to parish by the officers thereof the nexte straightway to Cheston (or Chesthunt) in the Co. of Hartford, in 26 days next ensuing, the said date, where he confessed he was borne, dyed on Horseback on Blackdown on the said 12 day of March, as Roger Harris, John Scoble of Ley and Tho. Farmer were conveying him to the officers of the South Down Quarter of Lamerton, and was buried the same day att night. viz. 12 March, —Recd. the Affidt. for the said Wm. Wardells buriell in Woollen, March 15.

In Crediton, the other parish named by "J L.V.," the burial of Sir Bernard Drake is entered 12th April, 1586. This corrects one of Prince's many errors.

Some entries would not bear repeating except as Antiquarian Notes, coming from parish records.

21 Jany. 1705. Baptized the base son of Mary Vanese a notorious impudent brazen faced w——, Steph. Hugo, Vicar, *(St. Austell, Cornwall)*.

1717. Bapt. Philippa W——, a base child of Anne Michelmore by John Foxe, *(Buckfastleigh)*—(An unchristian-like brand on the unfortunate child).

1721. Grace Wadlin for ye crime of Incest with John Cornish her mother's husband, by whom she was incontinently begoten with child, did penance in ye Church 23 July. In ye Church of Ideford 36 July and in that of Highweek, 30 Aug. 1721—*(Kingsteignton)*

12 July, 1720 Ric Knill and Elizab, his wife for antenuptial fornication did private penance before me and 2 churchwardens—*(Ibid)*.

Several such cases occur in the Register of this parish.

(These remind us of the penances performed by Eleanor, Duchess of Gloucester, and Jane Shore. Mr. Foot, the old Parish Clerk of Ashburton, told me that about A.D. 1800, he saw a woman called Bowden (who had nine base children by a man called Layman) do penance, standing before the reading desk in a white sheet, with her hair combed over her head and face. The late Mr. Hicks, of Bodmin, informed me he had seen a woman do penance similar in Bodmin Church).

In Bishopsteignton the visit of Larry O'Brian, is entered in the register with a description of him taken from the newspapers, stating him to be nearly nine feet high, and descended from Brian Boru His skeleton is to be seen at the Coll. of Surgeons, Lincoln's Inn.

In St. Stephen's Brannel, Cornwall, a zealous churchwarden, perhaps, vents his orthodoxy by scribbling on the register,

"God bless King George and all his men,
Set fire to the *lig* and burn Tom Paln.

Log is pronounced by the peasantry lig (? nearer to the root *lignum*).

BICKLEY.

23 Apl. 1690. Bamfield Moore the sonn of Mr. Theodore Carew minister was baptised the 23 day of September Anno Dom 1690.

The following is not generally known :—

STOKE DAMEREL.

29 Dec. 1733. Bampfyld Moore Carew and Mary Gray were married.

Bampfyld Moore Carew was a frequent visitor at Squire John Drake's house in Newton. Mr. Drake would expostulate with Carew, as he knew the family, and begged him to return to them. The wanderer would shake his head and say, "No, John, I would rather be King of the beggars than King of England."

London. WYVERN GULES.

CORNISH WORDS.

I have come across the following :—

Badwaddled—puzzled.
Bunched—tossed by an ox.
Chet—a kitten.
Catching—changeable weather.
Cram—an untruth.
Druseling—a stupid.
Dowst—lowering sail.
Deef—a bad nut.
Drang—a narrow gennel or entry.
Footy—affectation in young folk.
Flosh—to shed.
Foathy—cheeky.
Fadgey—satisfactory.
Gait—Method : In Yorkshire the same word is used for "doing" *i. e.* What are you a *gait* on?
Gook—ugly "set up" about the shoulders and chest.
Gammut—merriment.
Gaddle—gobble.
Havage—rummage.
Hadgyboor—hedgehog.
Loplolly—Hanger on.
Letterputch—a lounging fellow.
Mews—moss.
Nosey—cheeky.
Okum-sniffey—a glass of spirits.
Paddick—an earthenware pitcher.
Piskeyled—bewitched.
Stugg—an earthenware pan.
Strubb—to steal.
Sniffey—satirical.
Stodge—mud.
Strammer—untruth.
Slo-cummin—dull.
Scud—a scab.
Stopes—a clay pit.
Sleuching—a rolling way of walking.

Spiffey—tastey.
Scrolled—toasted.
Truck—Trash.
Trouled—twisted.
Tamp—to ram home.
Tadly-oodly—intoxicated.
Vugg—a cavern.
Vamp—to sip slowly.
Yaw—a ewe.
Zess—size.

It may be useful to add to this vocabulary. It is possible also that both the spelling and the definitions of some of the above may need correction.

Exeter. HARRY HEMS.

EXETER AND ITS CAP OF MAINTENANCE.

The "Fur Cap" referred to on p. 129, as worn by the sword-bearer of the city of Exeter, is the "Cap of Maintenance." It symbolises the right and duty of the Mayor of the city to maintain against all men, if need be, before God the cause of the poor burgesses, and to secure justice to all of his fellow citizens. The Mayor, being the king's escheator, has, whilst in office, the dignity of an earl (the aldermen of old ranked as barons, as in London). He need not uncover before any man, within the limit of his jurisdiction; this dignity is assured by the Sword of State being borne before his worship, and not behind him, which, if he were of lower rank, it would be.

A similar honour pertains to other cities of note, Bristol being one of these. I have latterly sought, but hitherto in vain, for some trace of the origin of the office of sword-bearer. No such officer is noted in the *Liber Albus*, although his existence as a prominent official of the Corporation of London has been well known from time immemorial. Neither is there mention of such an official in the charters of Bristol, which date from the 12th century. I am strongly of opinion that his origin dates back to the Roman era, when in their cities that people typified Silenus by a symbolic statue in the market-place, which bore a sword in hand "to intimate the *jus gladii*, the right to judge and punish, the right to guard with the weapons of men all that men hold dearest." In Anglo-Saxon days this living survival of a Roman custom became the right-hand man of the *Portgerefa* in business transactions, with the *Ingang burhware* or the *Communæ;* and from that period has continued in such ancient cities as London, Bristol, and Exeter, in unbroken descent to our own day. The reason why he is unmentioned in the charters, is probably because although paid out of the city revenue, he was, in reality, the Mayor's own official, acting then as now as his '*alter ego*' in so far as wearing the cap, bearing the sword, and so symbolising Justice, and also, as in the present day, performing the duties of Master of the Ceremonies, and private Secretary to the Mayor on all public occasions—such as processions, feasts, &c., &c.

Should any of your correspondents be able to throw any further light upon this subject in the pages of your most interesting publication I shall be glad.

Bristol. J. F. NICHOLLS, F.S.A.

Queries.

505.—TAMAR OR "THAMER."—In the advertisement asking for tenders for the tolls and port dues, leviable by authority of the Mayor and Free Burgesses of Saltash and for the privilege of dredging oysters, the "Liberty of the Water Thamer" is mentioned. Does this mean the river usually called the Tamar? If so, why is it so spelled? DEV: JUN:

506.—DRAMATIC WORKS RELATING TO DEVON AND CORNWALL, or written and published in the two counties—Can any of your readers refer me to the titles of any Devonshire or Cornish dramatic pieces? I take a great interest in dramatic history, and should feel much obliged for any notes upon the subject.

Chester. T. C. H.

507.—GEORGE CANNING.—Apropos of the able and eloquent lecture recently delivered in Plymouth by Mr. Edward Clarke, Q.C., M.P., upon this remarkable statesman, orator, and wit, I would enquire through the columns of the *Western Antiquary* as to the origin of a fine medal which I have now in my possession, on loan, bearing the following inscription:—Obv. A fine bust with the name "George Canning" surrounding. Rev—In the centre the legend, "Liberté Civile et Religieuse dans l'univers 1827." Around this inscription is another, "A la Concorde des Peuples." I would ask, is anything known of the event or principle intended to be commemorated by this fine medal?

M. Y. Y. T.

508.—DOG AT THE FEET OF EFFIGIES IN CHURCHES.—"The personation of a dog—their invariable accompaniment, as it is found amongst the sculptures of Persepolis and in other places in the East—would in itself be sufficient to fix the heathen appropriation of these crosses (the ancient Irish crosses), as that animal can have no possible relation to Christianity. Whereas, by the Tuath-de-danaans, it was accounted sacred and its maintenance enjoined by the ordinance of the state, as it is still in the Zend books which remain after Zoroaster." ("O'Brien's Round Towers of Ireland," 1834, p 359.)

Question,—what is the meaning *now* applied to the dog as sculptured at the feet of effigies? I had been informed it signified "fidelity" but there is evidently some deeper meaning even than this. In Egypt, dogs were sculptured at the entrance to their temples, to show, says Kircher, the vigilance of which they are the symbol, and which they ought to have in government. Clemens Alexandrinus says that they were consecrated to Isis in particular. A great deal has been written on the position or the importance of the dog in Egypt, and as we have derived a great deal from that wonderful people, both in designs in various ways, the costume of our ecclesiastics, it is probable that this veneration for the dog being sculptured on the tombs of distinguished people buried in our churches, may have been derived from Egypt.

Exeter. E. PARFITT.

Replies.

WILLIAM BROWNE, AUTHOR OF "BRITTANIA'S PASTORALS."—In addition to the interest this "worthy" has always inspired me with, I am the owner of several editions of his works, among them being the B. P. (two parts complete) sm. 8vo., 1625; the edition of his *complete works*, pub. in 3 vols., 12mo., 1772; and a reprint of the B.P. in 12mo., 1845. The copy of the first ed. (folio) in the possession of the Editor, I presume, only contains Bk 1.; the second part of the poem was not published until three years latter (1616), and the second ed. of 1625 contains the complete poem. "The Shepherd's Pipe" (sometimes attributed to Geo. Wither) was first issued in 1614 (8vo.), so the writer in the *Athenæum* was correct in stating these poems to have been written by Browne before the age of thirty.

"The Inner Temple Masque" was first printed in the edition edited by Thompson, in 1772.

Exeter. CH. ELKIN MATHEWS.

QUERRE.—Quarr is used by Browne in the sense of filling or closing up.

> As a *Miller* having ground his grist,
> Lets downe his flood gates with a speedy fall,
> And quarring vp the passage therewithall
> The waters swell in spleene, and neuer stay,
> Till by some cleft they finde another way.
>
> *Brittania's Pastorals*, Booke 2, Song 1.

I have found no other instance of the use of the word, which is not in Skeat's or Wedgwood's or Stratman's Dictionary, or in any of the provincial glossaries I have looked at. In Way's "Promptorium Parvulorum" I find Quarry, *corpulentus, grossus*, with which it may perhaps be connected.

A correspondent asked lately about the dates of Browne's birth and death. It is probable from an allusion in one of his poems that he was born in or about 1588, the year of the Armada. He was brought up, and probably born, at Tavistock, but the Tavistock registers of that date are not preserved. The first book of "Brittania's Pastorals" was published in 1613 or 1614,—the preface is dated June 18, 1613. The second book appeared in 1616, and a second edition of both books in 1625. Browne was living at Dorking in 1640, as we learn from a letter to Sir Benjamin Rudyerd, printed by Mr. Hazlitt. According to Wood he died at Ottery in 1645, but Wood gives no authority for his statement. Some years ago I had a search made in the registers at Ottery for Mr. Hazlitt, and found that the William Browne, who died there during the plague in 1645, had a wife, named Ann, who died two years earlier, and is, therefore, not likely to have been the poet whose wife was named Tymothy, and who is not known to have married again. Mr. Hazlitt thought that if Browne returned to Devonshire he would have settled at Tavistock, and I, therefore, searched the Tavistock registers at his request. I found several persons of the name of Browne mentioned in them. A William Browne was buried on the 27th March, 1643, and this may have been the poet; but I think it is much more likely to have been William, the son of Thomas Browne, who was baptised on the 2nd of April, 1617; or William, the son of Richard Browne, marchant, who was baptised on the 12th of October in the same year, 1617.

Plymouth. JOHN SHELLY.

THE PALEOLOGI.—I am much obliged to "Porthminster" for his valuable information. There is one more point I want to know, *i.e.*, What traces are there of the descendants of Theodore Paleologus in the female line at Callington, St. Mullion, or Landulph? Did they die out, or did any existing families trace their origin to them? A search in the parish registers might solve this point of more than local interest.

Newlyn. W. S. L. S.

333.—BRENT-TOR.—Certainly Brent Tor is visible from the sea, for you can see the Channel in fine weather from Brent Tor. The truth or falsehood of the tradition is a mere matter of evidence, there is no physical impossibility in the case.

Newlyn. W. S. L. S.

TREVILLE-ST., PLYMOUTH.—In reference to this street, I may be allowed to add to former notes published by you, that it was known under the above name in 1640, for the Act of Charles I. for building Charles' Church passed in that year, reciting the boundaries of the new parish, includes Treville-street, thus:—"Down Buckwell-streete, to Bilbury-bridge, and thence upp Treville-streete to the Old Towne, and thence to the Old Towne Gate," &c. The question, however, arises in my mind whether the whole of what we now call Treville-street was at any period of its history named Butcher's-lane, or whether that was not the name of a part of it only? Perhaps some of your elder correspondents will tell those of a succeeding generation whether my suggestion is well founded, together with the time when it ceased to be known in common parlance as "Butcher's-lane," and reverted to its former appellation.

A YOUNG PLYMOTHIAN.

DUKE OF WELLINGTON AT PLYMOUTH.—In answer to Mr. Boase's queries respecting the lines visited by the Duke of Wellington in 1819, my late friend and tenant, Mr. John Pike, told me that he met the Duke of Wellington on that occasion on the site now occupied by Scraesdon Fort, and again on the same spot, accompanied by the Marquis of Anglesea, then Master-General of the Ordnance, shortly before notice was given of the intention to erect the fort. They were both at that time octogenarians, and, if I remember right, on both occasions the interview took place at or before eight o'clock in the morning.

Antony, Torpoint, Devonport. W. H. POLE CAREW.

P.S.—Lord Exmouth was Port Admiral and lived in the Admiralty House.

"*Weekly Mercury*," *January* 13*th*, 1883.

Notes.

A WEST COUNTRY CHRISTENING CUSTOM.

The following letter, touching upon an interesting piece of folk-lore, occurs in the *Western Morning News* for January 4, 1883 :—

Sir,—I was driving the other day to my petty sessions, rather deploring the fact that in these hard times magistrates should never get anything for their trouble, when on passing a market trap I suddenly had a cake thrust into my hands amidst shouts of "The squire has got 'im."

I said "Really I was much obliged, but I did not want it." "Oh! but you must have it; it is the christening cake," was shouted out by the occupants of the trap.

After they had passed, I asked my coachman, who has lived in the parish for more than forty years, if he could explain the matter; and he told me "that a cake was given to the first person that was met by a christening party on the way to church." I accordingly handed the cake to him, as he was on the box, and, therefore, was clearly entitled to it. He was delighted, as he said, "Well, I've heard tell of the custom all my life, but this is the first I ever have met with it."

As for me I resumed my gloomy meditations, and went and returned from my petty sessions empty-handed.—Faithfully yours, R. K.

Exeter. HARRY HEMS.

(We gladly insert the above, but would point out that neither the writer of the letter nor Mr. Harry Hems states the particular locality in which the interesting occurrence took place, without which the note is comparatively valueless.)

EDITOR,

A PLYMOUTH GHOST STORY.

Whilst the address at Plymouth on George Canning, by Mr. Edward Clarke, M.P., is fresh in the mind, perhaps the following curious ghost story, in which Canning's mother plays an important part, may not be uninteresting. It is extracted from the "Lady's Pictorial," of some months ago, but originally appeared in Bernard's "Retrospections of the Stage."

EDITOR.

Perhaps one of the most remarkable ghost stories ever told was that which is to be found in Bernard's amusing "Retrospections of the Stage." It is told of the mother of the great statesman, George Canning, who, when her first husband, broken in heart and fortune, died, became an actress, and afterwards the wife of that unfortunate tragedian, Reddish. On his death she married a rich Plymouth merchant named Hunn, whose failure in business threw her back upon her old profession as the sole resource. Her son George was in London at the time studying for the bar—of which his father had been a member—and she was engaged to play in Plymouth, where she was with her two little girls. The only apartments she could obtain were some near the theatre, in the house of a carpenter named Symmonds, which had long been empty because they were said to be haunted nightly. The carpenter laughed the idea to scorn. "If you will take them," said he, "you shall have them for a nominal rent, because you will be able to deny this unfounded and ruinous ghost story." Mrs. Hunn took them at once, and was only too glad to have them on such easy terms. On the first evening when the children were sleeping, and everything profoundly quiet, she sat alone with a book and a pair of candles. Under the room was the carpenter's empty shop, barred and bolted on the inside. A private passage existed between it and the actress's rooms, with which it communicated by a door usually left upon the latch, because the workmen passed through it at night when they went away, after finishing their day's work. Between eleven and twelve o'clock the profound silence was suddenly broken by a loud noise, like that which a gigantic plane might have made in sweeping off with one vigorous thrust the entire outside of the long carpenter's bench. And then it seemed as if every tool in the shop was being energetically used—loud sounds of sawing, filing, chopping, and hammering being distinctly heard. Mrs. Hunn quietly put down her book, took a candle, and opened the staircase door. The noises continued as she listened, and evidently came from the workshop below. Taking off her shoes, the courageous actress went lightly and cautiously down the stairs, convinced that some trick was being played, which, in the interest of her honest friend, the carpenter, she was determined to expose. Holding up the candle she looked in. The sounds suddenly ceased; but not a living soul was visible—not a single tool appeared displaced! Still holding her belief in material agency, she entered the workroom, walked round, examined carefully the fastenings of doors and windows, and found all secure and orderly. Returning to her room, the strange noises recommenced, and continued for about half-an-hour. She sat listening until they ceased, and then went quietly to bed, having made up her mind to say nothing about them until she had made one more effort to expose the trick to which she still believed they were due. The second night's experience was precisely like the first. On the third the carpenter and Mr. Bernard were invited to come and hear the ghost-carpenters at work. Bernard said he believed in the ghosts, and needed no more evidence; but the carpenter came, heard the noises, and, when the actress went down with him into the shop, was so terrified that he ran out of the house Mrs. Hunn, however, remained, heard the noises every night, and said to Mr. Bernard: "Habit is second nature. If I didn't hear the carpenters at work every night, I should begin to fear they were coming upstairs" There is one thing, however, to be added: Mrs. Hunn retained the apartments *rent free*, and occupied them all through the summer.

EXETER DURING THE RELIGIOUS PERSECUTIONS.

AN HISTORICAL LECTURE.

Mr. T. J. Northy, of Exeter, recently delivered a lecture at the Athenæum, in that city, on "Exeter

during the Religious Persecutions and Rebellions." Commencing with the probability that Devonshire contained sympathisers with the great reformer Wycliffe, the lecturer passed on to the period of Henry VIII., mentioning the events of local interest which took place in that reign. The religious houses suppressed in Exeter and neighbourhood were referred to, and an interesting account was given of the martyrdom of Thomas Benet, who was executed at Liverydole, in the parish of Heavitree, on a charge of heresy, in the year 1521. The rebellion in the West in 1549, consequent on the change of religion, was dealt with at great length, and the siege of Exeter, the city's relief, and the subsequent suppression of the revolt at its very birthplace (Sampford Courtenay), were each described in their turn. Touching on the reign of Mary, an account was given of the burning of Agnes Prest (a poor Cornish woman), on Southernhay, in the city of Exeter, the charge against her being that of denying the Real Presence in the Sacrament. Highly interesting descriptions were also given of the sufferings of the ejected clergy during the Cromwellian period, and a fair amount of attention was paid to the dreadful persecutions under which the various sects of Nonconformity groaned during the reigns of succeeding monarchs The thread of the narrative was continued to the time at which occurred Monmouth's rebellion in favour of the Protestant Religion, mention being made, in passing, of the "Bloody Assize," holden in the West by the infamous Judge Jeffrys, and the terribly disgusting scenes which ensued. The lecture, which contained most valuable and interesting information, was concluded by a narration of the great joy with which the accession of the Protestant Monarch, William Prince of Orange, was hailed by Protestants in general, and the poor, persecuted Dissenters in particular. In responding to an unanimously accorded vote of thanks, Mr. Northy stated that he hoped at no very distant period to publish a history of Exeter, which should be written in a popular style and published at a popular price.

A CURIOUS NAME SURVIVAL.

In Britton and Brayley's "Devon and Cornwall Illustrated" (1832), p. 75, under the heading of Okehampton Castle, we are informed that the name of the town is spelt in Domesday "Ochenitone," which seems a curious and phonetically-formed facsimile of the name of the same town as now generally pronounced by those who speak the Devonshire dialect, viz.:—"Okinton."

Teignmouth. FRED. C. FROST.

CORNISH WORDS AND PHRASES,

With reference to the list published in last week's *Western Antiquary* from our valued correspondent, Mr. Harry Hems, we are further informed that most of the words and phrases were jotted down by the late Mr. James Bubb, clerk of the works at the new Cathedral, Truro, and a fellow-crafsman of Harry Hems. Both being Londoners, they were not slow to note the peculiarities of the Cornish workmen engaged at the time upon the foundations of the Crypt of the new Cathedral. This statement adds interest to the note.

EDITOR.

DEVONSHIRE WORDS.

Drumble is used by Henry Kingsley, *Number Seventeen*, ch. xxvi. p. 202 yellow covers). "They, to use a Devonshire expression, *drumbled* on to Falmouth."

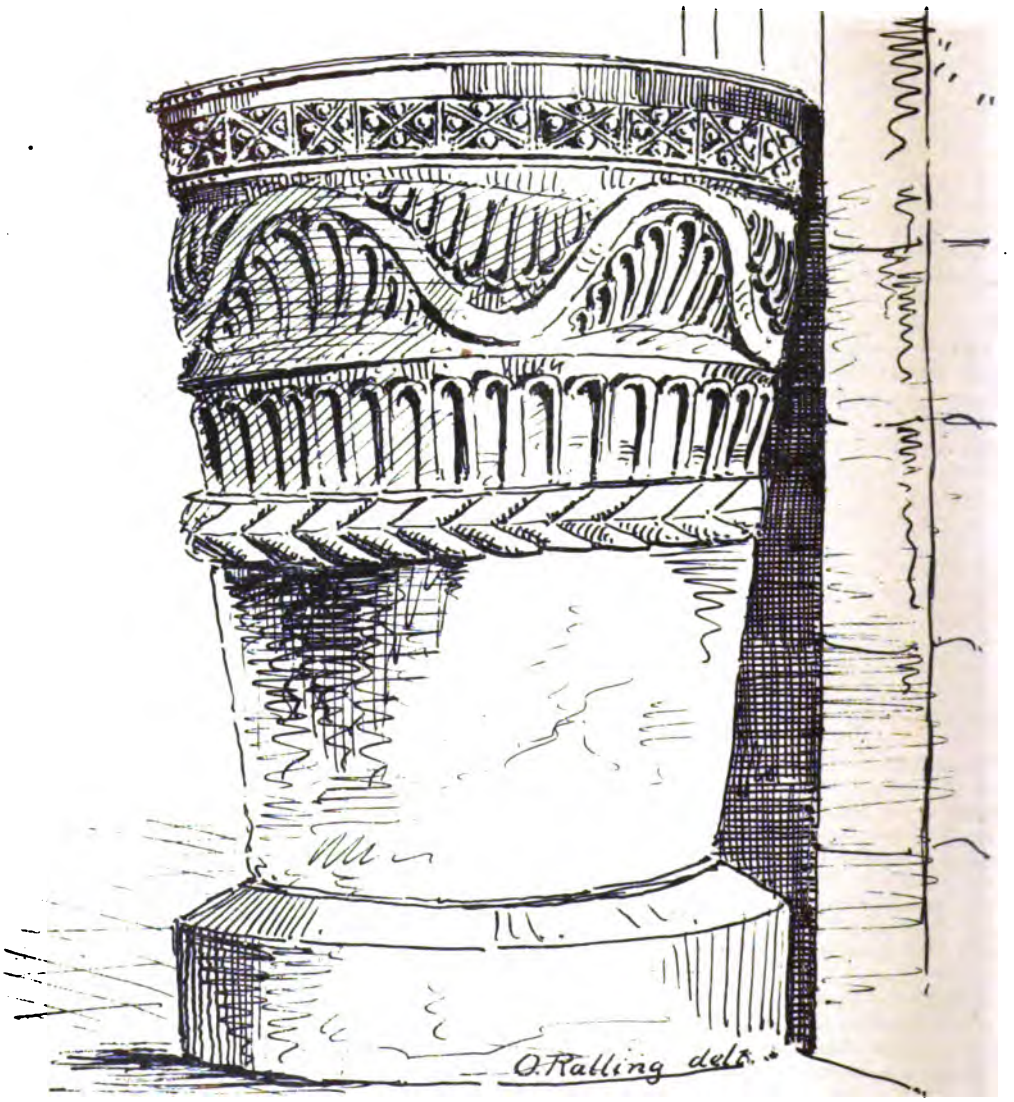
A couple of Mr. Harry Hems' words in No. xcvi., may be illustrated from Gurnall's "Christian in Compleat Armour." I quote from the fifth edition, in folio 1669 "If thou hast Christ, thou must not only love Him, but for His sake all thy new kindred, which by thy marriage to Him, thou shalt be allied unto. How can'st thou *fadge* to call the saints thy brethren?" p. 139. Also, "Strong Faith can live in any Climate, travel in all weather, and *fadge* with any condition," p. 210. The eighth edition, "carefully corrected," 1821, retains "fadge" in the latter passage, but substitutes "like" in the former.

Troul or *troll*, which Richardson connects with *trill*, *thrill*, *thirl*, *drill*, seems to convey the notion of *wheeling* or *rolling*. Again Gurnall, p. 98. "It is with men in sinning, as it is with armies in fighting; captains beat their drums for volunteers, and promise all that list pay and plunder, and this makes them come *trouling* in. And p. 221, "honour came *trouling* in upon him, as water at a flowing tyde." Here 1821 has "*pouring*." This "carefully corrected" edition is a curiosity in its way; here are two sufficiently amusing instances of its ingenuity. Gurnall says, p 60. "The Christian *rids* but little ground, because he must go his weak bodies pace." 1821, "corrects" *rides*. And p. 121, Gurnall says:—"Vile Brute! that would choose to wallow in the dung and ordure of his carnall pleasures, and wish himself for ever shut up in the *Hogs Cote* of this Dunghill earth." This is "carefully corrected" by 1821 to *hogs-coat*.

Plymouth. DEFNIEL.

S. BUDOX.

Will some reader of the *Western Antiquary* kindly tell me in what month, and on what day of that month, the feast of S. Budioc or S. Budox should be kept? Perhaps the few following remarks may explain my curiosity: In times as remote as 1482, when Edward IV. ruled over this realm of England, and Dr. Peter Courtenay presided over the antient see of Exeter, the inhabitants of St. Budeaux felt it a sore burden and grievance that when their children should be dedicated to God in Holy Baptism, and made members of His visible Church, or the remains of their departed friends should be laid in consecrated earth, they had to take them more than three miles to the church of S. Andrew's, Plymouth, before these Christian consolations could be received. Other Divine Services, and Sacraments had been of antient usage in the chapel, the foundation of which is not recorded, and probably performed by the vicars of the Mother Church or their curates. In 1482, Bishop Courtenay came to Plymouth and held a visitation—now was the time for these afflicted people to seek for a remedy—and seek they did, and not in vain. The names of the



ANCIENT NORMAN FONT,

In the Church of St. Mary Steps, Exeter.

twenty three inhabitants are preserved, who probably in person proffered their petition to my Lord of Exeter in the Old Church at Plymouth. These good people specified at some length their services and the fees they paid to the Vicars of St. Andrew's or their Deputies, and then prayed that Baptisms and Burials "might be in future celebrated in chapel of St. Budiox, as well as all other parts of Divine Service, and that a Burying place might be consecrated contiguous to the chapel." Dr. Courtenay, as a wise man should, duly considered their petition, and heard both sides produce their arguments (for then, as now, in such matters there were vested interests to be considered). Both parties agreed to abide by the Bishop's decision, and so he proceeded to make his decree. The parties primarily interested in the case were three—the Prior of St. Mary Plympton, the Vicar of St. Andrew's, and the three wardens and twenty-three inhabitants of St Budeaux. The Decree set forth, "That in addition to all the services of the church which had of antient usage been performed at the Chapel of St. Budox, Baptisms and Burials shall in future likewise be there solemnized, and that a cemetery shall be consecrated at the cost and charges of the parish." A piece of ground close to the chapel was to be so set apart, and Baptismal Font was to be set up in the chapel. These changes necessitated a resident priest, and so the inhabitants were instructed to build him a house at their own costs, which they did, 30 feet by 16 within the walls and on sanctuary ground.—They were also to keep this house in proper repair, and if necessary to rebuild it, and, not to take nor claim contributions for these purposes from the Patrons and Vicars of the Mother Church. This very antient chapel appears to have been built and consecrated as an indulgence to them, perhaps in answer to a former petition. The cautious bishop also bound them by this decree. not to do anything to the detriment of the Mother Church, or the parishioners of St. Andrew's. They were also enjoyned to pay fourpence yearly to the Patrons, Vicars, or their Assigns, in their said Chapel. Nor was this all the pecuniary acknowledgments they were called upon to make for the privileges they had obtained The sum of 40s. was to be paid on four specified days, in St. Andrew's Church, and these customary and pious offerings were to be brought by the hands of the curate on the "Feast of the Nativity, Easter Day; the Feast of St. Augustine, Apostle of England; and on the FEAST OF ST. BUDOX." Should they disobey the injunction of this Decree, then they were to be deprived of their privileges and would have to resort again to St. Andrew's for baptism and burial; and in default of these four payments the Vicar of St Andrew's was to be released from all the obligations laid upon him by this ordinance The Bishop of Exeter set his seal to this important decree on the 20th day of May, 1482, in the grand old Priory of St. Mary de Plympton. The three parties also set their seals. The Prior, David Berklegh, the seal of the Priory, the vicar of St. Andrew's, John Stubbs, the seal of the Archdeacon of Barnstaple, and John Reke, Matthew Rede and John Arnyscetell the seal of the Archdeacon of Totnes, the latter set at their request on behalf of the wardens and inhabitants of St. Budeaux. Three copies of the Decree were drawn and one delivered to each of the three parties. A copy of this most interesting document is still preserved amongst the Archives of the Corporation of Plymouth The old chapel and cemetery have gone for more than three centuries. but the spot on which this antient house of prayer stood, and the piece of ground consecrated by Bishop Courtenay which for about four score years received the mortal remains of the old inhabitants of the parish, are commemorated in the familiar name "Churchyard" so marked on the parish map. Bishop Courtenay licensed Thomas Aclinn as the first resident Chaplain to Minister in the chapel of St. Budox, and John Colyn, junr., and Nicholas Wright filled the office of Chapel Wardens. The name of one other priest who officiated in the old chapel of St Budox has come down to us. It was John Hornbrooke, who died there, and whose remains were consigned to a grave in the Old Cemetery on the 20th day of February, 1554. In a window in the belfry of the present church there is a fine conventual figure in stained glass, designed and executed by Messrs. Fouracre and Watson, of this somewhat obscure and incomprehensible old Saxon—St. Budox.

S. Budeaux. J.W.

Queries.

509.—SALCOMBE AND THE SPANISH ARMADA.—It has been stated that a vessel was fitted out and sent from Salcombe to assist in the repulse of the Spanish Armada. Is there any warrant for this statement in any historical record of the period?

Plymouth. J. H.

(If our correspondent has access to the "Transactions of the Devonshire Association" he will, we think, find some interesting information on this point Mr. Edward Windeatt, of Totnes, has contributed some valuable papers to the association, one or more of which bears on this or kindred subjects).

EDITOR.

510.—MANNAMEAD, PLYMOUTH.—What is the origin of the name of this suburb of Plymouth, and how far back can the name be traced?

What also are its proper limits? Is it not correctly confined to the eastern side of the Tavistock-road, north of the Western College.

I find, now that Townsend-hill is being built on, the houses situated there are described as being in "Mannamead," but I consider this to be a mistake.

YOUNG PLYMOUTHIAN.

511.—CANNING'S SPEECH AT PLYMOUTH IN 1823.—Was this justly-celebrated historical speech, from which Mr. Clarke quoted in his recent address, really delivered in the old Plymouth Guildhall, as is generally believed, or in the Bull-ring under the Hoe, a place often used for large political and other gatherings? An old Plymouthian has just intimated to me his belief that the latter was the scene of the presentation of the freedom of the town, but I cannot accept the statement, all

reports tending in the opposite direction. Possibly one of your veteran correspondents who remembers Plymouth sixty years ago can solve this problem. I may add that the speech is given *in extenso* in Knight's "Half Hours with the Best Authors," vol. 1. page 35.

KEARLEY.

512.—VERGE.—I heard this word applied a few days ago in a way which was new to me. Happening to be speaking to one of the men generally called vergers, whose duty it is to put people into the seats in a church. I inquired about one who had formerly occupied a chief position, that of carrying the mace (so-called) before the clergy. In giving me the information I sought, the man said "So-and-so (mentioning the name) carries the *verge* now.' As this was a new term to me I determined that I would make some enquiries about it; although, doubtless, many readers of the *Western Antiquary* may be able to answer the question, which is this: Is the term verge correct for the mace or symbol of office which the official called a verger bears before the clergy, and if so, from whence was it derived

CHURCHMAN.

513.—TEMPLETON.—I read in Wm. White's "History, Gazetteer, and Directory of Devonshire" (Sheffield, 1850), p. 344, that this manor belonged, at an early period, to the Knights Templars and afterwards to the Knights Hospitallers, and is a peculiar jurisdiction." I shall be glad to be informed respecting this statement, (1) If it ever belonged to the knightly Orders mentioned (or either of them), and if so to what preceptory of Knights Templar was it attached, and (2) to what does the allusion as to the peculiarity of its (*manorial* I take it) jurisdiction refer I think I have heard or read somewhere that even in quite recent times, if indeed it does not still exist, the rector of this church enjoyed some special exemption from certain ecclesiastical jurisdiction, although I can neither give my authority for this, nor can I state clearly the nature of the exemption, save that it was ecclesiastical. Perhaps, however, you can elicit in the columns of the *Western Antiquary* some information as to this I should also be glad to learn if there ever existed in this country any Templar or Hospitaller houses, either preceptories or dependent houses. The Rev. F. C. Woodhouse, in his recent work on "The Military Religious Orders of the Middle Ages," certainly omits all mention of such in Devonshire, and although I am inclined to think his list incomplete, I can neither find any mentioned in the "English Student's Monasticon," which the late learned and Rev E. C. Walcot appended to his "English Minsters."

Teignmouth. FRED. C. FROST.

Replies.

449.—GIGLET AT OKEHAMPTON.—This market still continues to be patronised by the young folks of the neighbourhood, but not to the extent it was thirty years ago. The band, negro minstrels, street singers, "the half-crown seller," stalls for nuts and sweets, shows, and cheap jack; this is the genera order of the day, and all appear to have their share of custom, except "the half-crown man," who has sold his coppers and lost his customers.

G. W. G.

"*Weekly Mercury*," *January 20th*, 1883.

Notes.

GREAT FIRE AT TIVERTON, 1612.

Among the muniments of the Corporation of Totnes is an appeal from the town of Tiverton for relief, on account of the distress occasioned by the great fire there in 1612, which almost entirely destroyed the town.

The brief is as follows, and will be, no doubt, of interest to the readers of the *Western Antiquary*, and especially to those residing in Tiverton.

Two of the names are almost illegible: if not correctly stated, no doubt one of your Tiverton readers can supply the correct name.

The appeal is addressed

"To the Worshippefull
"Mr Maior of the
"towne of Totnes
"and to all his
"Brethren."

And the brief is as follows:—

"Our very hartie Comendacons remembered.

It is not unknown unto you Mr Maior and yor Brethren what greate destrucon hath of late happened uppon the Towne of Tyverton by escape of fyer in the same to the utter undoeinge of dyvers psons of the same Towne The King's Matie in regard hereof and of his Princely favor and most gratious and accustomed clemencie hath graunted unto us a collection through the whole Realme towarde the Reedyfyinge of our saide decayed Towne In tender regarde whereof our sute unto you at this tyme is to entreate you to shewe that favor unto us and to the poore Inhabitannts of the saide Towne as wee have (uppon or petisons) already obtayned of the cittie of Exxeter and of the Counties of Devon and Sommersyt (wch is) that you and yor Brethren would be pleased to appoynt some 2 or 4 honest men of Totnes that will take the paynes to goe to every mans house wthin your libertie and to sett down in writinge every mans name what he giveth and to delyver it in yor hands This favor wee have found of the 2 shires before named and of Exxeter wch wee knowe hath don and will doe us very much good and hath saved us from great travell and expence in collectinge of the same wch otherwise woulde have consumed the greatest pte of the same collection wch is the cheiffe cause of this oure request and desire unto you And so wee hope that we shall fynde the like friendshippe of you uppon this our request wherein you shall not onlie bynde us but all the poore Inhabitauntes of our saide decayed Towne to praye for you and for the

longe and happie pservacon and pspitie of Totnes Dated Tyverton this thirtieth daye of December 1612.

Yor assured welwishers
John Deymond
Richard Spurway
Humfrey Colman
Edward Amyn (?)
George Slee
Nic Fabyin (?)
Ricd Prouse

FROM DUNSFORD'S HISTORY OF TIVERTON.

It appears that in 1598, 1612, and 1731, there were great fires in Tiverton. The account of that in 1612 is as follows:—

Page 181.

"On Wednesday, the 5th of August, 1612, the whole town of Tiverton was again burnt except the church, castle, school-houses, almshouses, and about thirty poor dwellings. It broke out in the house of one Mr. Patey, afterwards called the Angel Tavern, occasioned by the inattention and negligence of Mr. Patey's servant, who was dyeing wool. A boy coming into the dyehouse set two dogs to fighting, which the servant minding, and carelessly neglecting the furnace, he fuel that was in the dyehouse caught fire and raged so violently that it could not be extinguished before 600 houses in the town were consumed.

The total loss was £200,000, and ruined many thousands of persons engaged in the woollen trade, which was then very considerable, and employed 8,000 people—men, women, and children—great numbers of whom were, upon this occasion, dispersed by the Justices of the Peace throughout Devonshire."

Totnes. EDWARD WINDEATT.

DEDICATION OF BRANSCOMBE CHURCH.

I do not know a more interesting dedication in Devonshire than that of Branscombe Church to Winfred. To him, under his name Boniface, Bonchurch and some other church in England (I forget where) are dedicated. But I think Branscombe is the only dedication to "Winfred."

It is interesting to remember that King Alfred left to his younger son Æthelweard his land at Branecescumbe (Branscombe); see his will in Pauli's "Life of Alfred," p. 411.

HENRY GEORGE TOMKINS.

Park Lodge, Weston-super-Mare.

LETTERS OF KING CHARLES I. TO CORNWALL.

Lanlivery, near Lostwithiel, possessed a very few years since, one of Charles's letters painted on a board and hung up in the church.

London. M. W.

CURIOUS NAME SURVIVAL.

A still more remarkable instance than that cited by Mr. Frost may be mentioned, viz.:—That of the Domesday "Wacheton," otherwise "Walchentone," which remained unidentified until the President of the Plymouth Institution recognised it under the popular name of Walkhampton, which is constantly referred to by the dwellers in the vicinity as "Wackington."

W. S. B. H.

CORNISH WORDS.

A much fuller list than that given by Mr. Harry Hems last week will be found in Couch's "History of Polperro," many of which are quite common in Devonshire, whereas those given by Mr. Hems appear to me more Devon than Cornish.

Couch also gives the word Errish - stubble; and quotes Tresser, a native of Essex, who writes it Edish.

"Seed first go fetch,
For *edish* or etch
Soil perfectly know
Ere *edish* ye sow."

Okehampton. G. W. G.

A DEVONSHIRE BORN WORTHY.

DEATH OF SIR THOMAS WATSON.—Sir Thomas Watson, M.D., F.R.S., died late on Monday night. The deceased was the eldest son of the late Mr. Joseph Watson, of Thorpe, Essex, and was born in 1792, at Kentisbeare, Devonshire. He was educated at St. John's College, Cambridge, taking his B.A. degree in 1815, M.A. in 1818, and M.D. in 1825. He was elected a Fellow of the College of Physicians in 1826, and President in 1862. For some time he was professor of the Practice of Physic in King's College, London; for several years was Physician-Extraordinary to the Queen, and was appointed one of the Physicians-in-Ordinary in 1870. The deceased was created a baronet in 1866.

(From *Daily News*, 14th December, 1882.)

Colyton. W. H. H. R.

DEVONSHIRE AND CORNISH WORDS.

Will you allow me to offer a few remarks on the list of Cornish words given by your esteemed correspondent Mr. Harry Hems? Many of them are familiar to me as used in Devonshire also.

Badwaddled.—Should not this be written be-dwaddled. Dwaddle, I think, is much the same as twaddle.

Chet is used also of a young child, and is equivalent to the dictionary word "chit"

Deaf is really the ordinary word "deaf" applied to a worthless nut.

In explaining *Drang*, which I have often heard used descriptive of a narrow place, or of a place filled up with people, so thronged and difficult to get through, Mr. Hems uses the word *gennel*. I do not recognise this word, and cannot find it in the dictionary I have at hand. Perhaps Mr. Hems will explain it?

Footy.—I have always heard this word used to express something small and mean, something which does not come up to one's expectation of what it ought to be, either as regards its own size or design, or its relative proportion to its surroundings. Perhaps I may best illustrate this word by referring to the spire of the

Unitarian Chapel at Devonport, which compared with the building to which it is attached may well be called "footy."

Foathy is, I suppose, the same as the word "forthy," which has previously been referred to in your columns, the idea here being of putting oneself forth or forward when not wanted.

Stopes, Tamp, Vugg.—Are not these rather technical mining terms, than instances of Cornish or Devonshire words proper?

I fancy I have seen "stopes" applied otherwise than as "a clay pit."

Tamp.—Tamping is found in Nuttall for the act of and the material used in filling up a hole bored for blasting, while "Vugh" is defined by the same as in mining, a term for "a large cavity."

Spiffey is, I presume, the same word which I should spell "spiffing," and *Taddley-Oodly* is no doubt only a variation of that which I have heard as "Tiddly-Oddly."

Will Mr. Hems kindly say how *Trouled* was used for twisted? Is it the same word which is used in the *Cornishman* report (January 4, 1883) of the application to the Helston Guardians for relief by a crippled young man who had "troll' feet.

May I venture also to quote the following as peculiar to Devonshire and Cornwall?

A Jail, or a "proper" Jail or a "regular" Jail.—Untidy, littered, with things out of place.

Niggelling.—Over-careful, "screwy," miserly.

Nobby.—New, good looking, better than usual.

To Pitch.—To sit down.

Properly.—Completely, as "properly spoilt," meaning spoilt beyond remedy.

Slock.—To entice, to draw away.

Spicy.—"Nobby."

Stocky.—Rich, well to do.

HIBYSKWR.

FOLK LORE.

As an instance of credulity at present existing in a neighbouring county, the subjoined cutting from the *Devon Evening Express* of the 2nd inst. may interest the readers of the *Western Antiquary*.

Teignmouth. FRED. C. FROST.

SUPERSTITION.—On Saturday a dairyman in Dorsetshire went to his cashbox, which was kept in a bedroom and at once missed between £3 and £4. The wife was at first reticent on the matter, but ultimately confessed that a couple of women (strangers) had promised her, during his absence on the previous Saturday, that for a few shillings they would convert any amount of gold to treble its value by Easter Sunday next, provided they were allowed to trace the planets upon the coins and then secrete them about the premises, but on no account were they to be touched before Easter Sunday, or the planets would be unpropitious, and visit the house with affliction. The dairyman, in spite of these protestations, forced from his wife the knowledge that the money was hanging in the chimney. He there found a semi-smoked heart, evidently that of a pig or a sheep. It was tightly encased in wrappings of scarlet and black material. A number of crosses and other emblems formed of projecting pins covered it completely on one side. On opening it the cavity of the heart was found to contain several bright farthings, which had been brightened by some rough substance. It is believed the strangers were travelling gipsies.

Queries.

514.—PLYMOUTH MAYORALTY HOUSE.—Which is the real Mayoralty House? The name has recently been applied to the fine old mansion in Notte-street (lately purchased and demolished by Mr. Isaac Foot), but I believe erroneously. Is not the rightful Mayoralty House in Woolster-street? More information on this interesting point will be welcome.

Plymouth. M. Y. Y. T.

515.—SHAUGH BRIDGE CHAPEL.—Does the very picturesque cottage still exist near Shaugh Bridge which was to be seen in 1871, and which from its vicinity to the bridge may have served in its original state as a bridge chapel?

London. M. W.

516.—PLYMOUTH THEOLOGICAL LITERATURE.—As the decease of the Rev. H. A. Greaves, ex-Vicar of Charles' Church, has cut a last link with an interesting period of the religious life of Plymouth, *i.e.*, the old evangelical party of the early part of the present and end of the last century, might I ask for a bibliography of the theological literature of this Hawker school, so to speak, of Plymouth clergy? Hawker's Daily Portion is still, I find, extensively used as a devotional book. What were the other works of the Hawker family? I do not find in Crockford any works attributed to the Rev. H. A. Greaves. Did he write any?

Newlyn. W. S. L. S.

Replies.

VERGE.—Although your correspondent "Churchman" was unfamiliar with this word in its connection with "Verger," the church official so named, he would, had he looked at a dictionary, have found that it was well known both to modern and ancient lexicographers. Nuttall gives—

Verge (French). A rod, or something in the form of a rod, carried as an emblem of authority—the mace of a Dean.

E. Coles, 1717, gives—

Verger (French). He that bears a *Verge* before a mag's-trate.

HIBYSKWR.

The question of a "Churchman" induces me to ask if your readers can tell me what is the age of the Verge in use at present at Charles' Church, and how it came into the possession of that Church—by presentation or otherwise?

I should also like to know something about the old one which was used prior to the restoration of the church, and has, I believe, since been out of use.

There is also a verge used at St. Andrew's, but is not so imposing as that used at the daughter church.

Is this one ancient?

ECC : ANT : INQ :

DRUNK AS A FIDDLER.—I cannot help Mr. Clements to the answer he wants on this phrase; but I should like to mention what was commonly used as defining the opposite condition, viz, "As sober as a judge."

DEVA. JUNR.

BISHOP LATIMER.—Hugh Latimer, the Bishop of Worcester, was born at Thurcaston, in Leicestershire, in 1491. He tells us himself that his "father was a Yoman and hed no landes of his owne. . . . He was able and did find the king a harnesse. with hymselfe, and hys horse. . . I can remembre yat I buckled hys harnes, when he went into Black heeath felde." Here was the Cornish insurrection crushed, June 22nd, 1497. There does not seem to be any connection with the West Country in the Bishop's branch of the family; but, as Mr. Edward Arber tells us, "there exists not in the English or any other language. . . any adequate history, any exact account, any graphic story of this godly Divine."

London. M. W.

BARBICAN FARM.—As there are no traditions, that I am aware of, respecting the derivation of the name of this farm, we cannot do better than quote Mr. Bond's record, which contains all we are likely to know of the matter. After commenting on the names of Castle-street, in Looe, which leads to Tower Hill, and surmising from the appellations they bear that very probably a castle at one time stood very near, he says:—"At a short distance from Tower Hill on the Liskeard Road is a place called Barbican Rocks, and near it is a place called Cold Harbour, and a little further on a village called Barbican, and near Barbican Rocks some fields called the Warrens (possibly a corruption of War Rings), names which have some reference to fortifications." In a footnote he says:—"Cold Harbour is a name which frequently occurs in the line of Roman Roads. It may possibly be derived from the Celtic or Old British Coll and Harbour, the Head of the Entrenchment. Harbourds Field signifies the area of a Military Station. Barbacan or Barbican properly denotes an outer defence or fortification to a city or castle, used especially as a fence to the gates or walls." As the new road to Looe through St. Martins and common woods, which enters the town on the inland or north side, did not exist when Mr. Bond wrote his history, and that by the cliff, which he calls the Plymouth road (now impassable for vehicles through the encroachments of the sea), was always a narrow, hilly, troublesome way to travel, the road through Barbican was the principal thoroughfare to Looe, and consequently the one that most needed guarding. Mr. Bond also gives an account of the old battery which used to be at Looe-hill on the Plymouth road, and says there is a tradition of this four-gun battery having been made by Mr. Eager, when Mayor of Looe. When I was a boy, this place where the old battery stood bore the name of Guns, and young Looe used every year to celebrate the anniversary of Guy Fawkes by a large bonfire on the site of the battery. When the present Volunteer Corps was formed at Looe the Government built a new battery on the site of the old one, and some human remains were found by the workmen in excavating. But the foundations of this three-gun battery gave away some years ago, and it had to be abandoned and demolished; and another made on Chough rock, a quarter of a mile or more to the eastward, where two guns are now mounted for the use of the Artillery Volunteer corps at Looe. Above the site of the old battery is the Wooldown field, on Barbican farm, where a barrow was said to exist, but nothing remains to mark the spot where it stood. Adjoining is the windmill field, where stand the remains of a very ancient windmill. Bond says there is not the slightest tradition when this windmill was built or at work; probably it was erected anterior to any water mill in the neighbourhood. It is ivy covered, and is no doubt one of the oldest pieces of masonry in the locality. I have heard of some coins being found there by a woman who was a servant with a gentleman in the neighbourhood years ago. My father took up the foundation on one side of the old ruin some years back, but did not discover any thing that would throw light on its origin. About a quarter of a mile from this windmill, in a field called Beacon Park, a large and perfect barrow existed in Mr. Bond's time. I have heard of this and talked with a man who helped to level it, but I do not know that anything was found in it. It is said that at this spot, the highest point of land around for some distance, beacon fires used to be lit. The heights at Maker, Rame Head, &c., can be seen from here. In this field, and near where the barrow stood, have recently been erected a new farm-house and out building, which is occupied by the tenant of the farm of Barbican, Mr. Richard Cook.

Looe. J. C.

PREDECESSORS OF THE CELTS.—May I be allowed to notice a remark contained in Mr. F. B. Doveton's letter on "clams," last April? He says: "They are probably Celtic, *and possibly older still.*" I would remind your readers that as nothing is known as to the date of the first Celtic colonization of Western Europe, there is absolutely no evidence of any older race having inhabited the British Isles.

Malta. PORTHMINSTER.

CORNISH PREFIXES.—Surely your correspondent Mary Thorne is in error in regarding the prefix "Pol" to Cornish surnames as "indicating some quality title of honour." I believe that from all Cornish vocabularies we learn that the particle in question, like its fellows "Car," "Pen," and "Tre," is a geographical one, and that it signifies a pool, or hollow.

Malta. PORTHMINSTER.

"*Weekly Mercury*," *January 27th*, 1883.

Notes.

CAREW'S "SURVEY OF CORNWALL."

I have just been reading again Carew's delightful *Survey of Cornwall*, and with the aid of "N. and Q." in explanation of certain phrases and allusions therein, no doubt plain when written nearly three hundred years since, but now become obscure. My references are to the edition of 1769.

"Darby's bonds," p. 15.—Carew, speaking of the hard dealings and usurious tricks of the "marchant Londoners,' in their dealings with the Cornish tinners of his day, tells the wiles by which the latter poor wretches became bound in "Darbye's bonds." What are they?

"Hawketrees," p. 21.—A tree (? what). "As for the statute standles, commonly called Hawketrees," he tells us that the sea gales so pare and gall them that they are mere scarecrows.

"Whitsull," p. 23.—Carew tells us that graziers of Devon and Somersetshire used to pasture large droves of cattle on the moors of Cornwall, and sell them at home, "which notwithstanding beefe, *whitsull*, leather, or tallow beare not any extraordinarie price in this countie," &c. What is *whitsull*?

"Certaine nuts," p. 127.—Carew says that certain nuts were found upon the sea-strand of Cornwall resembling a sheep's kidney in shape, but flatter; the outside a dark-coloured rind, the inside a tasteless kernel, of great virtue, according to old wives, to women travailing in childbirth.

I have found the nut occasionally washed up with the seaweed, among sarragossa, foreign algæ, and other waifs in the coves about Polperro; but it was then only employed to ease through the infantile tooth. It probably reached our shores *viâ* the Gulf Stream.

Bodmin. T. Q. COUCH.

(From *Notes and Queries*, January 13, 1883.)

A QUAINT INSCRIPTION.

On the tomb of John Greenway, Mayor, in the parish church of Tiverton, in Devonshire, is:—

"Whilst we think well, and think t' amend,
Time passeth away, and death's the end."

1517.

I. W. HARDMANN, LL.D.

(The above from *Notes and Queries*, January 20, 1883.)

CORNUBIA'S ANTIQUE PHRASEOLOGY

As greedy as the grave. Pale as death. Hot as a pie. Full as a tick. Dark as a sack. Cold as a stone. Tired as a dog. Sharp as a needle. Contrary as a pig. Stupid as an owl. More rogue than fool. Wet as the sea. Drunk as a Lord. Merry as a grig. Cold as a quilkin. Frail as a hen. Smooth as a wont. Blue as an adder. Tough as a thong. Bright as a shilling. Soft as silk. Tender as a chick. Happy as a rat. Deaf as a post. Slippery as an eel. Rough as a grater. Jolly as a sand-boy. Safe as a bank. Cool as a cucumber. Green as a leek. Spare as a gate. Sweet as honey. Tall as a stack. Plain as a pike-staff. Coarse as a downs. Shrill as a whistle. Merry as a cricket. Free as air. Poor as a church mouse. Salt as a herring. Flat as a pancake. Thick as inklo-makers. Tight as a drum. Solid as a bar. Wild as a colt Sick as a shag. Dead as a hammer. Weak as a cat. Blunt as a hedge. Right as ninepence. Fresh as a rose Thin as a wafer. Like as two peas in a pod. Black as jet. Sour as grab Lively as a kitten. Cold as clay. Old as the hills. Silent as a mouse. Straight as an arrow. Cold as a frog. Dark as pitch. Black as a man's hat. Mad as a curlie (curlew). Firm as a rock. Bare as a bicycle (modern). Tall as a ladder. As full of conceit as an egg is full of meat Blithe as a lark. Slow as a coach. Stiff as a poker. Sly as a fox. Poor as a coot. Sour as vinegar. Ripe as an orange. Brazen as brass. Rich as a Jew. Dry as a stick. Sharp as a razor. Grey as a rat. Shy as a fawn. Timid as a hare. Vexed as a Scot. Light as vanity. Heavy as lead. False as a knave. White as a sheet. Loud as thunder. Quick as lightning. Gay as a butterfly. Sensitive as a snail. Regular as clockwork. Quick as thought. Surly as a bear. Round as an apple. Strong as an oak Brisk as a bee. Stately as a queen. Proud as a king. Changeable as the wind. Dark as night. Right as a lord. Safe as a mule. Sure as fate. Red as a rose. Sweet as an apple. Rotten as a pear. Right as a trivet. Neat as a pin Proud as Punch. Rusty as an anchor. Sharp as a chisel. Fat as butter. Bold as a lion. Straight as a line. Deep as a well. Crooked as a ram's horn. Grim as a ghost. Sound as a bell Black as a crow. Chatter like a magpie. Red as a robbin. Meek as Moses. Proud as a dog with two tails, and as cute as the devil.

Camborne. ABRAHAM HARRIS-BICKFORD, M.D.

RALPH PEXALL, SHERIFF OF DEVON.

In the year 1520, being the eleventh year of the reign of King Henry the VIII., one Ralph Pexall, or Pexhall, was chosen to fill the very important office of High Sheriff of Devonshire. I have it from an undoubted authority that there is existing the original copy of a bond which was then made between Richard Strowde, of Plympton, Esquire, and John Gardiner, late of Tavistock, Esquire, to this Ralph Pexall, in the sum of £20, to save the said Ralph harmless against all claims due to the exchequer on account of the said John Gardiner. This bond was to remain in force, and afford protection to the Sheriff during his term of office. It is dated September 27, 1520. My object in noting this fact in the columns of the *Western Antiquary* is to ask some of its readers if they can supply some information about as to who this Ralph Pexall was, what brought him into Devonshire, and how he became a person of such influence in this county as to be appointed its High Sheriff.

The family of Pexall was not of Devonshire, and is not named in the Visitations of this county, but if we consult the genealogies of Bucks and Hants we shall find the name, and the similarity of the achievements

on the shields of the Pexalls of the last named counties enable us to conclude that they came down the stream of time from one human source, or common ancestor. However, let us make a *detour* for an incursion into the county of Wilts, and halt at Bradenstoke to inspect the remains of the old Priory. Neither Prior nor Monk are there to offer us hospitality, but we shall find a generous English farmer in possession, whose liberality will supply all our needs. But why this transformation of scene? In 1539, Henry VIII had, by the help of Thomas Cromwell, Earl of Essex, prevailed on the Parliament to pass an Act for the suppression of Monasteries. Henry loved to do things constitutionally So the Priory at Bradenstoke was doomed. It was founded in 1142, by Walter, son of Edward of Salisbury, and Sheriff of Wilts. When William Snow, the Prior and his thirteen companion monks heard of this *Act*, they took counsel together, and resolved to make the best bargain they could with the King's commissioners. When these arrived they were courteously received and the pious brethren departed peacefully, having, we will suppose, obtained a promise of pensions There were no hangings nor quarterings for contumacy. Bradenstoke Priory was offered for sale, and it found a purchaser in Mr. Richard Pexall, or Pexhall, and let us hope that he found he had got his money's worth, for every antiquary is indebted to him, for that he left so much standing of this fine old Priory that we can more than three centuries afterwards admire and venerate. I do not think Richard Pexall was a Wiltshire gentleman, but that he came out of Hampshire, and sometime settled at Bradenstoke. Was Ralph Pexall, High Sheriff of Devon, his brother?—Then (as is often the case now) gentlemen sometimes made marriageable alliances with opulent and potent families outside their own counties; and I am inclined to think that Mr Ralph Pexall did so —that he wooed and won the heart and hand of a daughter of the house of Fulford; hence his connection with Devonshire, and the powerful source of that influence which promoted him to the honourable position of High Sheriff of Devonshire. I add the arms borne by the Pexalls of Bucks and Hants. Should these or any one of them be found on an old tomb or floorslab in a church in this or the adjoining counties, or decorating an old barton farmhouse, I hope to see it recorded in the *Western Antiquary*.

Pexall (Bucks).—*Or, a cross flory, engrailed, sable, between four martlets, argent.*

Pexall (Hants).—*Argent, on a cross flory, engrailed, sable, between four birds, argent, membered gules, with rings about their necks, or (another argent), an escallop of the last.*

Pexall— *Or, on a cross fitchée engrailed sable, between four birds, argent, collared argent, an escallop of the first.*

St. Budeaux. J. W.

Queries.

517.—LAUNCESTON CHURCH —On the exterior face of the chancel, just under the window, there is a recumbent figure carved, the peculiarity being that it is placed face downwards.

I should be glad of any information about this figure, and indeed about the very remarkable carving covering the exterior generally I am especially curious to know the meaning of the line of letters which I think runs round the whole of the church at the same level.

I could not make out whether or not they formed any connected words. If they do, could some of your readers furnish you with a copy?

ECC: ANT: INQ.

518.—GRIBBLE.—I am told that this word (only known to me as a family name) is sometimes applied in North Devon to young apple-trees. Is this so, and what is the derivation and meaning of the word so applied? My informant says that he saw the word so used on an auctioneer's bill announcing the sale of a quantity of young apple-trees, or *gribbles*. Is this a Devonshire provincialism or a genuine and general term for this, the same as *chibbles* or *chibbels* for young onions?

KEARLEY.

519.—GRACY DAY, A NAME FOR DAFFODILS.—In Mr. Hilderic Friend's *Glossary of Devonshire Plant Names* (Eng. Dialect Soc.) I find "Gracy Day" given as a name of the wild Daffodil.

The children at Branscombe commonly call them *Gracy Daisies*. Mr. Friend suggests that Easter Day, formerly called *Great Day*, is very likely to be the origin of the name "Gracy Day," since Easter Lily is another Devonshire name for Narcissus, as I ascertained personally at Topsham last year. Lent lily is the common name in the West of England

Is "Gracy Day," or "Gracy Daisy," the more common name? And what is the true derivation of either or of both?

Park Lodge, Weston-super-Mare.

HENRY GEORGE TOMKINS.

520.—DEVONSHIRE DIALECT.—In the days before the market was built here, and when it was held in the High and Fore-streets, huge pans of butter might have been seen, similar to those used in Wiltshire and elsewhere for lard. I understand these clay pans (made at Honiton) are locally called "stains." Is the word peculiar to Devonshire, and from what is it derived? I have looked in vain in some Devonshire glossaries for its etymology. Old Devonians term "bladders of lard" "blowers of mort." Query— origin of this ghastly term, and does it obtain elsewhere?

Exeter. CH. ELKIN MATTHEWS.

(From *Notes and Queries*, January 13, 1883.)

521.—OLD PARISH REGISTERS. — Do many of the churches of Devon and Cornwall possess register-books dating back to the time of their original establishment?

Perhaps some particulars relating to local examples, if such exist, may be attainable for publication in the columns of the *Western Antiquary*

ECC: ANT: INQ.

Replies.

NAME OF CRANMERE POOL.—I think the obvious derivation Crane-mere must be right. The *Western Antiquary* already contains something about *Cranes on Dartmoor*. At Devizes there is an ancient pool on the green, called *the Cranmer*, evidently (I suppose) corrupted from Cranmere. I have always taken this for Crane-mere. There is no peak there, nor do I think any Gaelic eytmology nearly so likely for the mysterious mother of streams on Dartmoor. Whence did the family name Cranmer spring?

HENRY GEORGE TOMKINS.

Park Lodge, Weston-Super-Mare.

ST. BUDOX.—(*Western Antiquary*, January 12, 1883).—St Budox was commemorated in the old Kalendars on October 6. He was one of the saintly Irish who, during the fifth century, came into the western counties to keep alive the church, and whose names still preserved in our dedications, mark the identity of the church of to-day with the old British church.

St. Budox was at one time much honoured, and there was also a church in Oxfordshire dedicated to him.

Bridport. J. F. C.

THE DUKE OF WELLINGTON AT PLYMOUTH.—The subject of the visit of the Duke of Wellington to Plymouth reminds me of a curious story which I have heard related in connection with the same, viz.:—Towards the close of the evening of the day of his Grace's arrival in this part, when he was close upon Ridgway he happened to fall in with two workmen who were returning to Plympton, when he entered into conversation with them. The subject of the battle of Waterloo happened to be mentioned, when his Grace observed in a tone seemingly disparagingly, "And what do you think of the old Duke of Wellington?" to which one of them replied, "Oh, he's a brave old fellow," at which the Duke laughed. They parted at the George Inn, or near the spot where this inn now stands, when his Grace, still unknown and in plain clothes, gave to each of them a present, telling them to keep it in remembrance of the Duke of Wellington.

Compton. WILLIAM W. CLEMENTS.

Mr. G. C. Boase has given us some interesting extracts from the *West Briton* for the 1st and 8th of October, 1819, relative to the Duke's visit to the West of England. On referring to my copy of the *Exeter and Plymouth Gazette* for Saturday, October 2nd, 1819, I find the better part of a column devoted to a record of the same event. His Grace, who is defined as "the Great Captain of the age"—(the inverted commas occur in the original)—having been drawn through Wellington (Somerset) by the enthusiastic populace, drove in his carriage to Devon's capital.

"About four o'clock the same day," (Tuesday 28th September, 1819), "his Grace passed through Exeter on his route to Plymouth, stopping about a quarter of an hour at Clench's New London Inn; he was greeted with enthusiastic shouts of applause by the crowd which speedily assembled, and he returned their greetings by repeatedly bowing in the most affable manner."

It further states in addition to the particulars given by Mr. Boase, that the Duke was attended by Captain Greville, his *aide-de-camp*, and that the following morning a Guard of Honour from the 55th Regiment, with band and colours, was drawn up in front of the Royal Hotel, Plymouth. The next day (Thursday), at 3 p.m., he inspected the 63rd Regiment in front of the Government House. The Duke, whilst dining with Lord Exmouth, the same evening, was waited upon by the Mayor and Chamber of Exeter. To them:—

"He expressed himself highly gratified at the compliment which had been paid him by the City of Exeter. He regretted that the death of Sir Felton Bathurst Hervey, his private secretary (and *aide-de-camp* to the Prince Regent), whose funeral he had engaged to attend on Saturday morning, would prevent the possibility of accepting their polite invitation, at the present moment, but that AS HE FULLY INTENDED TO VISIT THE WEST OF ENGLAND WITH HIS ROYAL HIGHNESS THE PRINCE REGENT, IN THE ENSUING SUMMER HE SHOULD CERTAINLY EMBRACE THAT OPPORTUNITY OF TAKING UP HIS FREEDOM, AND DINING WITH THE CORPORATE BODY."

Then follow more particulars relative to the Duke's return to Town, *viâ* Exeter:—

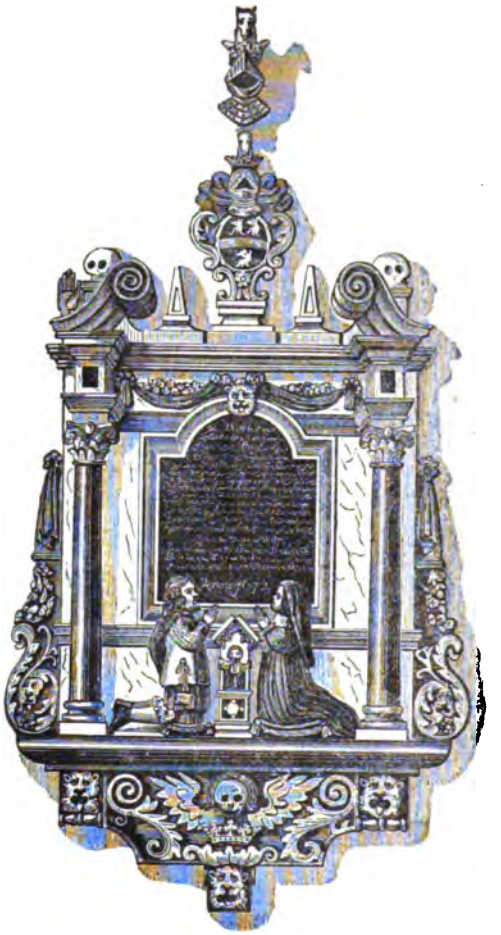
"Yesterday, Oct. 1st, at eleven o'clock, the hero of Waterloo returned through this city. Assembled thousands greeted him with the loudest acclamations, the horses were taken from his carriage, and he was drawn by the populace to the New London Inn. At first his grace signified his intention of not leaving his carriage, but being informed by Capt. Marshall, the Master of the Ceremonies at Bath, that a large company of ladies wished to be honoured by an interview, he immediately alighted, and with the greatest kindness and condescension, gratified hundreds by a hearty shake of the hand. His grace remained about a quarter-of-an hour. It must have been highly gratifying to the gallant commander, who has so nobly fought his country's battles, to witness that his meritorious services are not forgotten by his countrymen at Exeter, whose royalty has ever been pre-eminent."

In the next issue of the *Exeter and Plymouth Gazette*, Saturday, October 9, 1819), I find it recorded that—

"The remains of Colonel Sir Felton Bathurst Hervey, lately deceased at Englefield Green, were interred on Saturday morning, in the family vault at Egham Church, Hants. The funeral was attended by the Duke of Wellington, Lord Fitzroy Somerset, Colonel Sir C. Campbell, Sir Andrew Burnard, Colonel Freemantle, Mr. Freemantle, Mr. Vincent, and Mr. F. Vincent."

In the same paper is made the following amusing reference to the Duke's down-journey through Bath:—

"EPIGRAM, on seeing Mr. COWARD conducting the Duke of Wellington through the streets of Bath, on his Grace's recent visit there:—



MONUMENT TO SIR JOHN SKELTON, KNT.

In St. Andrew's Church, Plymouth.

"Oh! blush for shame, each warlike band.
And blush thee also, honest reader.
The bravest Soldier in the land,
Has got a COWARD for a leader."

Exeter. HARRY HEMS.

DOUBLE LETTERS IN PLACE OF CAPITALS.—I certainly owe to Mr. Wm. Pengelly an apology for not having answered his communication on this subject (see pt. 2, N.S., page 29, under "Old Pronunciation and Spelling").

I delayed writing you on the question because I wanted to search for some proof that other letters besides f were at one time duplicated where we now use capitals, and I thought that those who had previously written you in reference to the use of "ff" would have given the proof asked for in that particular. I certainly did not look upon the childish rhyme I quoted as *proving* that "dd" was formerly used for D, but only suggested the possibility of its being a relic of the time when (as I suppose) all letters were duplicated in cases where we now write capitals.

I had and still have a vivid recollection of reading, many years ago, an article in some magazine, in which it was distinctly stated that all the letters were so used, and that our grandmothers frequently spoke of the modern capitals as "double letters," because of their familiarity with that mode of writing in their younger days.

I thought that the *Leisure Hour* was probably the magazine in which I had read the words, which, as given in substance above, still seem almost to ring in my ears, but I have searched the files of that publication without success.

With regard, therefore, to the question (1) "What evidence is there that 'dd' was ever in English used for 'D'"? I must confess that I am unable to adduce any.

Perhaps, however, some of your readers who are familiar with magazine literature may be able to help me to find my lost article.

As to the (2) "What evidence is there that 'ff' at the beginning of a word is to be understood as being used for 'F'"? I would beg to point to your columns for November 19, 1881, where the subject is treated by "G T." with instances of their occurrence in that way. Again, on pages 3 and 4, *Western Antiquary*, vol. I., in an article signed "John Parkyn," it occurs frequently as the initial letter of Drake's christian name Francis, also of "ffrank Cheing."

On p. 44, vol. 1. *Western Antiquary*, in Carew's account of the Thunderstorm at Antony, occur the names "Antony ffurlong and fferdinand Reepe."

Many more instances might no doubt be found, but I will only quote one more, viz., "Sir Edmund ffowellscombe," to be found on p. 108, *Western Antiquary*, vol. I.

Unless I misunderstand Mr. Pengelly, I think these will be sufficient to show him that at one time "ff" was used where we now use "F."

W. S. B. H.

(There is at the present moment a gentlemen living in the neighbourhood of Plymouth, who spells his name with the double f, viz., Mr. ffarington.)

EDITOR.

ST. GOMONDA.—(vol. 2., p. 129, *Western Antiquary*). See "Archæologia Cornubiensis," 3rd Series, vol. 12, p. 427.

BRISTOL. THOMAS KERSLAKE.

Notes to the Illustrations, &c.

One of our illustrations to this number is of a very noticeable monument in the Parish Church of St. Andrew's Plymouth. It is affixed to the south wall. It is generally known as the "Citadel Monument," because Sir John Skelton, to whose memory it was erected, was Governor of Plymouth, and had his official residence in the Citadel there. The tablet bears the following inscription:—

"Here lyeth the body of Sir John Skelton, Knt., Lieut.-Governor of this place and Deputy Lieut. of this County who by Dame Bridget Prideaux his wife had issue five sonns and one daughter viz John his eldest sonn—who dyed younge. Bevill his second sonn Groome of the Bed Chamber and Capt. of the Guardes to his present Majesty Grenvill his 3rd sonn who dyed younge John his 4th sonn: Charles his 5th sonn Elizabeth his daughter who likewise dyed younge having loyally served his Prince Both in his Exile and since his Restoration dyed the 24th December Anno 1672."

The family to which Sir John Skelton belonged is of considerable antiquity in Cumberland and Yorkshire, its principal seat being Armthwaite Castle, which had been in the family for several generations prior to 1712, when it was sold by Richard Skelton. From the time of Edward II. to Henry VIII. the honour of knighthood was held in succession by its members. Sir John Skelton was page of honour to Charles II. while in exile, and married Bridget, daughter of Sir Peter Prideaux and Lady Christian Grenvile, his wife, and granddaughter of Sir Bevil Grenvile. He was knighted and appointed Governor of Plymouth by King Charles in 1660, and made Deputy-Lieutenant of the County of Devon in 1665. He died 1672. The monument was erected by Bevil Skelton, who, at the time of his father's death, was Groom of the Bedchamber and Captain of the Guard, and was afterwards knighted. He quartered the arms of Grenvile and Prideaux with his own, and married Frances, daughter and heiress of Sir Robert Leinster, of Ravely, Huntingdonshire, by whom he had an only son, who, upon coming of age, took the name of his paternal grandfather. Of the five sons named on this monument, three only arrived at maturity, viz., the 2nd, Bevil, the 5th, Charles, who held a lieutenant's commission in the French Army; and the 4th, John, who settled on one of the Prideaux estates in or near the parish of Modbury. The arms, as represented on the monument, were granted by Charles, as the arms of "Sir John Skelton, of Plymouth." Bevil Skelton and his brother Grenvile were named in honour of their maternal great grandfather, Sir Bevil Grenvile. Of John, fourth son of Sir John Skelton, of Plymouth, little need be said beyond the fact that he married and had two sons, John

and James, and with the sale of the Prideaux estates, the family declined, Peter Skelton, of Ermington, son of James Skelton, being the last who held property in the neighbourhood.

The late Dr. John Skelton, of Grenville House, Plymouth, was a descendant of this family.

The arms are:—*Az. a fess between three horses' heads couped az. Crest, a horse's head.*

It will be noticed that the knight's helmet surmounts the monument, which is of the elaborate and highly-coloured style of the period, the knight and his wife being represented as kneeling on either side of a lectern.

EDITOR.

Our second illustration represents an ancient Norman Font in the church of St. Mary Steps, Exeter, concerning which the following note may be of interest:—

"This is a fine example of a Norman font, decorated with the characteristic ornaments and mouldings of the period. The position of a Norman font in a building bearing indications of a later period of ecclesiastical architecture would suggest the probability of the previous existence of a Norman church here, of which the present font formed the necessary adjunct.

Associated with the clock-face on the exterior of the tower of the church are the curious figures known as Matthew the miller and his men, illustrations of which appeared in our first volume. We are indebted to Mr. Octavius Ralling for the drawing of this font.

EDITOR.

THE

WESTERN ANTIQUARY;

OR,

Devon and Cornwall Note-Book,

Being a medium of intercommunication for Antiquaries and others interested in the History, Literature, and Legendary Lore of the Western Counties.

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Notes.

DEATH OF MRS. BRAY.

By the death of Mrs. Bray, in the ninety-third year of her age, another link between the present and the last century has been broken. She was the daughter of Mr. John Kempe, a descendant of an ancient family, and was born on Christmas Day, 1790. After the premature death in 1821 of her husband (Charles Stothard), who was killed by a fall from a ladder while making a drawing in Beer Ferrers Church, in Devonshire, Mrs. Bray, with the assistance of her brother, Mr. Alfred John Kempe, himself a distinguished antiquary, edited her late husband's incomplete work on the "Monumental Effigies of Great Britain," and in 1823 published his memoirs. About this time, while on a visit to Devonshire, she made the acquaintance of the Rev. Edward Atkyns Bray, vicar of Tavistock, and afterwards became his wife. Mrs. Bray soon discovered interest and employment in the legendary lore and relics of an unknown antiquity, with which Devonshire abounds, and in rambles with her husband she collected materials for many works of fiction founded upon local traditions. She also published a large number of romances, tales, and other works. In 1857 she again became a widow and thenceforward settled in London.

The above is from the *Western Times* of 24th January, 1883.

Charles Stothard, the beautiful draughtsman of monumental effigies, was killed by a fall from a ladder, whilst engaged making a drawing of the antient stained glass in the chancel window of Beer Ferrers Church, for Lyson's History. I have heard he struck against the tomb by the side of the window, and so received the fatal injury, the pencil in his hand being broken.

He is buried just outside the wall where a tombstone, with a long inscription (as I remember) records his memory, but when I saw it, some few years ago, it was almost illegible from dirt and neglect The Rev. E. A. Bray lies under the old arch (being part of the Abbey), immediately fronting the entrance to the Bedford Hotel, in Tavistock churchyard. This also exhibits an equally neglected condition. Strange that one so fond of chronicling the past and its local legends should have cared so little for the nearer antecedents of her own existence. But these matters are generally left to the care of some Samaritan, and now I hope Stothard's tombstone (if it still remains uncared for), will be cleaned and looked to—and its inscription transferred to the columns of the *Western Antiquary*. If a mite *should* be required to aid to keep his memory green (but not in green mould) I have one for such service through your hands. Doubtless many others will help.

NEMO.

AN INTERESTING DISCOVERY AT EXETER.

I find that no writer in these columns has yet referred to the very interesting discovery which was made in South street, Exeter, during the latter part of 1882. Whilst excavating on the site of the new Roman Catholic Church there, the labourers came upon a portion of a figure believed to be that of a monastic superior, but which was minus the head and shoulders. There remained a part of an outer vestment which was fringed with representations of needlework and extended to the waist; and a robe coming down as far as the nude feet gave evidence of very neat execution. A crook, supposed to represent either a crosier or the staff of an abbot, extended the length of the figure. The material in which the figure was wrought was Beer stone, which at the time of the find was in a good state of preservation.

The discovery was made in a recess in that portion of the site on which, at one time, stood the town residence of the Abbots of Tavistock, the most wealthy and probably the most ancient of the monastic houses of

Devonshire. The building was named the Bear Inn, and Mr R. Dymond says it "probably took its name from the Bere or Bear Gate, which was so styled in 1286, when the Cathedral Close was first surrounded by a wall." The inn was rebuilt in 1481. In Prince's "Worthies of Devon" (pub. 1701) it is stated that the arms of Tavistock Abbey and of its founder, Ordgar, were to be seen in painted glass in the great window of the dining-room, with the figure of a man standing on a bridge, this being perhaps a rebus on the name of the former owner, Bridgman (vide Mr. Dymond's "Old Inns and Taverns of Exeter"). Jenkins, who wrote his *History of Exeter* about the beginning of the present century, could even then remember that a "great part of the old building, particularly the chapel, was standing a few years since; they were built with freestone, of excellent Gothic workmanship, decorated with fretwork panels. Mutilated inscriptions and different sculptures were seen, and over the cornice, even with the battlements, was a cabossed statue of a bear, holding a ragged staff between its paws," that being, says Jenkins, the badge of the ancient priors of Plympton "It is supposed," he remarks in a foot note, "that from this statue the Bear Inn received its appellation." The building at length ceased to be an inn, and the noted Robert Russell remodelled it for his great waggon establishment. At the time of the threatened French invasion in 1798, Russell offered to assist the Government with 300 draught horses. Having acquired great wealth he built himself a house on Exmouth Quay, which he named "Russell House," where he died in 1822, being then 63 years of age. Since Russell's time the premises have been devoted to various purposes, but all traces of the interesting structure will soon be swept entirely away, and in its stead we shall see erected another of those edifices which the Roman Catholics are rapidly raising all over the country. Further information regarding the Bear Inn may be obtained from Mr. Robert Dymond's admirable little publication, "The Old Inns and Taverns of Exeter," a work which well repays a perusal.

Exeter. T. J. NORTHY.

AN OLD PLYMOUTH RONANCE.

The following incident, which occurred, I believe about 1794, is authentic, and it might nearly form a pretty plot for a melodrama. A naval officer employed in the fleet in the war with France (at the period when the French Revolution struck terror throughout Europe) was sent to Plymouth Dock to the Port Admiral with important despatches, with injunctions to strictest secrecy. He came to Plymouth in his sloop by night and delivered the despatches to the Admiral. His wife was then living at Plymouth Dock. Not wishing to disturb the household and to make a fuss about his sudden return home, he resolved to enter his house secretly. Being an active sailor, and accustomed to climbing, he scaled the garden wall and climbed up to the bedroom window of the room where his wife slept. She, hearing the noise, and fearing thieves, but being a resolute woman drew a sword of her husband's which she used occasionally to kill the rats which infested the premises. When he cautiously raised the sash the flash of a sword caught his eye in the moonlight. He had only time to call out "Rose," or it would have cut him down At the welcome, but most unexpected voice the sword fell, and he was in his wife's arms. She offered many apologies for her rash act, but he pardoned her for her courage, and entreated her not to raise the household. She lighted a fire, gave him a warm supper, and in the grey morning the sloop was sailing out of the sound, no one in Plymouth except the Admiral and the Captain's wife knowing that she had been there, and no one knowing to this day the contents of that sealed despatch. Those were thrilling times, and Old Plymouth saw many a strange scene. This story might dramatize almost as well as the terrible Penryn tragedy did (of the old parents killing their disguised son by mistake), only, I fear, the dramatist would be tempted to make the sword fall, which it did not, or else many respected inhabitants of the Three Towns (descendants of this couple) would not have been born.

PENWITH.

GREAT FIRE AT TIVERTON.

In the *Western Antiquary*, No xcviii., there is an interesting note by Mr. Edward Windeatt on the "Great Fire at Tiverton, A D 1612. containing a "Brief," signed by seven members of the then corporate body of Tiverton, to the "Maior of Totnes and to all brethren." Mr. Windeatt states that two of the signatures are "almost illegible." One of these I can supply without doubt, viz, that of "Edward *Amey*," who, Col. Harding says in the appendix to his "Historical Memoirs of Tiverton," p. 35, was one of the "first twelve Capital burgesses," in the then corporate body.

Edward Amey was evidently a man of mark in those days; his name often crops up, and he was twice warden of the parish church, 1615, 1625 The churchwardens of Tiverton, from being custodians of several important charities, have always been gentlemen of some local influence.

The other illegible name presents more difficulties; the only *Nicholas* who appears in the Corporation at that time was Nicholas Skinner, also one of the first twelve capital burgesses. I may here say I have failed to find "*Fabyin*" amongst the leading men of Tiverton at that period—that name never occurs; there is, however, a "Nicholas Chamberline," who, in 1613 (the year after the Great Fire), was one of the two churchwardens of St Peter's, Tiverton (see Dunsford's History, page 441), and it may be he was the other gentleman whose name Mr. Windeatt failed to decipher.

Tiverton. H S. GILL.

BIBLIOGRAPHY OF SIR WALTER RALEIGH.

I have lately become possessed of a small but rare work by this eminent Devon worthy, a description of which, with some MS. annotations contained therein, may not be uninteresting.

W. H. K. WRIGHT.

The title-page runs thus :—

TVBVS HISTORICVS : | *An Historical Perspective ;* | Discovering all the Empires and King | domes of the WORLD, as they | flourisht respectively under | the foure *Imperiall* | *Monarchies.* |

Faithfully composed out of the most ap | proved Authours, and exactly di | gested according to the sup | putation of the best | *Chronologers.* | (With a catalogue of the Kings and Emperours of | the chiefe Nations of the WORLD) |

By the late famous and learned Knight | Sir *Walter Raleigh.* |

Rex maximus ille est,
Qui poterit Rex esse Sui.

London, | Printed by *Thomas Harper*, for *Benjamin Fisher*, 1636. |

Next follows the dedication :—

TO THE MOST | Illustrious and hopefull | *Prince* | CHARLES, | *Prince of Great* Brittaine *Duke* | *of* Cornwall, &c. |

The Publisher | in all Humblenesse | *consecrates* | This Historicall Perspective ; with Appreciation | *Of all the most eminent Graces and Triumphant Glories of his* | *Highnesse most* | *Royall and Renowned Progenitors.*

The Publisher's Advertisement | *to the Reader.* |

This excellent Piece (modell to that Heroick Worke, *The History of the World*) being an exquisite Abstract and Summary of all the famous Kingdoms and Empires that ever were ; how worthy it is of publick view, will soon appeare to a discerning judgement. In this succinct Recollection is contrived (by a *Dædalean** Hand) the *Apotelesma* and effect of infinite Volumes ; the Originall. Progresse, and Duration of the most Glorious Monarchies and flourishing States of the World. A Synopsis so mainly conducent and essentially necessary to the right understanding of all Sacred and Secular Histories, as without the conduct thereof (the like being never yet extant in English) small benefit can accrew to ordinary readers. To reduce such a World of matter, into so compendious forme. can be adiudg'd no lesse than an *Herculean* taske. But of This, vulgar capacities are as incompetant judges, as blinde Men of Colours. This Perspective is not fitted to the dull sight of Self-opinionate Ignaroës. To the intelligent and judicious Peruser, if it prove a gratefull worke (as to such. undoubtedly it will) the Publication may be justly reputed *Operæ pretium. Ave* (*mi Lector*) *& fave huic Opellulæ :* cui inthis Ambrosia.

The little work consists only of 18 pp. unpaged.

On the back of the title-page are some notes of interest which I think are worth transcribing, as being an instalment towards a bibliography of Sir Walter Raleigh. They are as follow :—

"Opera Gualteri Raleigh apud Bibloth Bodlei. Oxon. Cat. Oxon., 1674, parti secd p. 92. col. 2.

"GUALT RALEIGH.

1. "Itinerarium Indicum, sive Guianæ descriptio, *Francof*, 1599, A. 8.8. *Art.* Et *Norib.* 1599. 4o. M. 33. *Art.*

2. "Same in English. Lond. 1596. 4o. C. 106. *Art.*

3. "History of the World. *Lond.* 1614, R. 4. 10. *Art.*

4. "Prerogative of Parliaments in England by way of Dialogue. Middleb. 1628. 4o. C. 80. Th. Et 4o. E I jur.

5. "Instructions to his Son and Posterity. *London* 1632 8o. p. 75. *Art.*

6. "Essayes and Observations on the first Invention of Shipping, the misery of Invasion, War, the Navy, Royal and Sea-service; with an Apology for his voyage to Guiana. *Lond.* 1650. 8o. U G *Art.* BS."

*Autor opus laudat, Ovid de Ponto, lib. 4, Eleg. 9.

EDWARD RALEIGH MORAN.

Oct., 1848, at London.

Queries.

522.—TO SACK, OR TO GIVE THE SACK.—One often hears some such an expression as this, "Jim has had the sack" or "Tom has been sacked," when a workman wished to inform a friend that Jim or Tom has been discharged by his employer.

Is this use of the word peculiar to the West? and is there any old custom connected with "giving" a sack when a labourer or other workman is dismissed that would account for the use of the expression, "he has had the sack," or if the master threatens dismissal, that will account for his saying, "I will give him the sack." I cannot find in the dictionary any hint of the use of the word "sack.

DEVS. JUNR.

523.—COAT OF ARMS IN PLYMOUTH.—On the front of a fine old house adjoining the Old Tabernacle, in a court in Treville-street, Plymouth (formerly Briton side) is a fine coat of arms, possibly of Spanish origin, Can any reader of the *Western Antiquary* say from whence it came, and to what family it belonged? It may possibly be a relic of the Spanish Armada. It is strange that so few relics of that great fleet, in the destruction of which Plymouth men took such a prominent part, are known. Possibly an inquiry may elicit the knowledge of the existence of some of them.

KEARLEY.

524.—DR. GEORGE OLIVER AND HIS WORKS.—The well-known Ecclesiastical Antiquary, the Rev. Dr. George Oliver of Exeter, died on March 23, 1861, and in the obituary memoir of him that appeared in the *Gentleman's Magazine* for May of that year, it is stated (at p. 576) that he edited a small volume, *Merrye Englaunde, or the Golden Dayes of Good Queen Bess.* No mention of such a work is to be found in any of the standard Bibliographical Dictionaries; nor, after a somewhat extensive search and enquiry, have I been able to glean the slightest traces of the publication of such a volume.

Judging from the title above it is somewhat difficult to conceive that the doctor would have edited a work of this kind. Be that, however, as it may, I should be glad to receive any information on the subject, to aid me in preparing a list of works written or edited by him, and which I am desirous to make as complete and accurate as possible.

Budleigh Salterton. T. N. BRUSHFIELD, M.D.

255.—BURIAL "NORTH AND SOUTH."—One of the articles in the *South Devon Museum* for September, 1834, on "the Antiquities of Okehampton," contains the following passage :—"It broke out at Sampford Courtenay on Whit-Monday, in the year 1549. Some edicts of Edward the VI. following up the reformation, begun by his late father, had excited general discontent. In the west they flew to open rebellion. Risdon says that Hellion, a gentleman, was slain at Sampford in opposing the insurgents; and that he was buried in the churchyard, *North and South*." What is implied by the record of this peculiar mode of burial? Did it at that period of our history show that it was intended to treat his remains with disrespect, and thus also indicate that the rector of the parish sympathised with the rebels, whom this gentleman opposed? Or had not the idea of this position being derogatory, as exemplified in the recent case of (so-called) burial scandal at Harlow, then become prevalent?

HIBYSKWE.

Replies.

DEDICATION OF BRANSCOMBE CHURCH—(No. xcviii).—The other two churches Mr. H. G. Tomkins alludes to as as dedicated to S. Boniface, are, like Bonchurch, both in the Isle of Wight. They are those of Cheshire and Bunbury. He must have been a man of considerable muscular power, for he is oftentimes represented, in old paintings and sculpture, robed as an Archbishop and chopping down the immense oak tree (known as the oak of Jupiter) which for ages had been held in superstitious reverence and veneration by the heathen Germans.

I do not know of any other church, save that of Branscombe, dedicated to S. Winfred or Winifred. In Branscombe churchyard lies Joseph Braddick, who died in 1673. His grave is on the south side of the church. The inscription is very quaint. It begins :—

"Strong and in labour,
Suddenly he reels,
Death came behind him
And struck up his heels."

I have forgotten the rest; perhaps some gentle reader will oblige.

Exeter. HARRY HEMS.

FOOTY.—The word "Footy," introduced by one of your correspondents, "Hibyskwe," is only a Cornish pronunciation of the English word "Futy," which means foolish, or silly, and has its root in the Latin word "futilis."

Peckham. JOSEPH CARTWRIGHT.

ORESTONE, OSAN, ORESTON, NEAR PLYMOUTH.—May I venture to suggest that the original name of this village was Orestone? Its probable corruption, or rather abbreviation, to Osan, evidently of ancient date, exists in partial use, among the villagers at this day. But the name of Orestone was, also, until a few years ago, very generally used. The present corruption to *Oreston* is one of quite modern days, say, twenty-five years since. Two miles or so distant from this place, at a quiet coast-spot, there is a large furze-brake dotted over with rocks and stones, which are besprinkled throughout with a valuable ore (though not in sufficient quantity to utilize). This brake has borne, from time immemorial, the name of "Orestone-Brake," and the bay at its foot "Orestone-Bay." May not the village have derived its name under similar circumstances? Small veins of mineral are frequent in the neighbourhood, and such abbreviations as Osan for Orestone are, in names in frequent use, of common occurrence.

L. A. C.

516.—PLYMOUTH THEOLOGICAL LITERATURE.—In answer to "W. S. L. S.," I may say that I have a copy of a published sermon by the Rev. H. A. Greaves. It is entitled "A New Year's Remembrancer," preached before the Mayor and Corporation of the Borough, on Sunday, January 1st, 1865, and printed at their request.

Besides this, Mr. Worth, in his Three Towns Bibliotheca, mentions "a sermon preached at St. George's Chapel, East Stonehouse, Sunday, June 21st, 1840, on the occasion of the preservation of her Majesty the Queen from a traitorous attempt upon her life."

Beyond these I have never heard of anything published from his pen. In the Charles' Parochial Magazine for January, February, March, July, and August, of the year 1881, will be found lists of the works of the Rev. Dr Hawker.

A YOUNG PLYMOUTHIAN.

Will our correspondent kindly oblige us with a copy of the Nos. of the "Charles Church Parochial Magazine" containing this list, to add to our collections towards a Bibliography of Devonshire.

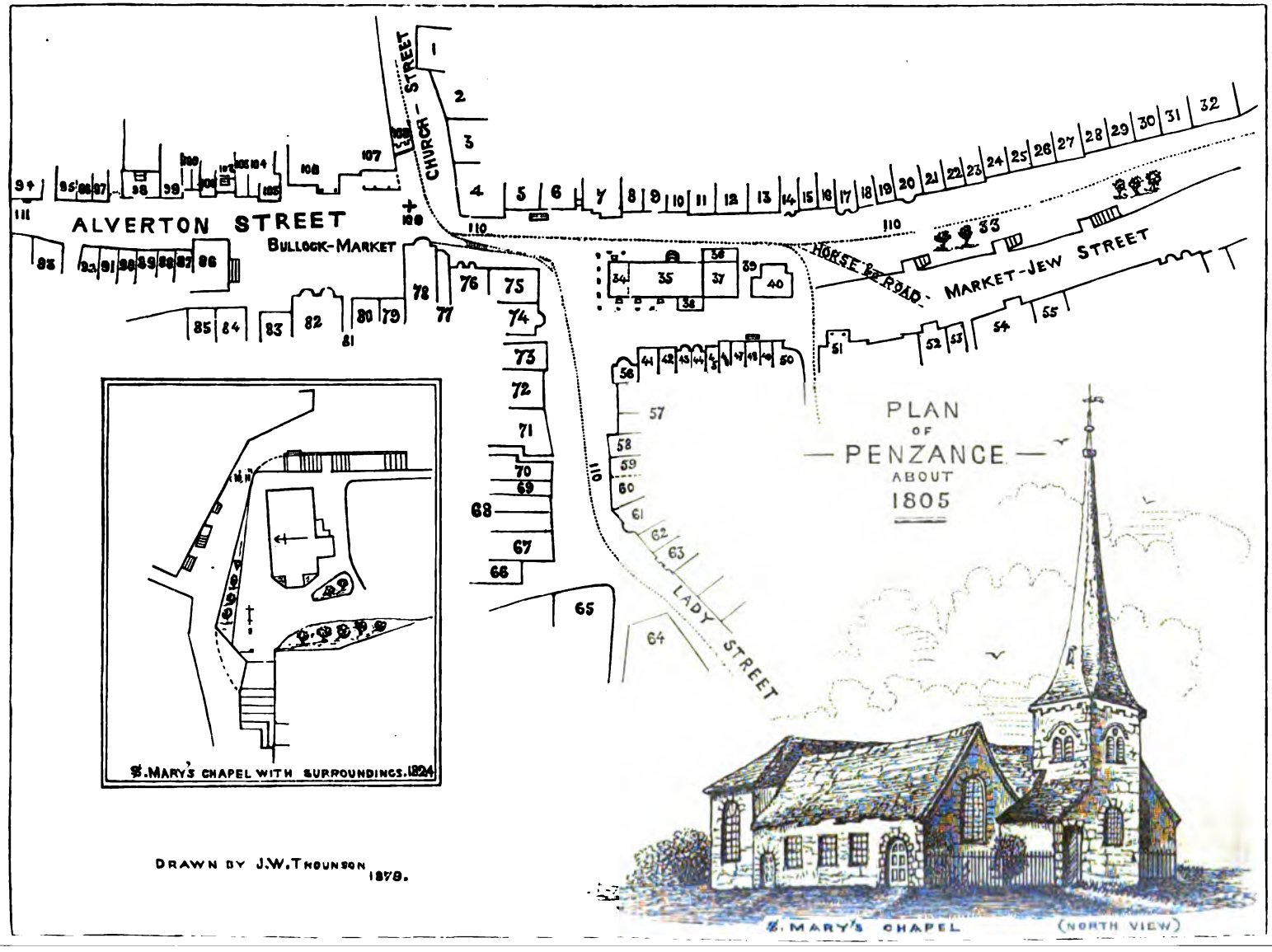
EDITOR.

PREDECESSORS OF THE CELTS.—I should like to point out to your correspondent "Porthminster," that the evidence for Britain having been inhabited prior to the Celtic races founding a settlement here lies in the character of the remains that are found of a different and older people.

This, I believe is generally accepted, and in an admirable article in the *Cornhill* for Nov. 1882, named "A Corner of Devon" (which is worthy of being studied by all your readers), the writer says: "In southern Devon, this primitive stratum of place-names is represented by the names of all the hills and rivers, some of which can be explained by means of the Celtic dialect, while others bear no meaning at all in any known tongue, but descend to us, in all probability, from *those earlier neolithic* inhabitants whose *polished stone weapons* are still picked up among the camps of the Axe Valley, and whose barrows and cromlechs still thickly stud the bare wind-swept summits of Dartmoor and Haldon."

HIBYSKWE

[illegible]


PLAN
OF
PENZANCE
ABOUT
1805
ALVERTON STREET
BULLOCK-MARKET
CHURCH - STREET
HORSE & ROAD
MARKET-JEW STREET
LADY STREET
ST. MARY'S CHAPEL WITH SURROUNDINGS. 1824
DRAWN BY J.W. THOUNSON 1878.
ST. MARY'S CHAPEL (NORTH VIEW)

"*Weekly Mercury*," *February* 10*th*, 1883.

Notes,

THE PRESS IN THE WEST.

The *Exeter and Plymouth Gazette* dates from A.D. 1772. There are only twenty-six provincial newspapers older in all England. The earliest is Berrow's *Worcester Journal*, which was first published A.D. 1690. It is the *so'e* survivor of the seventeenth century. The early copies of the *Exeter and Plymouth Gazette* (then always styled "Woolmer's Exeter and Plymouth Gazette") are double sheets, each of five columns, and measuring 22 inches by 16 inches. The one I have before me that size is dated January 1, 1814. The publication was a weekly one, and continued so to be until A.D. 1863, when a "Daily Telegram" was first, and has ever since been, issued. The paper for January 1, 1814, is the first number of "Vol xxiii." Its price was :—"6½d. (stamp duty 3½d., paper and print 3d)." This price continued until Saturday, September 2, 1815, when it was raised to 7d. In the copy for that day the following announcement occurs :—

"☞The printer respectfully acquaints his numerous subscribers that the NEW DUTY OF ONE HALFPENNY upon each newspaper took place yesterday, by order of Government. The price of the EXETER AND PLYMOUTH GAZETTE is therefore unavoidably increased (in common with every other newspaper) to SEVENPENCE." At the end of the last column of the third page, is printed :—"Exeter : printed and published by S. WOOLMER, at the office, No. 236, Fore-street, where orders and advertisements are requested to be sent early in the week—or through the medium of the following agents :—Messrs. Newton and Co., No. 5, Warwick-square, and Mr. J. White, No. 33, Fleet-street, London, Messrs. Nettleton and Son, Plymouth, Messrs. Hoxland, Cross, and Colman, Plymouth-Dock, Mr. Salter, Dartmouth, Mr. Syle, and Mr. Avery, Barnstaple, Mrs. Griffiths, Mr. Handford, and Mr. Barret, Bideford, Mrs. Oatway, and Mr. Yeo, Torrington, Mr. Croydon, TEINGMOUTH, Mr. Daw, Totnes, Mr. Parford, Tavistock, Miss Branscomb, Kingsbridge, Mr. Hannaford, Ashburton, Mr. Salter, Tiverton, Mr. Style, Bampton, Mr. Treleaven, Moreton, Mr. Martin, Launceston, Mrs. Symons, Redruth, and Mr. Trembath, Penzance. It may also be seen at Peele's and the Chapter Coffee-houses, London, where it is regularly filed."

At breakfast this morning (New Year's Day, 1883, I found on my table, as usual the *Exeter and Plymouth Gazette Daily Telegram*. Its price to non-subscribers is one half-penny ; it consists of a double sheet, each page of five columns, and it measures 20¾ inches by 15 inches. The issue is headed : Vol. cx., No. 11,295, and at the end I read :—

"EXETER. Printed and Published by and for the proprietors, GEORGE THOMAS DONISTHORPE and WILLIAM BRODIE, at their printing offices, No. 229, High street, in the Parish of St. Stephen, in the City of Exeter."

The *Shrewsbury Chronicle*, and *Hampshire Chronicle*, were both started in the same year as the *Exeter and Plymouth Gazette*. The *Exeter Flying Post* is nine years older than its contemporary. It dates from A.D. 1763. A still earlier publication is the *Western Gazette and Flying Post* (Yeovil), first published in 1736. *The Bristol Times* (now *Bristol Times and Mirror*) was established in 1735. The oldest paper in Cornwall is the *Royal Cornwall Gazette* (A.D. 1801). Of the 1,230 provincial newspapers in existence in England alone, all, save forty-one of them, date from the present century.

Exeter. HARRY HEMS.

VERSE ON SIR FRANCIS DRAKE.

I met with the enclosed in the "Portfolio," A.D. 1821, which may possibly be a mite to your store.

BENHAM STAFFORD, F.G.S., &c.

Maidstone.

"An old writer on Queen Elizabeth and Sir Francis Drake says—

> Oh nature ! to old England still
> Continue these mistakes
> Still give us for our Kings such Queens
> And for our dux such Drakes."

THE QUAKERS' MEETING HOUSE AND BURIAL GROUND, MEMBURY, DEVON.

There is an interesting old meeting house and burial ground, belonging to the Quakers, at Membury, near Axminster.

The meeting house is a strong stone but somewhat rude building, entered from one of the lanes, and is quite devoid of ornament. Two small windows, and a doorway face the road, and at one end, outside, a flight of stone steps lead up to the entrance to the gallery; inside all is dismantled, but a portion of the gallery remains. It is now used as a farmer's storehouse.

The burial ground is some distance from the meeting house, toward the top of the hill ; a narrow lane leads to it, and it is formed of a small triangular enclosure taken out from a field, fenced off by an ordinary hedge. Inside are two or three decaying stones, The following inscriptions are all recoverable :—

"Here lyeth the Body of Ann the wife of Edward Smith of Clockham near Axminster who died the 17 of October, 1717. aged 72 years, mother of the two children mentioned on the other side."

"Here lyeth the body of Thomas ye son of Edward and Anne Smith, who died ye 26 of October, 1779(?) in ye 51 year of his age."

"Here lyeth ye body of Ann the wife of Joseph Gillett of Chard, and daŭr of Edward and Ann Smith of Cloakham who died June —— 17—
She was during her marriage state a prudent wife, and in her whole life a dutiful child, and died most lamented by her affectionate parents, her husband and brother."

The peculiarity of this stone is, it has an inscription on each side, a sort of palimpsest.

The little burying ground is greatly neglected and overgrown.

Cloakham House is beautifully situate on an acclivity finely wooded, overlooking the Axe, close to Axminster ; it appears to have been erected by (the above ?) Edward

Smith about the year 1732. His niece brought the property by marriage in 1773 to William Kennaway, Esq. It is now the property of Mr. Henry Knight.

R.

EXPECTED INVASION BY SPANIARDS, 1602.

Among the muniments of the Corporation of Totnes is a letter of Sir Edward Seymour, date 1602, as to expected invasion of Spaniards and examination of town's arms. It is as follows:—

"Havinge about eight of the clocke this psent day received lres from the Lo leeve tenant of this Countye purportinge the effecte of some intelligence geven touchinge the psent proparacon of the Spanyards to come for England wth a greate force, and in regard thereof requyreth that a viewe of the Armes belonginge to the treaned Companyes be fourthwth taken and the defects thereof psented unto his Lop and his deputies on Thursday in the Sessions weeke next at Exeter And in the meantyme to cause the insufficient Armes to be amended These are therefore to will and requyer you and every of you in your several divisions at some conveynyent tyme in the Easter weeke to take viewe of all the Armes apptaynynge to the trayned soldyers and to take speciall notes of the defects and make certyficate to his Lop and the rest at the tyme before prescribed. And further that you geve direccon for the dew watchinge of Beacons as in former tyme hath byn accustomed, hereof fayle you not as you will answer the neglecte at yor pill geoven the 30th of Marye 1602

Yor Loving friende

EDWARD SEYMOUR."

The Sir Edward Seymour who wrote this letter died in 1613, and I have in my possession a copy of the Funeral Sermon preached for him by "Barnby Potter, bachelor in Divinite, Fellow of Queenes College in Oxford and Preacher to the Towne of Totnes in Devon." It is a very curious production, and is dedicated "To the Right Worshipful Sr. Edward Giles, Knight, High Sherife of Devon," and his wife Lady Mary Giles, and is dated from Sir Edward's house at Bowdon, Totnes August 24, 1613.

Potter was afterwards Bishop of Carlisle.

Totnes. EDWARD WINDEATT.

THE EARLY DAYS OF PLYMOUTH-DOCK.

An account of the progress of the New Dock at Plymouth, dated December, 1694, shews that E. Dummer was ordered, 23rd September, 1689, to go to Plymouth to select a site for a dry dock. In consequence of his report the Admiralty decided to build one at Point Froward, in the Hamoze, but Capt. Greenhill, H.M. agent, at Plymouth, objected and proposed the Slate Quarry at the Ferry, over against Saltash, as more convenient. Dummer overruled the objection, and contracted with Robert Waters, 30th December, 1690, for a single dry dock at Point Froward. Dummer then advised his Majesty to construct a second dock or basin, or an outer protection to the dry dock. Dimensions of the proposed dry dock, length 230 ft., breadth at the gates 50 ft., height of do. 22 ft. Total cost of the dry dock £9,750 9s. 11½d.; of the wet dock £12,137 4s. 9d. A natural cove about 300 ft. long and the same broad was available for the basin. The excavation furnished materials for "about four acres of new ground advanced upon and within the flux of the sea."

The account has eight well-executed drawings, showing "the progress of the work, dimension of the buildings, and estimates of costs." It winds up thus: "And although the difficulties of entering into the River of Hamoze from sea seem very important and strong; nevertheless, I think it will become the consideration of this Board for preventing the danger of boates and small imbarcations from attempting a sudden mischeiffe, to pray the care of my Lords of the Admiralty, that the present batteries on the island, and on the maine on both sides, in the narrowest part, and mouth of that River bee augmented." (Lansdown MS., 847.)

London, WYVERN GULES.

A WEST COUNTRY CHRISTENING CUSTOM.

Further correspondence in the "W. M. N." upon this subject seems well worthy of note. "J. C." writes:—

"The custom was one commonly observed in the Meneage district in my youth. About 30 years ago, at the christening of a brother, and when the family party were ready for the walk to afternoon service in Cury Church, I well recollect seeing the old nurse wrap in a pure white sheet of paper what she called the 'cheeld's fuggan.' This was a cake, with currants and plenty of saffron, about the size over of a modern tea plate. It was to be given to the first person met on returning, after the child was christened. It happened that as most of the parishioners were at the service no one was met until near home, almost a mile from church, when a tipsy village carpenter rambled around a corner right against our party, and received the cake. Regrets were expressed that the 'cheeld's fuggan' should have fallen to the lot of this notoriously evil liver, and my idea then was that it was a bad omen. However, as my brother has always been a veritable Rechabite, enjoys good health, a contented mind, and enough of this world's goods to satisfy very moderate wants, no evil can thus far be traced to this mischance."

Mr. J. Q. Couch, of Bodmin, says:—

"The custom, once so common in Cornwall, but now lingering only in secluded spots, as recorded by your correspondent, 'R.K.,' may receive some illustration from the following note in my 'East Cornwall Glossary,' in explanation of the word 'kimbly,' which is there said to be 'the name of a thing, commonly a piece of bread, which is given under peculiar circumstances at weddings and christenings.' It refers to a custom which probably at some time was general; but now exists only at Polperro, as far as I know. When the parties set out from the house to go to the church, or on their business, one person is sent before them with this selected piece of bread in his or her hand (a

woman is commonly preferred for this office), and the piece is given to the first individual that is met. I interpret it to have some reference to the idea of the evil eye and its influence, which might fall on the married persons or on the child, which is sought to be averted by this unexpected gift. It is also observed at births, in order that by this gift envy may be turned away from the infant or happy parents. This kimbly is commonly given to the person bringing the first news to those interested in the birth

"This record of the name and thing is due to the late Jonathan Couch, of Polperro. I had thought that the custom was dead. I should like to hear if the coachman knows the word 'kimbly.'"

Mr. William Pengelly, F.R.S., of Torquay, also testifies to personal acquaintance with the custom in the days of his youth. He writes :—

The custom described by 'R. K.' is one I witnessed very frequently at Looe, in S. E. Cornwall, from 50 to 65 years ago. I believe it is correct to say that the gift was there a small cake, made for the occasion, and termed the christening crib, a crib of bread or cake being a provincialism for a bit of bread, &c.

In his 'History of Polperro' (1871, p. 129), about three miles from Looe, Mr. Couch says, 'At weddings and christenings it was formerly the custom when the party set out for church for one person to be sent before with a piece of bread or cake in his or her hand (a woman was usually selected for the office), and this was presented to the first person met in the procession. The gift was called the kimbly, and was also given at births to the person who brought the first news to those interested in the new arrival.' See, also, 'Notes and Queries,' 4th s., viii. 506, and ix. 129; Henderson's "Folk Lore of N. Counties of Eng.' (1879, p. 12); and Gregor's 'Folk Lore of N. E Scotland' (1881, p. 12)"

Probably more particulars relative to this most curious custom may be forthcoming, which we shall have much pleasure in inserting in future issues of the *Western Antiquary*.

Communicated.

DEVONSHIRE BIBLIOGRAPHY.

It is sometimes said that "what is once fairly begun is half finished," and so I hope you will excuse my suggesting a mode of commencing to deal with the vast mass of materials which must be at hand for the formation of the proposed Bibliotheca Devoniensis. One of the practical difficulties is to settle, when you have the name of an author, what details and dates it would be suitable to mention, and how his or her works should be described. Now, since the New Year, we have lost, I believe, a celebrated Devonian authoress, Mrs. Bray. Let me suggest that the promoters of the Bibliotheca should commence with her history and works, details of which must now be available in the various obituaries of her which are being published. The questions which suggest themselves in relation to her are :—

1. Should we give a mere bare account of her birth, residence in the county, and death, or include biographical anecdotes? Some of these in this case are of marked interest, I believe. The inclusion of matter of this kind would augment the general popularity of the work, but also might augment greatly its size. Mrs. Bray's life, I understand, is very interesting.

2. How should the works be described? By a mere stationer's heading (like an advertisement), or with a short account of the work? Mrs. Bray's works were of variable value and local importance.

If the matter of time should be considered, I would suggest that one or other of the editors should work at the Devonshire MSS., which, I believe, exist at Exeter Cathedral. Some of these are of interest and probably would be among the oldest works of a strictly Devonshire character.

Newlyn. W. S. L. S.

Queries.

526.—PLYMOUTH PERIODICALS.—May I suggest the publication in the *Western Antiquary* of a list of the numerous magazines, newspapers, and other serial publications, which have from time to time emanated from the Plymouth press? Such a list would be of great interest.

GILDHELM.

(Such a list shall be prepared to appear at the earliest opportunity, as a contribution to the projected Bibliographical Lists.)

EDITOR.

527.—EGG BUCKLAND.—What is the derivation and meaning of the first word in this curious place-name?

Buckland Brewer, Buckland-in-the-Moor, Buckland Monachorum, seeming easily explained differentiations of various Bucklands of the county; but Egg Buckland, though it reads as glibly as the rest, can scarcely have anything to do with the produce of the poultry yard.

HIBYSKWE.

528.—CASTLE OF ASHBURY, CO. DEVON.—What are the arms and quarterings of this family? Did they at any time bear a *chevron between three cocks*? Any notes relative to the family would oblige.

G. T. WINDYER-MORRIS.

Southampton.

529.—A WALROND MONUMENT IN OTTERY ST. MARY CHURCH.—In one of the chantries in this church there is a monument of some size, the inscription has perished, having probably been painted or gilded on only. The arms are, *three bulls' faces, with mullet for difference* (Walrond), *impaling—three garlands* (Duke?) *crest, a leopard*. It is somewhat high up, and in a dark place.

It would be interesting to know who he was, especially in these days of the Walrond-Rolle controversy of heirship. It does not appear to have been noted by topographers. A reference to the church register would probably decide the matter.

A.

Replies.

ANCIENT USE OF DOUBLE LETTERS.—*Western Antiquary*, xcix.—As discussion is invited respecting the origin of the ancient use of double letters—often in place of capitals—I venture to suggest that the instances in question are derived from the Welsh language, the alphabet of which, as is well known, contains thirteen single, and *seven double consonants*. We have an example of the double "ff," and the "dd," occurring as the initial and terminal letters in the Welsh word *Ffordd*, a way or passage; whence our English, "Ford." Again, in "ei Dduw," his God, we have an instance of the double "Dd," forming the initial letter of this sacred name. The double "Ll" will readily suggest itself in many names which begin with "Llan," a church, and the presence of this particular double letter "in Lloyd and Llewellen and other Welsh names," has already been noticed in vol. i., p 128, of the *Western Antiquary*. Wherever, therefore, these double letters occur in ancient English deeds and writings, it may, I think, be fairly concluded that we owe them originally to the Welsh.

Taunton. JAMES H. PRING.

CAREW'S "SURVEY OF CORNWALL," XCIX.—Hawke-trees, p. 21.—This being said to be the appellation of the "statute standles" may be explained by a reference to E. Cole's dictionary, where under, "Standel," he gives the definition, "a young store-oak, whereof twelve must be left standing at the felling an acre of wood."

Whitsull.—Webster gives this, with the explanation, "a provincial word for white-meat or milk, sour milk, cheese, curds, or butter," and refers to *Carew* for its employment." HIBYSKWE.

518.—GRIBBLE (No. xcix.).—"Kearley," referring to young apple-trees being called "gribbles," enquires:—"Is this a Devonshire provincialism, or a genuine and general term, the same as 'chibbles' or 'chibbels,' for young onions?"

Surely the noun "chibble" is not an understood word outside the West Country? It is certainly never used in the North of England, nor in London. In the latter city, in such delectable neighbourhoods as the Dials, and the Cut, onions are familiarly termed "Hing'ons."

I remember, years ago, when living in an out-of-the-way place in the North of Ireland, sitting one night by a bright peat fire in company with a particularly nice little Irish girl. The "old folks" had gone to bed, and we had sat cosily together for some little time, when all of a sudden Bridget pouted her pretty lips, and looking reproachfully at me from under her beautiful dark eyelashes, cried "Oh Horry, Horry—sure ye've been aiting *Scallions*." "Scallions" is an Irish (and, I believe, Scotch too) word for onions.

Exeter. HARRY HEMS.

According to Halliwell's Archaic Dictionary, this word means a shoot from a tree, a short cutting from one, a west country word. I also enquired of a North Devon friend if he had heard it, and he informed me that it was the common name for young apples trees. I hunted for this word in about twenty dictionaries, in French, German, Anglo Saxon, Gælic, Greek, Latin, and several English, both ancient and modern, without being successful; at last I pitched upon a word in Vlezra's Portuguese and English Dictionary, which, I think, may probably be the root of the word "Gribble"; it is Grelár, to sprout, to put forth sprouts. Que greta antes de se meter na terra ou de ser semeado como a cevada, &c. The Spanish word *Grenuéla*, the first shoots of a vine, is as will be seen very closely related to the Portuguese. The word "Gribble," might be derived from the Italian word *Grillája*, barren or unfruitful. I may be wrong, but it strikes me that the word in use here in Devon is a corruption of the above. Words of all languages are imported, and are caught up and get so much altered in the pronunciation by uncultured persons, that it becomes very difficult to trace them home.

Exeter. E. PARFITT.

"*Weekly Mercury*," *February 17th*, 1883.

Notes.

THE DARTMOOR PRESERVATION ASSOCIATION.

The following is the copy of a circular recently issued relating to this important matter, to which we gladly give insertion in these columns:—Committee—Buckfastleigh Centre, J. Hamlyn; Okehampton Centre, Rev. T. H. Buckworth; Plympton Centre, Thos. Bulteel and J. Brooking Rowe; Tavistock Centre, C. C. Collier; Widecombe Centre, R. Dymond. Chairman, J. Brooking Rowe. Hon. Treasurer and Secretary, E. Fearnley Tanner. Bankers, Messrs. Harris, Bulteel, and Co., Naval Bank, Plymouth.

OBJECTS.

1. To preserve rights of way, pasturage, and blackwood on the Forest and the contiguous Commons, as by ancient usage and custom prescribed.

2. To prevent the enclosure of open ground by local landowners as against the rights of Venville Owners and Commoners. To protect and (if needs be) to take action against proposed enclosures of Commons and portions of the Forest, and against recent enclosures overriding any rights of Venville owners or Commoners.

3. To protect and, as far as possible, preserve the existing Cromlechs, Cairns, Circles, Kistvaens, Tors, and landmarks of historic interest, and to prevent the removal of granite from the foot of tors.

The Moor has been divided into five districts, with centres at Okehampton, Tavistock, Plympton, Buckfastleigh, and Widecombe.

Each centre is represented on the committee, and any matter of importance addressed to the representative of any district will from time to time be brought before the General Committee for action to be taken thereon if thought fit.

A subscription of not less than 10/- per annum will constitute membership, and a donation of £25 a life membership. An account has been opened at the Naval Bank, Whimple-street, Plymouth, to the credit of which subscriptions and donations may be paid.

DEVONSHIRE WORDS AND PHRASES.

"I've broke the heart of 'en" was recently used in my hearing to give the information that the *major part* of a certain work had been accomplished.

"Drashel" used to be a common word for the flail used in threshing corn in the barn, but I suppose the "threshing machine" has even in the West driven the object out of use, and the name will naturally soon be forgotten too.

"I had a middling few of them before Christmas" was the mode taken by one person to signify that she really had had a *tolerably large quantity* of the article in question, and that therefore she did not want to replenish the stock.

Dr. Harris-Bickford's list of Cornish phrases in No. xcix. is so full that one can scarcely expect to add to it, but I have heard the expression "Proud as a Pilchard"; and these, "Dead as a door-nail," and "Weak as a rat," are, no doubt, only variations of those he gives.

HIBYSKWE.

DEVONSHIRE SHIPPING AND PIRATES IN 17TH CENTURY.

There is preserved among the Corporation papers of Totnes a letter from the Mayor, Recorder, &c., of Exeter, respecting pirates in 1613.

It is addressed on back—

"To the Worshipll our loving friend
the Mayor of the Town of
Tottnes geve these."

"Good Mr Maior, Whereas wee have receved a Comssion under the Seale of my Lord Admirall for the Apprehension of such Piratts as doe daily comitt grevious Robberyes uppon the Marchants of this Kingdome and others wch are in Leauge wth his Matie as by this inclosed Lerre from the Lords of the Counsell hereth sent unto you will appeare Wee therefore Doe send unto youe the sayd Lerre by wch youe may understande more fully what is desired prayinge youe to make the Marchants of your Towne acquented thereof and to appoint some one or two of them to be here this next weeke if it may be on Thursday wth whome wee may have conference touchinge this buisnes wch concerns both youe and our selffes: wee psume that some of youe shalbe occasioned to be here this Sessions wch will save both charge and labor The Lords of the Counsell will expect our speedy answere to this buisnes wherfor wee praye you not to neglect it that soe of all parts may be founde dewtifull And soe wth our best wishes wee ende and Rest—Your lovinge frends

Wm Newcomb Maior
Wytt Martyn Recorder
John Gowell
Tho Walker
John Prouse
Hyng Crossinge
Walter Borough"

Exon the 10th of Aprill 1613.

The merchants of Dartmouth, Totnes, and Exeter, appear to have suffered a great deal from pirates in the 17th century. In an old book belonging to the Corporation of Dartmouth is a copy of a certificate of the Mayor, Bailiff, and Burgesses of Dartmouth, under their common seal, dated 5th July, 1615, that Thomas Newman, of Dartmouth, had had a ship of 120 tons captured by Turkish Pirates as she was returning from Marseilles, and the certificate mentions that the Turkish pirates of Tunis and Algiers had captured the following 10 ships:—

The Amitie taken worth at least	£3000
The Unitye taken worth	0600
The Swepstake taken worth	0750
The Dament taken worth	0450
The Angallant taken worth	1060
The Lyon taken worth	0500
The (name left blank) of Kingswear taken worth	300
The hande work of God taken worth	2000
The Gullard taken worth	0150
The Frauncis taken worth	0200

The certificate also mentions many sailors as being taken prisoners.

In 1636 John Lewkenor, of Dartmouth, writes the Mayor of Totnes, Thomas Martin, as to his efforts to induce the Government to suppress the Turkish pirates and secure trade.

Totnes. EDWARD WINDEATT.

ABSCONDING OF MOLLY THE HORNER.

"From his family John Dennis, of the parish of Wendron, on Wednesday, the 7th March instant (1821). He went off with a woman Elizabeth Johns. He is about 4 feet 6 inches high, 35 years old, fair complexion, flaxen hair, blue eyes, and has a protuberance on his back; he is something short on the left side, and limps on his left leg; walks awkward, but very nimble. He wore away a nankeen short coat, white waistcoat, and barragan trousers; he also carried off other clothes, speaks in a soft manner, can play on the violin, has been accustomed to travel with show-men, and Merry Andrews, generally called by the feminine appellation of 'Molly the Horner.'

Elizabeth Johns is about 30 years of age, somewhat of a sallow complexion, dark hair, black eyes, rather under the common size, and of a genteel appearance. It is supposed the fugitives are gone in a route towards Launceston. It is earnestly desired that no one will countenance or support them, as he has left a wife and four small children who are ill of the small-pox, so that he may be necessitated to return to his distressed family."

The above extraordinary and curious advertisement is from the *West Briton* of the 23rd March, 1821.

15, Queen Anne's Gate. GEO. C. BOASE.

Queries.

530.—OBJECTION TO WASHING ON NEW YEAR'S DAY.—As a householder I have met (in Plymouth) with the decided objection on the part of female domestics to do the family washing on New Year's Day.

Is this superstitious objection peculiar to the West of England, and does it affect other classes of workers?

DEVS. JUNR.

531.—FOOTY—FUTY.—Will Mr. Cartwright oblige me with a passage in which the word "Futy" is used as an

ordinary English word with a signification showing it to derivable from the Latin *futi'is*? I have searched the dictionaries at my command but cannot find any mention of the word.

I may say that I did not introduce the word, but remarked on it as quoted by Mr. Hems.

HIBYSKWE.

532.—THE DESCENT OF THE WEDDING RING.—It is a country custom in North Devon, acquiesced in as a matter of course, that on the death of the mother of a family her wedding ring shall go to her youngest daughter. Is this purely local, or general? N.D.

533.—PARR FAMILY OF DEVONSHIRE.—Can anyone assist me or give me any information relating to the history of the Parr family of Devonshire? Does the name occur in any records of Devonshire prior to the year 1500? PARR.

534.—CLEVE AND WINTER.—The following interesting communication has been received from the corresponding secretary of the Maine Historical Society, Portland, Maine, U.S. Information on the points named is earnestly solicited.

EDITOR.

"Sir,—I am editing the Trelawny Papers formerly belonging to Robert Trelawny, a merchant, and former Mayor of Plymouth, and am greatly in want of particulars respecting his agent, John Winter, and of George Cleve, or Cleeves, both of whom came from Plymouth here about 1630. I desire to know the dates of their birth, marriages, and the births of their children; and especially do I want to know of the ancestry of Cleeves, who was the founder of Portland, and a man of importance, but of whose early history nothing is known in this country. A search of the parish records and the Records of the Plymouth Corporation might reveal important facts. Can you aid me in this search for particulars respecting these men? If you can, I shall be under great obligation.—Yours truly,

J. P. BAXTER.

P.S.—The late Rev. C. T. Collins Trelawny furnished all the information accessible concerning Robert Trelawny, his ancestor, and of Sir Ferd. Gorges, but failed to throw any light upon the persons mentioned, not being able to attend to the matter, owing to his failing health. The memory of a man like Cleeves should be rescued from oblivion.—J. P. B.

535.—ANTI-NEWTONIAN INSTITUTION.—Can you inform me who was the writer of this satire, the title page of which runs thus:—THE | ANTI-NEWTONIAN | INSTITUTION. | A SATIRE, | IN TWO CANTOS. | BY A CORNUBIAN. | ? It has no date or place of publication, but relates, I believe, to a learned society in Cornwall.

A BIBLIOMANIAC.

[In Messrs. Boase and Courtney's "Bibliotheca Cornubiensis" this work is ascribed to H. J. Daniel, who has written so many poetical and other trifles. It was privately printed in 1836 at Devonport by Elias Keys, and relates, we believe, to a scientific institution then existing at Liskeard, the members of which are respectively satirized by the writer. Perhaps some old inhabitant of Liskeard can identify some of the principal characters, or the author—who is still living—may give the clue].

EDITOR.

Replies.

DEVONSHIRE DIALECT.—The "steins" used for pickling butter, as referred to in Mr. C. E. Mathews's letter, are I think I may venture to assert, made of *stoneware* or stone-china, and no doubt the name is a mispronunciation of "stone." "Nuttall" gives "stein, v. a., to line with stone or brick, as a well."

DEVS. JUNR.

THE DUKE OF WELLINGTON AT PLYMOUTH.—I hope the following replies to the second and third of Mr. G. Boase's queries, in his very interesting note on the Duke of Wellington's visit to Plymouth in 1819, are correct:—

The bells were, I should think, those of the Dockyard chapel, which were rung on grand occasions.

The lines were those of Devonport,—the old fortifications of the town, which used to be, and I think still are, so called.

I have heard traditions of Sir Dennis Pack. I believe he was a distinguished soldier. Can anyone give me his services?

Newlyn. W. S. LACH-SZYRMA.

Replying to Mr. Boase's queries in your last issue, I think there can be little doubt that the "Devonport Lines" were those which the Duke inspected. As regards Lord Exmouth's place of residence when the Duke, on this occasion, visited him, it was probably at the "Admiralty House, Plymouth Dock," from which place I find him dating a letter on 29th November, 1820. It will, no doubt, be within the memory of a few of your readers that Lord Exmouth was appointed to the naval command at Plymouth in 1817, on the death of Sir John Duckworth. The gallant old Cornish sailor's splendid conduct in rescuing numerous lives on the occasion of the wreck of an East Indiaman under the walls of the Citadel in September, 1819, whilst on his way to a dinner party, will also, no doubt, be remembered by some old Plymothians.

London. WALTER H. TREGELLAS.

522.—TO SACK OR TO GIVE THE SACK.—There is nothing in this expression peculiar to the West. I have worked as journeyman in most parts of Great Britain, and have ever been familiar with the term. I have also heard it used in the United States and Canada. "*To get the bu'let*" and "*to get the poke*" are also synonymous terms. I suppose the latter is much the same as "*sack*," for "Never buy a pig in a *poke*" is a very old saying. Wherever representatives of the building trades, who speak the English language, do congregate, there is no expression more generally used amongst them than "the sack." Some particulars as to its origin will be interesting.

Exeter. HARRY HEMS.

This, says the "Slang Dictionary," is, to be discharged by an employer, varied in the North of England to "get the bag." In London it is sometimes spoken of as "getting the empty." Halliwell says—Sack, to get the sack, to be turned off, or dismissed—a common expression with servants.

Exeter. E. PARFITT.

INTERMITTENT SPRING AT BRIXHAM.—Allow me to answer this question, which I put some time ago in the *Western Antiquary*. The elder Mr. Besley, the author of the "Hand-book of Devon," was reading my query, and he pointed out to me the paragraph in his book,

which I had not seen, and which runs as follows:—The celebrated spring, Laywell, at the upper end of the town, which used to ebb and flow, no longer possesses that singular property. We are informed that some years since an old wiseacre of the place, being a surveyor of the highways, had a part filled up with a view of improving it, and by that means destroyed this interesting and natural curiosity."

Exeter. E. PARFITT.

VERGE AT ST. ANDREW'S CHURCH, PLYMOUTH.—The following is the inscription upon the silver verge or mace now used in St. Andrew's Plymouth, which conveys its history:—

"Turris Fortissima est Nomen Jehovæ.

"Memorandum. On the fourth day of September in the year of our Lord One Thousand Eight Hundred and Twenty-four, the Rev. John Hatchard, M.A., was inducted vicar of this Church.

Richd. Jago Squire } Church-
Stephen Drewett, Esq. } wardens.

"On the first day of January in the year of our Lord One Thousand Eight Hundred and twenty-five, and in the Third Mayoralty of Edmund Lockyer, Esq., this Verge was presented for the use of the Parish Church of St. Andrew in the Borough of Plymouth, by William Waddon Martyn, Esq."

I do not think there was any Verge used at Charles' Church for many years after that given to St. Andrew's.

W. P. H. W.

"STAINS."—This word is in general use about Plymouth for a large kind of coarse clay or earthenware pan for salting meat in, and which appears to be preferred to wooden tubs made for the same purpose. The writer has heard more than one housewife say to this effect, "Oh! give me a stain: it is better than all your wooden things: the meat cures sweeter in it." So far, so good; but what is the origin of the word. May it not be supposed to come from the Saxon word "Stan," or the Teutonic "Stein" (=stone, the material of which the pan is made)? The writer would be glad to see a more satisfactory origin of this word in the pages of the *Western Antiquary*.

I. W. N. K.

GRIBBLE.—This is the general name in this neighbourhood for a self-sown apple or pear tree, but after it is grafted it takes the name of the graft, and when the pips are sown by the nurseryman the young trees are often called *stocks*.

Okehampton. G. W. G.

The only foundation for this word seems to be "Crab" (wild apple), from which a diminutive, *Crabble*, might be formed; and the passage thence to *Gribble*, by substitution of the vowel "*i*" for "*a*" would not be inconceivable. We know that in the West the word *Crab*, above cited, is more frequently pronounced "*G*rab" than "*C*rab" when applied to apples. Boys always say "*grab*-apples," not "*crab*-apples;" and "as sour as a *grab*."?

The other word incidentally referred to by "Kearley," viz., "chibbles," is most likely a corruption of "chives," which, being a long syllable to pronounce, is lengthened into two short ones, more easily uttered by rustics, to whom ease is more than correctness.

Plymouth. I. W. N. K.

CAREW'S "SURVEY OF CORNWALL" (6th S. vii., 27).—The following quotation from Mr. Davie's "Supplementary English Glossary" will explain the phrase "Darbie's bonds":—

"*Darbies*, handcuffs (slang). In the first extract the reference is to a man involved in difficulties by usurers, &c. 'They tie the poore soole in such *Darbies* bands.'—Greene, *Quip for an Vpstart Courtier*. 1592 (Hall. Misc., v. 405)."

Is not "Whitsull" written for *whitfal?* See Bailey's *Dictionary* (1755) under the latter word.

G. FISHER.

"Darbye's bonds" are handcuffs. "The phrase 'father Derbies bands' for handcuffs occurs in Gascoigne's *Steel Glas*, 1576. The origin is unknown" (Annandale's *Ogilvie*, *s.v.* "Darby").

J. R THORNE.

(The above from *Notes and Queries*, January 27, 1883).

EDITOR.

DRUNK AS A FIDDLER.—I have heard the following explanation of Mr. Clements's query. Fiddlers were in the olden times in Devon treated when hired to play at feasts and parties by several persons. Hence sometimes they returned home in a state of inebriety.

PENWITH.

In a previous number of the *Western Antiquary*, Mr. Clements asked a question regarding the above phrase, and in No. xcviii., "Devs. Junr." says that although he "cannot help Mr. Clements to the answer he wants on this phrase," yet he would "like to mention what was commonly used as defining the opposite condition, viz., 'as sober as a judge.'" Possibly, I may be in error, but I am decidedly of opinion that the expression "as *sober* as a judge," has nothing whatever to do with a person's condition, so far as an implication of non-intoxication is concerned. When we talk of a person being "as sober as a judge," I take it that we mean that he is as *grave* or as *serious* as the gentleman in question; for I am sure the most ardent advocate of the ermine-wearing fraternity would not think of setting them up as sworn enemies of the publicans. With regard to the expression "as drunk as a fiddler," I do not think its origin is far to seek. At the time when the "fiddler" was the most constant and usually most welcome visitor at our inns, and especially those in country places, and his services were for the most part paid for in liquor, we can quite imagine the condition in which he would find himself at the end of his day's or night's performances. It is, therefore, natural to conclude that a person in a state of intoxication would be described by his neighbours as being "as drunk as a fiddler." Although, as a matter of fact, the expression was at one time in very general use (and is at present in some quarters) in our own county, it must not be supposed that it is confined in the least to this part of the country.

Exeter. T. J. NORTHY.

In answer to Mr. Clements's query, No. 504, it was the custom in some Cornish parishes to hold annually a pleasure fair on the green near the noted inn, where young and old repaired. Travelling shows, Punch and Judy, shooting galleries for nuts, and stalls (called standings) for the sale of gingerbread and sweets, where lovers purchased fairings for their sweethearts stood thick around. The hilarity

was heightened by the presence of a fiddler raised on a platform (in dry weather out-of-doors, in wet in a spacious room of the inn) who on his violin played "Roger de Coverley" and other tunes,

"Whilst merriment controlled the hour."

Successive comers joined in and kept up the dance till the small hours of ye morning. All kinds of drink was indulged in, and the fiddler especially (being at his post from first to last) gave marked indication of the power of the spirit; herein I think originated the phrase "As drunk as a fiddler."

"Hibyskwe" quotes Jail as meaning untidy. I have often heard "Like Lansen jail," applied to things out of place. Was it that Launceston jail was more disorderly than others?

Camborne. ABRAHAM HARRIS-BICKFORD, M.D.

"*Weekly Mercury*," *February 24th*, 1883.

Notes.

THE EXETER GUILD.

The manuscript, containing an account of the Guild at Exeter, described at p. 145 of the *Western Antiquary*, is probably the oldest piece of writing, relating particularly to Devonshire, extant in the language. The leaf on which it is written is bound up in a volume in the Cotton Library, numbered Tib. B.V. Part I., being the 75th leaf. In the margin of the page is an entry relating to King Eádwig, which shows two things—first, that the establishment of the Exeter Guild, at the latest, was prior to the 1st of October, 958, the date of Eádwig's death; secondly, that the book of which the leaf was once part was "Christ's book," *i.e.*, was a copy of the Gospels, kept at the monastery of St. Mary and St. Peter, founded by Æthelstan in 926. The version given at p. 145 above is a translation from Dr. Hickes's Latin, which again is a paraphrase from the Old English, or Anglo-Saxon. No wonder, then, that the version has rather wandered away from the original, and tha tit embodies several modern ideas, foreign to the tenth century. Kemble, as observed at p. 146 above, gives a far more literal form in vol. i. of his *Saxons in England*, App. D.; so does Thorpe in the *Diplomatarium*, p. 613. From a comparison of these two, the following may be considered as close a rendering as the change of language permits, after the lapse of nine centuries:—

"This society is associated at Exeter for the love of God, and for our soul's need, both as to our life's health here, and as to that which we desire to be for ourselves in the latter days at God's doom. Now we have declared that our meeting be thrice in the twelve months: once at St. Michael's mass; the second time on St. Mary's mass after Midwinter; the third time on Allhallows mass day after Easter. And let each guild-brother have two sesters of malt, and each cniht one, and a portion of honey; and let the mass-priest at each meeting always sing two masses, one for living friends, the other for those departed; and each brother of common condition two psalters of psalms, one for living friends, the other for those departed. And at a death, each man six masses, or six psalters of psalms; and on a journey south each man five pence. And at a house-burning, each man a penny. And if any man neglect the day of meeting, for the first time, three masses; for a second time, five; for a third time let him have no favour (?), unless it be for sickness, or for his lord's need. And if any man overlook the day appointed for his subscription, let him pay two-fold. And if any man of this brotherhood misgreet another, let him make amends with thirty pence. Now pray we, for the love of God, that each man hold this meeting rightly, as we rightly have consulted respecting it. May God support us thereto."

The simplicity of phrase in this composition is another sign of its antiquity. Several words deserve notice. A "sester" measured a "peck" of malt. A "cniht" would ordinarily be a boy, or serving lad, the German "knecht." Kemble thinks that here it means a young freeman, not yet a full citizen, and hence not reckoned a full guild-brother. The portion ("sceat") of honey was probably also a sester, or eight quarts. The "journey south" was a pilgrimage to Rome, considered a most meritorious act. The phrase "ne scire his ran man," rendered by Kemble "let him have no favour," needs an interpreter. In one view it seems to indicate a kind of mediæval boycotting. The penny payable at a house-burning, by way of mutual insurance, cannot be less than ten shillings of modern money. At the same rate, the payment at a funeral would be £2 10s.; and the fine for discourtesy to a guild-brother not less than £15—a penal sum which, we may imagine was never extorted in full. These figures are an indication of the well-to-do condition of the members of the guild; in other words, that it was composed of the leading members of the community at the time.

London. J. B. D.

SIR FRANCIS DRAKE.

The *Graphic*, of February 17, 1883, has the following curious but interesting announcement:—

"A SEARCH FOR THE BODY OF SIR FRANCIS DRAKE is to be made by the British Squadron belonging to the West Indian and North American stations, which during its coming cruise will visit Puerto Cabello. Off this port nearly three centuries ago the gallant explorer was buried at sea in a leaden coffin, and every effort will be made to recover the coffin."

[We know not what foundation there is for this statement, but it would be a strange coincidence were the remains of the brave Devonshire captain to be brought to England, and given a place in the National Mausoleum at about the time that the memorial to his memory is being erected on Plymouth Hoe. The quest is a difficult one, but it may succeed: stranger things have happened.

EDITOR.]

ANTIQUE PHRASEOLOGY.

As to "Cornubia's Antique Phraseology," I must say that I heard nearly all of the "sayings" long before I either came to Cornwall or had ever met a Cornishman. The last quotation of "Antique Phraseology," "As cute as the

devil," leads me to ask the origin of the many sayings in which the name of the devil occurs. We hear that it is "devilish cold." That it is "A devil of a wet day," and "A devil of a hot day. A Nimrod will sometimes speak of "A devil of a nasty jump," or "A devilish nasty fall."

The most genial and aristocratic of gentlemen are found telling Bob to "Run like the devil," in case an errand requires extra haste; and Bob, if unsuccessful, will relate how "The devil a sight could I get of him, sir."

I remember once suddenly meeting on Plymouth platform a Scotch Peer, whom I thought I knew. I followed him to his first-class compartment. I think, said I, you are Lord———? Yes, all right. "Who the devil are you?"—All this said while he thrust out his hand to shake mine; and had any one reproved him for what hypocrites and people ignorant of the meaning of words call "swearing," I think Lord ——— would have given him a "reminder." Again we hear, "How the devil do you know?" an expression either suggestive of wonder or contempt. Again, "What the devil is that to you?" "Going like the devil," "As hard as the devil," or "As tough as the devil;" or, again, "The devil a rise I had all the day," or "The devil a hare, or a pheasant." A barrister will ask another, "Well, do you think so and so will get off?" Reply,—"Not he, he has not the devil of a chance;" and "The judge has the gout, and is in a devil of a temper."

Numerous other expressions can be mentioned. The question is, "the origin" of these odd expletives. To call them either "swearing" or "bad language" is all nonsense—is, in fact, "a devil of a mistake." No one intends "swearing," and yet would say "on my honour I did not mean swearing," which expression, "On my honour, *is* swearing; it is beyond yea, or nay."

SENEX.

ALE AND BEER.

In the 23rd year of King Henry VI., 1445 Presentments were made against breweresses of "cervisia et be e," ale and beer, for selling the latter before it is of "lawful age." We have here the sale of beer (malt liquor flavoured with bitter herbs) mentioned nearly a century before the date (1530) ascribed by the old proverbial lines for its first introduction into this country—

Hops and turkeys, carp and beer,
Came into England all in one year.

The above is in a paper in Latin of the Hundred Court of Hithe, holden 19th July, 1445.

Hist. MSS. 4th Report.

The above, although it does not apply strictly to the West country, may perhaps prove of some interest to the readers of the *Western Antiquary*.

Exeter. E. PARFITT.

THE GORGES OF WRAXALL, &c.

It may interest some of your readers to know that the family of Warburton, whose achievements on their shield was masculy (or lozengy), or, and azure, disputed with Gorges their right to use them after the latter had assumed them, through an alliance in marriage with Eleanor Morville. This dispute led to an interesting trial between the two families, the result of which was that Gorges was assigned the chevron gules to distinguish their coat armour from that of Warburton. In Tamerton Foliot church, near Plymouth, there are two exceedingly fine recumbent effigies of a knight armed and his lady on an altar-tomb. On the surcoat of the knight may be seen the ancient device of the family, viz., three gorges or whirlpools, one within the other. I have been told in the parish that these figures are intended to represent Sir Ralph de Gorges and Ellen Foliot, his first wife, but of this I am somewhat incredulous, as the costumes certainly indicate a later period. There is a beautiful engraving of these statues in Mr. W. H. Hamilton Rogers's "Antient Sepulchral Effigies, &c., of Devon," and this reliable author and profound antiquary thinks that the male figure commemorates either Sir Thomas or Sir William de Gorges, who were living in the early part of the reign of Edward III. (1346). In the adjoining parish, St. Budeaux, there is a most interesting monument, erected in 1600, by Tristram Gorges, of Butshead, Esq., in commemoration of his father and mother and other relatives. On this tomb are the arms of Sir William Gorges, Knt., son of Sir Edward Gorges, Knt., of Wraxall, and of Mary his wife, daughter of Sir Anthony Poyntz. Masculy, or and azure, a chevron gules, with a crescent for difference, surmounted with his crest, a greyhound's head erased ppr. collared gules, studded and linked or. This coat of arms is also quartered on another shield on the same tomb with—sable three fusils in fesse, between three bucks' faces argent, (Budockshed). Sir William Gorges was Vice-Admiral of the fleet 1580, gentleman pensioner 1556 to 1579. He died in 1584, and was buried at St. Peter's church, within the tower. He married Winifred, daughter of Roger Budockshed, of St. Budeaux, Esq., and by her (who died in 1599, and lies buried in Bath Abbey) had, with other issue, Sir Arthur Gorges, Knt., of Chelsea—one of the most literary men of his day. A portion of the inscription on the St. Budeaux monument informs us that it was "Restored in 1881, chiefly at the expense of the Historical Society and citizens of the State of Maine, U.S.A., in memory of Sir Ferdinando Gorges, the first proprietor and governor of that province, A.D. 1635." Sir Ferdinando Gorges was probably born in the year 1555, and died in 1647. He was the younger son of Edward Gorges, Esq., of Wraxall. It is not, however, certain that he was born there, as the well-kept registers contain no record of his baptism. Mr. Edward Gorges, in his will, bequeathed to his son Ferdinando "a chayne of gold, waying 23oz., £100, and his manor of Birdcombe, Wraxall, to have and to hold to him and his assigns, for and during the term of xxiv. years, if he so long shall live." Sir Ferdinando Gorges owned the Manor of Kinterbury, in the parish of St. Budeaux. He was for some years Governor of Plymouth, and one of the most active and zealous promoters of the early colonization of New England. In 1635 Sir Ferdinando Gorges paid a visit to Bristol, and went on board a ship lying there, in which a number of Puritans were embarking for New England. These emigrants he styled "Lovely and Godly Christians." In 1642 we find him again in Bristol, he having been deputed, with Mr. Smith, of Long Ashton, to wait upon the Mayor and Corporation to endeavour to

obtain their consent for the introduction of a royal garrison into the city. It was at this time that Sir Ferdinando resided in the "Great House," which stood on the site now occupied by Colston-hall. Being a staunch royalist he loyally defended the failing cause of the king, his master; but death came and removed him from the commotion and strife, which two years later deprived Charles of his crown, and brought him to an ignominious and fatal end. The name and unsullied character of Sir Ferdinando Gorges are still remembered in both the Old and New Worlds, and survive they will as long as history shall last; perhaps to a period beyond when the old monument bearing his name shall have crumbled into atoms, leaving scarcely a wreck behind.

St. Budeaux, Devonport. J. WHITMARSH.

LOGAN AND ROCKING STONES.

Dr. Borlase says he does not understand the meaning of the term "Logan" as applied to the Druidical stones. Had Dr. Borlase been acquainted with the Irish MSS., significantly adds Colonel Vallency, he would have found that the Druidical oracular stones called "Loghan," which retains its name in Cornwall, is the Irish Logh-oun, or stone into which the Druids pretended that the *Logh* or Divine essence descended when they consulted it as an oracle.

Sanchoniathon, the Phœnician, says that Ouranas contrived, in Bœtulia, stones that moved as having life. "The Rosicrucians," p.49. The above notes may perhaps throw a little light on some of our Dartmoor antiquities, not but that I believe a great deal that has been ascribed to the work of men has been produced by the action of the weather upon the granite, assisted greatly by the teeth of time.

Exeter. E. PARFITT.

Queries.

536.—QUADRAIN.—Can any reader of the *Western Antiquary* tell me the meaning of this word? It is applied (in a document dated A.D. 1086), to some land in the neighbourhood of Ermington.

B.

537.—"CHRONOLOGICAL EVENTS" IN THE HISTORY OF PLYMOUTH.—In Brindley's Plymouth, Devonport, and Stonehouse Directory, after the other information relating to each of these towns respectively, there is a list of "Chronological events." These in the case of Plymouth begin with the date 1432, and, of course, end with the year before the publication of the Directory (viz., in 1830). Can you tell me whence these notes were obtained? In the earlier dates, at any rate, there is an almost exact correspondence in their wording with those in Smith's Plymouth Almanack indicating, I suppose, the derivation of both from a common source.

H. SHARROCK.

538.—GIVING OUT.—In an Exeter paper for February 7, 1883, there is an account of a carriage accident at Ashburton. "Caused," so runs the paragraph, "by one of the wheels of the vehicle giving out." By this, I suppose, we understand the wheel broke? Is the expression confined to the West?

Exeter. HARRY HEMS.

539.—QUERRE —WHIR.—A short while since I saw, in *Notes and Queries* I think, some extracts, in which "qu" was evidently put for w, thus "quhar" was evidently meant for "where" and "quhile" for "while."

Is it likely that this usage (which, I believe, was common in old Scotch), was found in the English of Elizabeth's time? If so might it not possibly throw some light on the etymology of the word "quer" or "querre" of the Plymouth Water Act?

A YOUNG PLYMOUTHIAN.

540.—STEAMER BETWEEN TORPOINT AND MORICE TOWN.—Perhaps the following extract from Sandford's "Guide to Devonport, Stoke, &c.," published in 1828, may be instructive as showing how a recently mentioned scheme for supplementing the means of communication across the Tamar by the ferry-bridge is not the earliest project of the kind, though it is to be hoped it will be more successful. At foot of page 43 of the above-named guide occurs the note "It is said to be in contemplation to ply a small steamboat between Torpoint and New Passage." Did such ever run?

W. S. B. H.

Replies.

A WEST COUNTRY CHRISTENING CUSTOM.—Since the letter of "R. K." and the replies to it, I find that the custom of giving the *Kimbly* or *Christening crib*, is not so obsolete as I thought it. Several of my neighbours, just about middle age, remember how, when a christening was expected, all were alert to be first and get the christening cake. In several of the parishes around Bodmin the custom was, until lately, common. According to Ellis's Brand, in Northumberland, the matron who took the child to church was provided with bread and cheese to be given to the first person met on the procession. The recipient was expected to give the infant three different things (say a shilling, a sixpence, and a penny), at the same time wishing it *health and beauty*. I have no proof, but it is probable that here the gift was followed by thanks and good wishes.

My estimable friend "R. K.," with whom I have had some correspondence on this subject, tells me that his tenant who presented him with the cake is an old-fashioned man, and among his other *whiddles* keeps a goat among his cattle for the sake of keeping his cows from slipping their calves. Have any of your readers heard of this strange fancy elsewhere?

Bodmin. T. Q. COUCH.

LAUNCESTON GAOL.—The surmise of your correspondent respecting this place being more disorderly than others is correct. Drew in his History of Cornwall (vol. i., p. 577) says: "For filth, gloom, and unwholesomeness, it was rendered proverbial throughout the county. Its infamy has survived the occasion of it; for even in the present day, when a finished description of the wretchedness of any situation is to be given, the climax frequently terminates in this: 'It is almost as bad as Launceston

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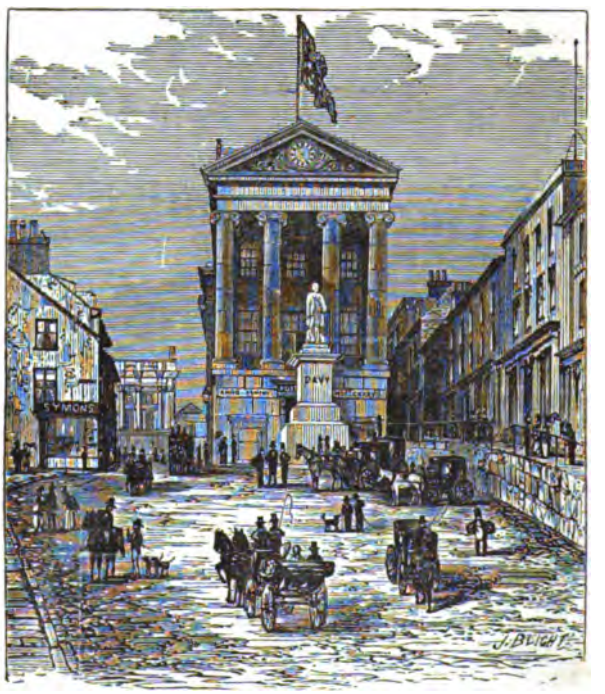
Penzance.

The Old Market House—West View.



The New Market House.

Gaol.'" The same writer (p. 689) describes the infamous treatment to which Mr. Francis Tregain, a Roman Catholic gentleman, was subjected within its walls, when confined there, a victim to that spirit of persecution which has unhappily disfigured both the Romish and the Protestant Churches.

South Brent. WM. CROSSING.

ANNE BOLEYN.—*Western Antiquary*, part vi., new series, p. 100.—"Was Anne Boleyn of Devonshire family?" If the following descent is correct, and I see no reason to doubt it, she must certainly have had Devonshire blood in her veins, and that too of several fine old families. Sir Richard Hankford, of Annery, in the parish of Monkleigh, Devon, Sheriff of the County in 1429, by his second wife Anne eldest daughter of John de Montacute, Earl of Sarum, had issue a daughter and heir Anne, who married Thomas Boteler Earl of Ormond, and Margaret, their second daughter, married the paternal grandfather of Anne Boleyn. I give this, for the information of "Penwith" and others interested as briefly as possible, in order to save your space for more valuable matter. J. L. V.

London.

CHRISTMAS MUMMERS IN CORNWALL.—Your correspondent "M. Y. Y. T." opens an interesting subject. I saw the Christmas play of St. George and the Turkish Knight at Pensilva in 1866, acted by the miners. I have not since seen it, though it may not be yet extinct. The men were in their shirt sleeves and decorated with ribbons. The dialogue was almost the same as that given by Mr. Hunt, and very like that recently given in a paper before the Folk-Lore Society, as used still in Dorsetshire. I hope the Christmas play of old Cornwall is not yet extinct. The guise dancers or mummers exist in the West. As for Christmas plays it was mentioned in the complaint of the Cornish rebels in the reign of Edward VI. As to the existing Cornish plays in the Cornish language, the following have been published:—

1. The "Origo Mundi"—or Creation of the World.
2. The "Passio Christi"—the Cornish Passion play.
3. The Resurrection.
4. The Mors Pilati, Death of Pilate—A very tragic piece.
5. The Ascension.
6. Jordan's "Creation" of 1611.
7. The "Beunans Meriasek," with which was included the Drama of "Constantine" and of the "Woman and her son."

I may say that most of the existing relics of the Cornish language are miracle plays. Mr. Norris and Mr. Whitley Stokes have done useful work in connection with them.

Newlyn. W. S. LACH-SZYRMA.

ORESTON, NEAR PLYMOUTH.—May I be allowed to draw the attention of "L. A. C." to my note under this heading on p. 57, part iv., *Western Antiquary*, new series? I am disposed to think that the spelling there given, as used in the reign of Elizabeth, bears out his contention as to the original form. But I must ask him why he considers "the present corruption to *Oreston* is one of quite modern days, say *twenty-five years* since"? The place is mentioned as *Oreston* in the "Picture of Plymouth," published in *1812*, twice on page 30, and again on page 167; and it is given in Rowe's Panorama of Plymouth in the same spelling—first in the map, then on page 66, and again, in a description of the famous quarries there, at page 303. This work was published in 1821; and subsequent guides, as Sanford's, Brindley's, &c., all refer to it in the same form. I think, therefore, "L. A. C." must be mistaken in assigning so recent a date for the rise of the modern spelling. W. S. B. H.

LAUNCESTON CHURCH.—The recumbent figure in the niche under the eastern window is that of St. Mary Magdalene. The figures in granite beneath the windows in the porch, represent the encounter of St. George with the Dragon, and the story of St. Martin of Tours dividing his cloak with the beggar. The legend carved on shields surrounding the church is the dedicatory salutation to the Holy Virgin:—"AVE MARIA GRACIE PLENA, DOMINUS TECUM; SPONSUS AMAT SPONSAM; MARIA OPTIMAM PARTEM ELEGIT. O QUAM TERRIBILIS AC METUENDUS ES LOCUS ISTE, VERE ALIUD NON EST HIC NISI DOMUS DEI ET PORTA CELI."

See "An Itinerary of Launceston," by Mrs. George Gibbons, 1865; and on this subject the forthcoming History of Launceston by Mr. Otho B. Peter is looked forward to with much interest."

Plymouth. E. G. B.

The Rev. E. S. T. Daunt, Vicar of St Stephens, Launceston, also furnished a copy of the inscription.

EDITOR.

Notes to the Illustrations, &c.

Our illustrations this month relate to Penzance, and are from blocks kindly furnished by Mr. George Bown Millet, M.R.C.S., author of two interesting little works (the substance of two lectures) entitled "Penzance: Past and Present," published respectively in 1876 and 1880.

"THE MARKET-HOUSE (see illustration) was opened on the 14th June, 1838. It stands on the site of a group of buildings which were taken down in 1836. The most noteworthy of these was the OLD MARKET-HOUSE the upper floor of which formed the Guildhall and Corn-chamber—the former at the west end, and the latter at the east. It was a grey, and rather gloomy looking old structure, yet not without a certain grace, from an artistic point of view. The lower floor—the meat-market—was lighted through arched apertures of rather handsome construction, the arches resting upon two short pillars, the whole being of granite. One of these windows may now be seen in the grounds of York House, where it forms an entrance to the fruit gardens. The Market-house was surrounded on three sides by a heavy penthouse roof, supported on pillars, underneath which, or around it in portable covered stalls such as we still see on Fair-day, the market folk offered their goods. * * * The chief entrance to the Market-house and Guildhall was on the north side, just opposite where the Golden Lion Inn now is. It was approached by a semi-circular

flight of steps, and over the door appeared the town arms, which were sculptured by Mr. Isabel, of Truro. This same medallion is now above one of the north entrances of the present Market-house, though in that portion of the building, which was originally constructed for a Guildhall, with its council chamber, offices, and watch-house, and over the door of the latter it was placed. This bit of carving seems to have superseded an older piece of work at a time when a spirit of improvement seized upon the inhabitants of Penzance. M. Le Grice wrote :—

'Old Market-house, that look'd so grim,
Is now a beau, quite spruce and trim :
The Baptist's head in profile larger,
Spreads o'er the margin of the charger*
Et marmore ostendit duro,
How great a Phidias lives at Truro.'

*The Arms of the town consist of the head of John the Baptist in a charger in allusion to the signification of the name of the Borough—*Holy head;* and is further applicable as calling to remembrance the Knights of St. John of Jerusalem, who formerly had certain rights in the town."

PLAN OF PENZANCE ABOUT 1808.—This illustration requires but little description, but it may be mentioned that the numbers inserted correspond with a "Key to the Plan of the Centre of Old Penzance," and names of some of the several persons who occupied houses and shops are shown on the plan, to which the numbers have reference, from about the commencement of this century to the present time. This list it is unnecessary to re-produce.

"St. Mary's Chapel (shown in the plan) was consecrated in 1680 by Lamplugh, Bishop of Exeter, as a chapel of ease to Madron; the deed of consecration being dated 29th August. At this time the length of the chapel was sixty-four feet, and the breath sixty-feet." We shall hope to have some further notes respecting this interesting structure (the predecessor of the present church of St. Mary's) in a subsequent number of the *Western Antiquary*.

The wood-cut given below represents a "SCOLD'S BRIDLE," similar to that which was in use at Penzance in the last century, as the following curious entry from the Borough Accounts proves :—

'1739, February 8th to Thomas Pidwell, for a woman's bridle, 10s. 6d.'

A woman's bridle, it seems, is nothing more or less than a *gag*. That such an extraordinary instrument should have been in the possession of the Corporation is remarkable, and suggestive to say the least, but that it could have been required in Penzance at any time is almost beyond belief. I have made very particular enquiries of his Worship the Mayor, and find that no such head-gear is now among the regalia, or has been within memory. (The above notes are taken from Mr. Millett's work already referred to.

Those requiring further information respecting the use of this singular piece of head-gear, I would refer to "Punishments in the Olden Time," by William Andrews, F.R.H.S., Literary Club, Hull. EDITOR.

THE SCOLD'S BRIDLE.

THE

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OR,

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Notes.

FOLK-LORE.

I find in one of my note-books of November, 1868, the following bit of evidence given at an inquest on the body of the child of a Devonshire labourer who died from scald. Ann Mauley witnessed thus:—

"I met Sarah Sheppard about nine o'clock, on Thursday, coming on the road with the chèld in her arms, wrapt in the tail of her frock. She said the chèld was scāld; then I charmed it as I charmed it avore, when a stone hopped out of the vire last Honiton vair, and scāld its eye. I charmed it on the road. I charmed it by saying to myself, 'There were two angels come from the north, one of them bring fire and the other frost; in fire, out frost, in the name of,' &c., &c. I repeat this three times. This is good for a scald. I can't say 'tis good for anything else. Old John Sparway told me this charm many years ago. A man may tell a woman the charm, or a woman may tell a man; but if a woman tell a woman, or a man a man, 'twant do no good at all."

Bodmin. T. Q. C.

WEST COUNTRY GHOST STORIES.

As you have opened the gate for ghost stories, may I venture to suggest a few points about some in Devon and Cornwall?

1. As to the "White Bird of the Oxenhams," the Banshee of Devon, referred to, I think, in Westward Ho! What are the legends about it? It belongs to a large class of superstitions belonging to certain families all over Europe. Are there any other Devonshire or Cornish families with a similar banshee?

2. I have heard there are some legends of haunted houses in Devonport, but have never obtained particulars.

3. The Boyton ghost seen by Mr. Rudall in the seventeenth century has been described over and over again. It was remarkable as seen by day as well as night.

4. What is the legend of Hangman's Barrow, in Crowen? I have heard it and was struck by it at the time, but it has escaped my memory.

5. There is a celebrated explained ghost story about a gentleman at Plymouth having been seen by several friends about the time of his death. This excited some attention and was thought convincing by many; however, it was found afterwards that his nurse had left him, that by a sudden effort of will he had got up, dressed himself, gone to his friends, and then returned exhausted to his chamber and had died very soon afterwards.

Most of the popular Cornish ghost stories have probably been related in the folk-lore works of Messrs. Hunt and Bottrell; but possibly there may be some still unprinted of an antique character, which might be of interest.

Newlyn. W. S. L. S.

EDDYSTONE LIGHTHOUSE-KEEPER.

Within the past few days the attention of the public has been drawn to the severe sufferings of the men employed as light-keepers at the Eddystone Lighthouse, they having for many weeks been isolated from the shore, in consequence of the stormy state of the weather. We do not desire to enter into details, but simply to mention the fact that, in consequence of the usual relief not having come from the shore, and the small stock of provisions having become exhausted, the men were put to great straits, they having been reduced for some days before help arrived, to a small stock of biscuits. Fortunately, however, the serious consequences, which were at one time anticipated by them, were averted, communication having been at length restored. This circumstance enables us to publish a short extract from an unpublished diary of one Pentecost Barker, of Plymouth, dated 1729. The writer has filled a folio volume with his daily communings with himself, his frequent shortcomings, and notes upon sermons to which he had listened, and other irrelevant matters. He appears to have been a purser in

the Navy, and to have been addicted to drink. The passage which refers to his connection with the Eddystone Lighthouse is as follows :—

"Decr. 8th (1729). This was a day of great trouble and perplexity because I was under great concern about the people at Edystone, who have no candles, and as this is in some measure under my care, I so teiz'd and fretted my self about it that I had near brought on my Fits."

We shall probably have occasion to refer to this voluminous diary again, but would here only point out that the writer spells the word Edystone with one "d," and not with two, as is now done. This matter has been referred to on several occasions in these columns. It would be interesting to know when and by whom the alteration was made, and what was the reason for the change. Smeaton invariably spells it with one *d*, so does Weston, in his letters, &c., published 1811, and it so appears on various old maps and charts. Can any of our readers throw light on this interesting point?

EDITOR.

DRAKE AND THE INTRODUCTION OF THE TURTLE.

The genial and erudite "G. A. S.," in his gossippy "Echoes of the Week," in the *Illustrated London News*, for February 17, 1883, has this interesting paragraph :—

"I have a dim notion that we owe the introduction of the edible or green turtle (and perhaps the potato and tobacco as well) to Sir Francis Drake. That illustrious mariner must have known and appreciated full well the sanitary virtues of a turtle diet as an alternative food at sea for men usually fed on salt provisions, and with the dreadful scourge of scurvy always hanging over them. Thus the brave Admiral, after one of his long cruises in the Spanish main, may have brought home some specimens of the *Chelonia viridis* as presents to his owners, the merchant adventurers of London; and from their well-spread tables calipash, callepee, green fat, and fat fin may have 'permeated' to the boards of the city companies."

The writer of the above has made some investigation into the first introduction of the turtle, but has not found any mention of this delicacy either in the "Liber Albus" or in the "Remembrancia" of the City of London. "In fact," he says, "the earliest culinary mention of green turtle that I can find is in Sir Hans Sloane's work on Jamaica, in which he remarks that 'the callepee or under part of the breast, baked, is reckoned the best piece.' Sir Hans also mentions that 'the livers are accounted delicacies.' Mrs. Glasse, in 1747, gives two excellent turtle recipes—one for turtle soup, the other for baked turtle, West India fashion; and by the middle of the eighteenth century turtle seems to have been in full swing east of Temple Bar. I find 'turreenes of turtles' in the *menu* of the banquet given at Guildhall to George III. and Queen Charlotte in 1765."

Mr. Sala has no doubt seen the discussion in *The Times* and elsewhere upon the "potato" and tobacco questions, some of which (with other original matter) we have reproduced in these columns. We would now invite our correspondents and antiquarian readers generally to follow up this interesting topic, in the hope that it may lead to still further fame for our western worthy—Drake.

EDITOR.

NOTES ON THE EARLY DAYS OF THE PLYMOUTH QUAKERS.

The following interesting notes, we believe from the pen of the gifted historian of Plymouth, Mr. R. N. Worth, appeared in the *Western Morning News*, Feb. 13, 1883 :—

The fact that the meeting-house of the Society of Friends in Plymouth is now undergoing extensive restoration and improvement will give interest to a few notes on some of the attempts made by the authorities of Plymouth in the 17th century to put down Quakerism in that town. Whether precisely on the present site or not, for more than 200 years the Quakers of Plymouth have been accustomed to assemble in the same locality, and the notes we have to give, refer to their persecutions at the hands of "the Mayor and his brethren" in the year 1677. They are derived from sources hitherto unpublished.

We begin with the 6th of April, 1677, on which date three constables went to a house, not described, and there found an "unlawful assembly" of Quakers, whereat one Richard Samble was preaching or speaking. Samble was at once taken before the justices and interrogated. He was, he said, a tailor, 33 years of age, residing at Falmouth, who had come to Plymouth without a pass to see his friends. But he declined to say how long he had been a preacher, or who was the owner of the house in which the assembly was held.

Two days later, being Sunday, the Quakers were, for a change, hunted up by soldiers belonging to the garrison, and the meeting-place is described as "a house in the Broad [Bilbury] Strete, behind the house of Peter Roe, built by the Quakers." There were upwards of threescore present, and while the soldiers listened at the door, the voice of someone speaking or teaching was heard. The descent was made at 10 a.m., and information was conveyed to his worship the Mayor, Master William Tom, as he sat at the service in St. Andrew's. He went down to the meeting, and found Samble again preaching, "who being required by the Major to forbeare his discourse and to come downe, tooke but little notice thereof, but persisted in his talking untill he was taking downe." Being again examined by the justices, and "being demaunded what he made att a publick meeting within the borrough this day (Sunday), contrary to law, saith that itt was to serve god in spiritt and in truth, and being demaunded by what authority he tooke upon him to instructt the people which were there then mett, contrary to the law, saith that his authority is not from man but from the Lord . and being demaunded whether he were worth threescore pounds to satisfy the forfeiture of his first and second offence for preaching or praying at two severall conventicles of Quakers mett contrary to law, saith that he shall not give an answer as to that, but saith that he doth not intend in his conscience to pay one penny forit."

On the 11th of the same month several of the Quakers were brought before the Bench, partly with a view to discover the owner of the house, which proved a failure. One of them "testified." Henry Cane "tooke upon him to

talke, and in his discourse said that the Major who was proceding against them according to law, prceded with envye and malice, and behaved himself very absurdly towards the Major and Justices." Sureties were demanded and refused, and the Justices, John Dell and John Martyn, committed him to gaol. However, "upon his submission, the said Henry Cane was discharged."

Probably these prosecutions led to the closing of the meeting for a while, though certainly not to the abandonment of principles. At any rate, in the following August, Nathaniel Pentire and John Steer, tailors by calling and spies by choice, gave information to the authorities that at three o'clock in the afternoon of the 3rd of that month about forty persons met in Bilbury-street, including Richard Smith, John Shilson, John Leight, Robert Carew, Arthur Cotton, and Charity Todd—"upon the account of exercise of religion contrary to the Liturgy of the Churche of England." Margarett, wife of John Lynam, late of Paintridge, in Derbyshire, "was then there standing upon toppe of a stoole talking to the Rest of the people that mett togeather, after the manner of Quakers." This "conventicle," it appears, was assembled in the open street; probably the house was closed.

[TO BE CONTINUED.]

EXETER SWORD-BEARER.

In the *Exeter Gazette* for February 12, 1883, there occurs the following announcement:—

DEATH.

"FOURAKER.—Feb. 10, at 59, High-street, Exeter, Thomas Fouraker, City Sword-bearer, aged 79 years; upwards of 47 years in the employ of the old and new Municipal Corporations.

"We have to announce the death, at the ripe age of 79, of Thomas Fouraker, High-Constable and Sword-bearer of this City. The deceased, who was one of the old City Watchmen, had been identified with that body and the police for a period of over 47 years. When the Police Force was established in 1847 Fouraker joined it, and was appointed one of the inspectors. He subsequently became one of the Serjeants-at-Mace, and about ten years ago succeeded Lascelles as High-Constable and Sword-bearer. The deceased continued to fill the office, and, except on very rare occasions, was always to be found at his post on the days when the Mayor held his Court. For some time past, however, he has been in failing health, and his duties have been performed by deputy. His last appearance in public was at the recent Sessions, when, in spite of the advice of friends, he insisted on taking his accustomed place and opening the Court. The effort was almost too much for him, and he broke down once or twice in delivering the proclamation. Since that time he has been gradually growing weaker, and he died shortly after six o'clock on Saturday."

This venerable official will be remembered by Plymouthians as having accompanied the Mayor of Exeter when taking part in the ceremony of re-laying the foundation stone of the Smeaton Light tower on the Hoe a short time since. EDITOR.

VARIATIONS IN THE MODE OF CONDUCTING DIVINE SERVICE.

We have received from the Rev. E. S. T. Daunt, of St. Stephens, Launceston, some comments on a note by "Hibyskwe," which appeared in the *Western Antiquary*, No. 89, on "Variations in the Mode of Conducting Divine Service;" in the course of which the rev. gentleman maintains the correctness and propriety of the matters referred to.

Whilst desirous of furthering, as far as possible, the investigation of real antiquarian matters, we must decline to open our columns to topics of a purely controversial character.

We would point out to our esteemed correspondent that the note in question had for its object simply the placing on record the occurrence of *unusual* or uncommon variations, with a view of ascertaining their origin, and eliciting information of analogous cases, where such may exist.

In reference to one matter which "Hibyskwe" used as an illustration merely, Mr. Daunt states that about thirty years ago he wrote a pamphlet, which was inserted in numerous papers, advocating the adoption of the practice of the congregation repeating aloud the General Thanksgiving after the clergyman.

Perhaps, therefore, as a matter of local history, it may be correct to look upon Mr. Daunt as the cause of the introduction and spread of this particular practice in the West of England.

Mr. Daunt also explains his personal action with regard to one of the points mentioned in No. 89, but does not afford any information in the direction sought by our first correspondent.

We cannot, therefore, enter into a discussion upon merely rubrical questions, whether right or wrong, but would gladly publish any information which would tend to the elucidation of doubts on antiquarian matters, or ancient customs, whether in regard to this subject or any other. EDITOR.

Queries.

541.—GRIBBLE FAMILY AND THEIR ARMS.—The interesting communications which have appeared in the *Western Antiquary* during the last few weeks respecting the term *Gribble* as applied to young apple-trees, lead me to enquire if any persons bearing the name Gribble, in he West of England, have as their arms or crest one or more apple-trees? Any information on this topic will be acceptable. I am aware that this will be termed by students of heraldry—canting heraldry; but, nevertheless, it may be of interest to bring such information to light in your columns.

Plymouth. T. H.

542.—THE WORD ROMANTIC.—A friend of mine, who has been transacting some business near Loddiswell in the South Hams, was in conversation with a farmer living in the neighbourhood, speaking of the farms, their size, and productiveness, &c. The farmer, in comparing two farms lying in juxtaposition, remarked that one was much more *romantic* than the other. This struck my friend as a peculiar expression to apply to a farm, and he

supposed it applied to the scenery, prospect, or landscape; and he mentioned the word to the lady of the house where he was staying, and she informed him that it was a common expression to denote a larger size, a more roomy place, or more acreage to the farm. Question: Is the application of this word, as used in the above locality, peculiar to it, or is it in general use in the county to denote a larger space geometrically than another?

Exeter. E. Parfitt.

543.—Plymouth Bridges.—I am desirous of knowing something definite about the bridges in your ancient borough. First, the *Mill Bridge*, so-called, I presume, because of the grist mill standing upon it? What is the date of this bridge? Was, or is, the mill part of the structure? Was the gibbet on this bridge or only near by? Are the bridge and the mill still in use? As to the other bridge—that erected by the Mount Edgcumbes and the St. Aubyns—when was it built? What is the annual return from tolls? Is any other bridge known yielding a larger amount of tolls annually? I simply want these facts for my History of Bridges. My first paper on the subject I expect to bring before the Royal Historical Society at an early date.

Cornelius Walford.

Belsize Park Gardens, N.W.

Replies.

Devonshire Dialect.—It was an oversight of mine when I forgot to give my authority for my remarks on the word "Futy." In Bailey's English Dictionary, Ed. 1770, your correspondent . . . . will find the word rendered as follows:—"Futy (*futilis* L.), foolish, silly." So far from its being a Cornish word, I recollect it being in common use in the County of Kent, and among London people, many years ago.

Peckham. Joseph Cartwright.

Drang.—Some allusion has been made in one of your former issues (I cannot now tell which, as I have not the numbers before me) to the use of the word "drang." Now, in my boyhood's days, I have heard this word used hundreds of times—it is quite familiar to me—and always in the sense of "drain" (hedge-*drang*, court-*drang*, stable-*drang*), an *uncovered* excavation, or furrow to draw off the water. The corruption will thus be seen to be a perfectly natural and easy one, and its use in this sense is confirmed by numbers of my own personal friends.

Plymouth. W. T. Bawden.

Drunk as a Fiddler.—I would point out that a variation of this phrase renders it "as drunk as a fiddler's b——ch," under which latter word Halliwell mentions it. The explanations given by your correspondents would hardly be suitable for this latter form.

South Brent. Wm. Crossing.

Keels.—*Western Antiquary*, page 73.—I have not seen any answer to this query; may I be allowed, therefore, to quote Cole's Dictionary as giving this word with different spellings and assigning its derivation to French, so that it is not likely to be a word peculiar to Devon or Cornwall. Cole gives *Kiles*, *Keales*, *Kettlepins* (f. quilles), Ninepins.

Antiquary Junior.

Quadrain.—Will your correspondent "B." kindly say in what way this word was applied to the land—whether as a measure or how?

In the meantime I find in E. Cole's Dictionary,

"*Quadrin*, f., a staff of four verses"; and, again—

"*Quadrin*, f., Liard, a small coin about a farthing."

Though *these* have evidently nothing to do with land, yet the root idea being the number *four*, perhaps the same may be said of "quadrain," if used at the date referred to as a term of measurement.

Hibtskwe.

Chibbles, Young Onions.—The word chibble has not been so much altered in its pronunciation, as now spoken in Devonshire as Gribble (that is, if I am right in its derivation). Chibble is really *Cibol*: Cepulla, Latin; *Ciboule*, French; *Zwiebel*, German, pronounced Zebel, a sort of small onion. The ci and chi are easily convertible, and chibol and chibble is but a short step. Cipolla is an onion in Italian, and Cipollina a shalot. Eber, in his German Dictionary, actually uses the word *Chibbol* as the English meaning for a little onion, thus "Zwiebel, die, an onion, a bulbous root; das Zwiebelchen, a little onion, a *Chibbol*."

Exeter. E. Parfitt.

The word "Chibble," referred to by "Kearley" in a former issue, and again by "I. W. N. K." in the *Weekly Mercury* of February 17, where it is suggested as being a corruption of chives, if I mistake not, is neither spelt correctly by the former, nor derived as suggested by the latter. The word is spelt *Cibol* (pronounced shibbole) from the French *Ciboule*, "a small degenerate onion" (N. Bailey's Dictionary), and further Anglicised by the sam eauthor, at another page, as "Chibbol, a small sort of onion."

W. T. B.

Cornish Miracle Plays.—In 1871 the late respected vicar of S. Day, Dr. Bannister, wrote to *Notes and Queries* (4th series, vol. viii., page 77, on "Cornish Passion Plays"), and mentions that the following plays: — 1, "Joseph and his Brethren," 2, "Moses among the Bulrushes," 3, "Hagar and Ishmael," 4, "Naaman and the Captive Maid," had then recently been advertised to be acted in Cornwall. I have heard of "Joseph and his Brethren" being acted at Stithians, and "Gideon" at Chacewater. Can any of your readers inform me:—

1. Are these dramas in a printed or MS. form?
2. Have they been acted recently—when and where?

Newlyn. W. S. Lach-Szyrma

King Charles's Letter to the County of Cornwall.—This address is in good preservation in Mylor Church; it is placed near the large south door.

Falmouth. T.

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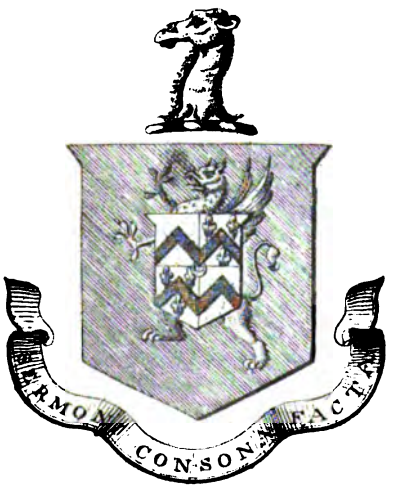
Peter Symons.



George Collins Esq.
HAM.

Ozias Humphry Arm.
Societ. Antiq. et Asiat.
Academ. Reg. Flo. Bonon. et Parm. Soc

"*Weekly Mercury*," *March* 10*th*, 1883.

Notes.

HERALDIC BOOK-PLATES.

The Editor of the *Western Antiquary*, in making a collection of these interesting *ex libris*, is desirous of giving a special place to those connected with Devon and Cornwall. He has already many interesting specimens of plates used by Devonshire and Cornish families, but he will be glad to add to the number, and will, therefore, thank any of his correspondents who have heraldic book-plates in use themselves, or who have loose copies of plates used by other families to send him specimens. He proposes shortly to give (in the *Western Antiquary*) a list of all the plates in his collection traceable to west country families; contributions to this list, therefore, as well as loose plates, will be gladly received.

Exchanges of book-plates of a general character will also be gladly made.

NOTES ON THE EARLY DAYS OF THE PLYMOUTH QUAKERS.

[CONTINUED.]

Messieurs Pentire and Steer, in the pursuance of their pleasant and profitable task of upholding the law in these matters, started another Quakers' conventicle in Bilbury-street, aforesaid, on Sunday, the 3rd September, at which "Katherine Norton, late of Barbadoes, widow," was the preacher; and on Sunday, the 14th October, following, Pentire, with Samuel Allen and Walter Ingram, constables, informed the mayor and justices, at eleven o'clock in the morning, that the obstinate Quakers had again assembled in the house in Bilbury-street, "where they did usually meet." So their worships went to "meeting," found there Arthur Cotton, Francis Light, Jerome Roch, Thomas Salmon, Nicholas Pearse, Thomas Lane, Theo. Lyne, Francis Fox, John Shilson, Francis Rowle, Henry Cane, E. Dyer, Richard Luke, Thomas Collyer, James Joape, Anthony and Charity Todd, Wm. Andrew, John Light, Priscilla Thomas, widow, Jane Thomas, Edward Browneman, Richd. Gew, Nath. Buttell, Rt. Carew, and Rd. Smith. These good people declined to testify against themselves by saying why they were met, refused to leave, and when the worshipful and their posse dissolved the meeting and "enforced" them out of the house, several came back again, Jacob Thomas and Nicholas Pearse making themselves so obnoxious by their presistence that they had to be "thrust out."

On the following Sunday the Quakers were at it again, and so was the redoubted Nicholas Pentire. He had approved himself so well to the justices by his abilities as a spy that he had become an accredited town official, and as such had sent people down to Bilbury-street to prevent the meeting. Going thither himself to see that his orders were duly executed, he found Arthur Cotton in the porch. Trying to enter, Cotton "thrust him back in the breast with his hand," and said that neither Pentire nor any one he had sent should enter. It was his house, and he paid rent for it, and if the Pentire party did go in he "would send them all to goale;" he would not obey the commands of Pentire, or of those with him; further, "if they would breake vpp the meeting the major should come himself, or words to that effect," and that—and here was the real sting—Pentire was a "very pittiful fellow, and but one of the beedles of the Towne."

Whether this story was true or not, the magistrates believed it, and committed Cotton, who was a merchant, to prison, in want of sureties for his good behaviour. He was speedily bailed out by Mark Batt, merchant, and Alexander Throckmorton, barber.

However, the Quakers were not put down, collectively or individually. On the 30th of December another "conventicle" in Bilbury-street was reported, at which Richard Samble once more taught and prayed. Samble was brought before the Bench again, again said that he and his friends were "mett to worship God in spirit and in truth," and further that he "came not to Plymouth towne of his owne will but he came in the will of the Lord to worship his name."

The last note we have is that in the subsequent week (4th Jan.) Pentire, who by this time had arrived at the dignity of captain of the town guard, reported that he found met in the Broad-street at four o'clock sixty persons, to whom Jasper Batt was "publickly preaching or speaking under pretence or colour of Religion." Batt would not desist and a constable bearing the distinguished name of Newdigate Poyntz ordered him to cease and seized him to take him before the mayor. The other Quakers rescued him by "thronging round violently," and one of the women, according to Pentire, struck him with her elbow, while another "did shed blood upon Henry Axford," one of Pentire's party.

Such are some of the incidents of the attempts made in 1677, as at other times, to put down the Quakers of Plymouth. In addition to the names already given there appear among the early adherents of Quakerism in the town those of Robert Fox, Peter Roe, Ben. Way, Francis Rawle, Rd. Daw, John Josse, Jacob Thomas, George Crocker, John Westlake, Robert Cary, John Sherick, Thos. Scott, Rt. Rider, Rt. Chapple, Wm. Bassaverne, Wm. Andrew, Anthony Taylor, David Walker, Susan Pressue, Elizabeth Mitchell, Richard Honey, Elizabeth Giles, Chasen Giles, Elizabeth Popplestone, Joan Algar, Elizabeth Cooke, Kath. Goodyeare, Ruth Sellar, Priscilla Thomas, Thomas Widger, James Fox, J. Berryman, R. Smith, Catherine Martindale, Amy Collyer. The Light family were largely represented; and of non-residents there were Francis Fox, St. Germans; Margaret Spine, Egg Buckland; Wm. Hingston, Holberton; John Harris, Pennycross; Rebecca Hingston, Stoke Damerell; John and Joan Knight, Stoke Damerell.

By R. N. Worth, in the *Western Morning News*, February 13, 1883.

A RHYME BY COLERIDGE.

I transcribe the following lines from *The Crypt, or Receptacle for Things Past*, a very scarce and curious antiquarian journal, edited by the Rev. Peter Hall, and published at Ringwood, Hants, during the years 1827-9; since their interment therein, I believe they are now exhumed for the first time:—

Job's Luck. By S. T. Coleridge, Esq.

Sly Belzebub took all occasions
To try Job's constancy and patience,
He took his honours, took his health,
He took his children, took his wealth,
His camels, horses, asses, cows,
Still the sly devil did not take his spouse.

Exeter. Ch. El. Mathews.

SIR FRANCIS DRAKE.

Mr. W. H. Pollock's lecture on Sir Francis Drake at the Royal Institution on Friday last was attended by a large and highly interested audience. Sir Frederick Pollock in the chair. Mr. Pollock enhanced the interest of the subject considerably by quoting largely from contemporary documents, while he acknowledged his obligations to modern writers, notably to Mr. W. S. W. Vaux for his admirable paper contributed some years since to the Hakluyt Society, in the form of an introduction to the "World Encompassed" of Sir Francis Drake the nephew. Mr. Pollock's representation of Sir Francis Drake was that of a true Elizabethan character, brave as a lion, patriotic and religious after his kind.

A contemporary parallel of great interest between Drake and Hawkins was quoted, the balance being perhaps in favour of the former hero. The unfortunate and mysterious incident of Doughty's execution was dwelt upon at some length by Mr. Pollock, who seemed to think it was in Drake's eyes a necessary expedient, in order to uphold the discipline of the expedition, and not the sanguinary caprice of an ambitious and arbitrary leader.

We hope the paper may be published shortly *in extenso*, when it will be found to add considerably to the existing lore concerning Drake.

London. M. W.

EPITAPHS.

From the daily *Western Times*, of 14th February, 1883.

An Exonian last month copied the following epitaph from a gravestone erected in the graveyard at Aveton Gifford, South Devon :—

Here lyeth the body of Daniel Jeffery,
Son of Michael Jeffery,
and Joan his wife.
He was buried ye 2nd day of
September, 1746, and in ye
18th year of his age.
This youth when in his sickness lay
Did for the minister send,
That he would come and with him pray,
But he would not attend.
But when this young man buried was,
The minister did him admit,
He should be carried into Church
That he might money geet.
By this you see what man will dwo
To geet money if he can,
Who did refuse to come and pray
By the foresaid young man.

Colyton. W. H. H. R.

[The Rector of Aveton Gifford denies the existence of this grvestone. See subsequent correspondence.

Editor.

In Harford Churchyard, one, dated 1808, to the memory of Alice, wife of John Luscombe, reads :—

"Twenty-four years I lived a maid
Ten months I lived a wife,
Two hours I a mother was,
And then I lost my life.
Farewell my parents and husband dear
I am not dead but sleeping here
This end will come as you may see
Do you prepare to follow me."

In the same churchyard is a slab, dated 1602, with the inscription—

"Periissem
Nisi
Periissem."

Who is commemorated by this?

Another to the memory of "John Edgcom, of Bromehill," bears in old English lettering the words, as I deciphered them—

"Death wynse (?)
the feiled
all armes
must yeild."

I am in doubt about the second word, and shall be glad to be informed if I have copied it correctly.

Hibyskwe.

[We would suggest to our correspondent that this would read in modern English—

"Death wins the field
All arms must yield."

Undoubtedly the second word means "wins."

Editor.]

A FEW COMMON CORNISH REMEDIES.

A recent wound is filled with salt, or saturated with turpentine to promote healing and restrain bleeding.

The hand of the dead of the opposite sex is sought by persons afflicted with scrofulous tumours, and passed over it as a cure.

The tingling sensation, termed sleeping of the foot and leg, is treated by making a cross on the foot with the finger moistened with spittle nine times

A piece of fresh meat, stolen from the market-stall, rubbed over warts and privately buried, or small stones, equalling them in number, are placed in a neat little bag and thrown away for their cure, notwithstanding the belief that whoever finds the latter will also get the warts !

Rolled or bruised cabbage leaves, known as caul leaves, are applied to blistered surfaces, the rough or midrib-side, to draw ; the reverse or smooth to heal, as may be required.

Hot roasted onion is placed in the ear, for the relief of ear-ache.

A recent bruise of the scalp from blow or fall, termed a *buffon*, is treated by the application of the convex side of a tablespoon-bowl.

Epistaxis or bleeding of the nose by placing a door-key on the nape of the neck, termed the nuddick.

New *Red*-flannel is worn for sore throat and pains.

Boiled currants are taken as a last resource in constipation.

Rope-yarn is worn around the legs and wrists for rheumatism and cramp.

Fasting spittle is the remedy applied to corns every day *till they disappear*.

Yeast is freely drunk for internal inflammations.

All locks are unlocked to favour easy birth or death.

The clock is stopped during the passing away of the spirit.

Mustard plaster over second joint of thumb for tooth ache.

A poultice, composed of chopped carrots, leeks, known as "licks," groundsel, linseed and bread, called "Blewits," applied hot as can be borne to the soles of the feet, is believed to revivify the dying. And when all remedies fail, the *hand intended kind* that *invariably* withdraws the pillow during life's lingering gasps, to make death easy, thoughtlessly produces the reverse.

Camborne. ABRAHAM HARRIS-BICKFORD, M.D.

Queries.

544.—BEN JONSON'S "KNOTS," or "buddings of the spring," are not forgotten in Devonshire, says a writer on the *Poetry of Provincialisms* in the *Cornhill* for July, 1865. Have any of your readers met with this alleged survival, and in which of Ben Jonson's plays can I find the reference?

Exeter. CH. ELKIN MATHEWS.

545.—MARROWBONE SLIP, PLYMOUTH.—Amongst the many curious street and place names in and around Plymouth this is one of the most peculiar. Can anyone tell how it originated? I notice that in the official list of burgesses of the borough of Plymouth the name is spelt Marabone. Possibly the locality may be unknown to many residents in Plymouth; it is a narrow turning leading off the Sutton-road, to the right, close to Bayly and Fox's timber-yard.

KEARLEY.

546.—ESTOVER, FLETE, WIDEY.—These are names of estates in the neighbourhood of Plymouth. I should like to know if any of your readers can throw any light on the derivation and meaning of them. HIBYSKWE.

547.—THE SURNAME OF HELLINGS.—As this name apparently belongs to the counties of Devon and Cornwall, if one may judge by the post-office directories, I should feel greatly obliged if some of your readers would kindly give information as to its origin, &c. In the year 1610 the name was spelt Hellyngs, *e.g.*, Nathaniel *Hellyngs*, who was master of the under school at Blundells, Tiverton, in that year. On searching the indexes in the Taunton District Registry of the Court of Probate the name of Hellings frequently appeared during the seventeenth century for Somersetshire parishes, bordering the county of Devon. There is one instance in the reign of Charles II., in the parish of Raddington, of its being spelt without the s. Leland was informed by Mr. Trelawney, in the reign of Henry VIII., that the manor of Cartuther, in the parish of Menheniot, formerly belonged to the family of Heling or Eling. This was before the time of the Cartuthers, who became extinct about the year 1400. Is the name a corruption of Hellion in the same manner as Billing or Billings is that of Billion, another Cornish surname? Prince, in his "Worthies of Devon," says (Life of Sir Arthur Champernowne) that Arthur Champernowne, Esq., in the reign of George II., married the daughter of John Hellings, M.D. Burke has, however, in his "History of the Commoners," the name of Hollings. Which is correct?

Taunton. A. J. MONDAY.

548.—PLYMOUTH CASTLE.—At the foot of Lambhay-street, Plymouth, is a remarkable-looking building, consisting of two semi-circular erections connected, and attached to other portions of a larger structure. One of these is in a state of ruin, but the other is in a good state of preservation. It has been suggested that this is a portion of the Plymouth Castle, existent, in one form or another, from early historical times, and if so it is a very interesting relic, and should be preserved. Its position, commanding, as it does, the mouth of the harbour, now called Sutton Pool, and its elevation favour the idea; and although it is not likely to be a portion of the original structure, doubtless, it is of considerable antiquity, and may have been one of the four castles from which the arms of Plymouth were derived. Will the Plymouth historian, or any competent authority, tell us what is known of this building, and if any authentic description or historical account is extant?

M. Y. Y. T.

549.—WHAT WAS THE LANGUAGE OF SOUTH DEVON SIX CENTURIES AGO?—There is a remarkable statement in Drew, that Cornish was the language of the South Hams up to the reign of Edward I., and that it was used much longer in the country near the Tamar. Can anyone give the authority for this? What are the proofs that the Cornish language was used by the country people near Plymouth six centuries ago? The statement is very probable, but what are the proofs? If Cornish were used in Devon till so late a date, surely Devon has a claim to the Cornish language.

W. S. LACH-SZYRMA.

Replies.

ORESTON, NEAR PLYMOUTH.—Following up the remarks of W. S. B. H. in *Western Antiquary* of February 24th, I may point out that Donn's Map of Devon gives the name as

"Oriston
vulgo Oson."

The date of Donn's Map being 1765 will carry back the modern spelling (with the exception of one letter) nearly 50 years farther even than W. S. B. H. contended.

DEVS. JUNR.

TO GIVE THE SACK.—I have just met with this phrase in the French, corroborating Mr. Hems' statement respecting its widespread occurrence. When referring to "*Quilles*," mentioned in my note on *Kiles*, I found this expression: "On lui donna son *sac* et ses quilles: he was packed off, dismissed (fair)."

ANTIQUARY JUNR.

FOOTY.—I do not think I can be the Mr. Cartwright referred to in "Hibyskwe's" Query (532), but I have tried to look up the word "futy," a word of frequent occurrence in East Devon, on which this parish borders. I cannot,

however, find any *passage* in which it occurs; and the only dictionary in which I can find it is in the "*Glossary of Somersetshire Words*," by the Rev. W. P. Williams, in the 18th vol. of the Somersetshire Archæological Society's Proceedings, where it is spelt "footy;" the entry of it being thus:—Footer, s., a worthless, shabby fellow; adj., *Footy*. For myself, I do not think I ever heard the expression "a footer," although "footy" is very familiar to me.

Whitestaunton Rectory, Chard. H. A. CARTWRIGHT.

[Although the answer of *the* Mr. Cartwright to which "Hibyskwe" referred has already been published, we gladly insert the foregoing as an additional evidence of the use of the word.

EDITOR.]

QUADRAIN.—In Bailey's English Dictionary (1757) are the following:—"*Quadragata terræ*, a team of land, or as much as may be tilled by four horses;" and "*Quadrantata terræ*, the fourth part of an acre of land: O.L." [*i.e.* old Latin.] The word "Quadrain" (being, as "B." states, "applied to some land") may possibly be an anglicised abbreviation of *Quadrantata*. At any rate, there can be no doubt that the number *four* is contained in the word "Quadrain," whatever its precise meaning may be.

I. W. N. K.

CHIBBOL, OR CHIBBLE.—As both Mr. Harry Hems and "I. W. N. K." have noticed this word, incidentally referred to in connection with "Gribble," and as the latter seems disposed to accept it as a Devonshire, or, at any rate, a provincial word, I should like to be permitted to say a ew words on it. One scarcely likes to differ from so experienced a writer as "I. W. N. K.," but I hope in this case to sho*w* grounds for doing so. In answer to the supposition that it arose as a corruption of "chives," on account of this being a long syllable, and therefore repugnant to the spirit of rustic pronunciation, I wish to mention that somewhere about ten or twelve years since there was a Plymouth girl who used to go about the streets selling these "chibbols," and, as she had a particularly strong voice, I have often taken notice of her announcing them for sale, with the cry: "Buy any chib-*boles*? Buy any chib-boles?" Here there was a syllable long enough, indeed, but at the same time easily repeated. I believe the most proper spelling is that ending in ol, as in that case there is no need to expect a corruption for the sake of pronunciation. While then there is no occasion to *expect* that any corruption has taken place from any other English word, the following examples of its occurrence in dictionaries will, I think, show that it is not a provincial word merely, and also prove its real derivation. Coles' Dictionary, 1717, gives "*Chibbol*, a little onion." Bailey's Dictionary, 21st edition, 1770, also spells it "chibbol," and defines it as "a small sort of onion." In "Nuttall" it occurs as "chibbal," explained to be (Fr.) a small kind of onion. Lastly, "Worcester's Dictionary," 1858, gives it thus. "Chibbal (ciboule, Fr.), a small kind of onion, cibol.—Beaumont and Fletcher." Then, on referring to De Porquet's French Dictionary, under the word "ciboule," I find the English equivalents given are, "Scallion, green onion," while Boyer gives the English "chibol," translated by the French, "ciboule."

W. S. B. H.

"*Weekly Mercury*," *March* 17*th*, 1883.

Notes.

ART IN DEVONSHIRE.

Under the above title, Mr. George Pycroft, of Exeter, has published a most interesting work, the full title of which is as follows:—"Art in Devonshire: with the Biographies of Artists born in that County." This is a reprint, we are informed, of papers read at the meetings of the Devonshire Association, held respectively at Dawlish and Crediton, in 1881 and 1882. There is, however, much additional matter, and altogether, the work will be hailed with satisfaction by those Devonians who have a pride in the associations of their native county, for they have much to be proud of, as would appear from the perusal of this book. Mr. Pycroft tells us that of 438 artists, whose place of birth has been traced, Devon can claim no less than 33; "thus, leaving London-bearing Middlesex out of the question (which is set down at 166), we find that our county really heads the list as an art-producing land.

"Of all English provincial cities, Plymouth with its neighbourhood stands first, as the parent of six painters of the highest order, whose works have been held worthy of a place in our National Gallery, viz.:—Sir Joshua Reynolds, Prout, Eastlake, Haydon, Northcote, and Solomon Hart, and also of Rogers and Johns, the landscape painters."

We can do no more than mention this interesting work,—interesting in several respects, and useful as a handy book of reference for any one compiling biographical memoranda of our local artists. It is published at a low price (3s. 6d.) by Mr. Henry S. Eland, Exeter, and should command a ready sale.

EDITOR.

PARISH REGISTERS.

The current numbers of Mr. Walford's new *Antiquarian Magazine* contain, *inter alia*, a series of papers on the custody of parish registers, by the Rev. W. D. Macray, of the Bodleian Library, Oxford.

EDITOR.

THE LEOFRIC MISSAL.

The Clarendon Press will shortly publish, in quarto form, under the editorship of the Rev. F. E. Warren, *The Leofric Missal*, one of the chief liturgical and palæographical treasures of the Bod. Lib. This volume was once the property of Leofric, the last Bishop of Cornwall and first Bishop of Exeter, and was in use in the latter Cathedral before the Conquest. It is one of a very few extant MS. Sacramentaries of the Anglo-Saxon Church, none of which have been hitherto published; but it has been long known to, and frequently quoted from by, liturgical writers. A complete tenth century Kalendar is prefixed to the volume; and there are various entries of historical interest scattered up and down its pages, including manumissions of slaves, letters of distinguished personages, a list of relics at Exeter Cathedral, statements with reference to the early history of the Abbey of Exeter and the Sees of Devonshire and Cornwall.

The above appeared in the *Athenæum* on the 24th ult., and should be recorded in the *Western Antiquary*.

Exeter. C. E. M.

THE WATER-DRINKERS OF CORNWALL TIME OF HENRY VIII.

"Undoubtedly water hathe preeminence above all other lycoures . . and was the very naturall and fyrst drynke to all manner of creatures . . Moreover, *we have sene* men and women of great age, and stronge of body, whyche neuer, or verye seldome, dranke other drynke, than pure water. As by example in *Cornewall*, although that the countrey be in a very colde quarter, whiche proueth, that if men from their infancye, were accustomed to none other drinke, bvt to water onely, moderatly used, it shuld be sufficient to kepe naturall moysture, and to cause the meat thet is eaten, to perce and descende vnto the places of digestion, which are the purposes that drynke serueth fore." "The Castel of Helthe . . by syr Thomas Elyot knight," quarto, black letter, London, 1539, folios 29, 30.

Sir Thomas Elyot died at Carlton, Cambridgeshire, and was buried there 25th March, 1546.

Bristol. WILLIAM GEORGE.

EXETER SWORD-BEARER.

It may be of interest to some of the readers of the *Western Antiquary* to know that "The Leisure Hour," of the Religious Tract Society, of November 24, 1877, contains a costume portrait of the late Sword-Bearer of Exeter. It appears in connection with an account of a visit of some of the members of the British Association from Plymouth to Exeter in the summer of that year. If I mistake not, Dr. Macaulay, the editor of "The Leisure Hour," was present among the visitors on that occasion, and was much interested in the costume and appointments of this ancient official—hence probably the engraving.

Exeter. G. T.

[We are pleased to be able to present to our readers (by the kind permission of the Publishers of the *Leisure Hour*), a copy of the illustration referred to in the foregoing note. Many persons both in Exeter and Plymouth will doubtless recognise the familiar features of the lately deceased Sword-bearer, and will be interested in having this interesting memento of a venerable Exeter worthy.

EDITOR.]

ELECTRICITY IN OLDEN TIME.

There is a curious Plymouth-Dock story that I have heard in childhood. There was a certain clever scientist and chemist who resided in Ker-street. He used to be troubled by noisy people lounging outside his door. Possessing a good galvanic battery (at a time when such instruments were very rare; indeed, hardly heard of in Devon) he one night attached a wire to his railings. His noisy disturbers lounged against it as usual. Suddenly a shriek was heard, and exclamations that a certain most objectionable person had got hold of them. The noisy tars and their companions had never heard of electric shocks, and so thought it a diabolical possession. The philosopher, I understand, was never again disturbed in his studies.

Newlyn. W. S. L. S.

CHILDE, OF PLYMSTOCK, "THE HUNTER OF THE MOOR."

The history of this man has been written by many hands, or perhaps, to speak more correctly, has been copied by many hands, with more or less accuracy, Risdon, Prince, (second edition, it is not in the first), Mrs. Bray; a writer in the "Cornish Magazine," signed "H. E. C.," Devonport, 1827.

It is to this latter writer that I wish particularly to draw attention, as he is more explicit in his description and speaks with more authority than either of the others I have referred to, concerning the tomb which marked the spot where the unfortunate hunter met his death. The name of Childe does not occur in the early visitation of Devon; but this perhaps is not to be wondered at, although he is said to have held large possessions, he is said to have been the last of his race; his name, therefore, died with him. "H. E. C." says, "In a wild and unfrequented tract of Dartmoor, near the majestic peak of Fox Tor, are still to be seen the remains of a granite tomb, erected about three centuries and-a-half ago to the memory of Childe, of Plymstock, a gentleman of 'fayre possessions,' who perished in a snow storm, which overtook him while hunting on the moor. The tomb, till within the last fifteen years, was almost perfect; it consisted of a square basement, each side formed into three steps leading to an octagonal shaft supporting a small cross. The structure, standing in the midst of so impressive and solitary a region, wore a very interesting appearance; but it could not escape the hand of wanton destruction. After resisting the storms of more than three hundred years it was demolished by a visigoth named Windeatt, who being about to construct a house in the neighbourhood, thought that the basement stones of the monument would answer the purpose of steps to his intended building. The shaft and the cross still remain on the spot where they were overthrown; they lie on the banks of a moorland rivulet that runs not far off, and babbles a noisy course adown the rough-slopes till it empties its fresh waters into the bosom of a broad and foaming torrent. Often in the rosy hush of a summer evening, when the wild tors around lay bathed in sunny light, have I sat by those grey mouldering relics and pondered over the story of the hapless hunter that perished there amid the soul-chilling silence of a snowy wilderness." The unfortunate hunter, who had ridden away from his attendants and was caught in the snow-storm, endeavoured to save his life by embowelling his horse and getting inside its body, but this did not avail, for he was, as the story runs, frozen to death, and as his last will and testament he had written on a scrap of paper which he still held in his hand when found. As Mrs. Bray has it, "in order to confirm his will, took some of his own blood (though one would have thought it was more likely to have been that of his horse) and made the following distich in writing:—

'He that finds and brings me to my tomb
My land of Plymstock shall be his doom.'"

"H. E. C." gives a different version, and says in process of time a memorial as above described was erected on the spot where Childe was found, and on it were graven these words in Old English characters:—

"They fyrste that fyndes and
brings mee to mie grave

The Priorie of Plime-
stoke they shall have."

"The above inscription on the shaft of the tomb was still legible when Risdon wrote his "Survey of Devon." The words of Risdon are "whereon these verses were once to be read." Survey p. 223.

Prince says, in the "Worthies of Devon," "whereon we are informed these verses were engraven and heretofore seen tho' not now." There would appear to be some confusion as to a tomb or remains of a tomb in a part of the old Abbey Church, whether it was the tomb of Ordulph or that of Childe, as buried there by the Monks when they claimed the lands of Plymstock, in accordance with the story. Mr. Bray, it appears, considered it the tomb of Ordulph, although it is generally denominated Childe's tombe. Has this question ever been settled?

The question I would ask is, who is "H. E. C"? I do not find anyone with the same initials in Mr. Worth's useful Bibliography of the "Three Towns." Is it known if any of the remains mentioned by "H. E. C." are still extant? If so it would be very interesting to have them preserved in confirmation of the story.

In connection with this, I would draw attention to another piece of vandalism, as recorded by Miss Evans in her "Home Scenes," where she informs us that until of late years it was the custom to open the court (Berghmotes, or Stannary Courts), at Crockern Tor, and then to adjourn to the town. These interesting remains (a hewn granite stone termed the parliament table, with the president's chair and jurors' seats), the remains of ancient jurisdiction, have been destroyed and carried away. It is time that something were done to preserve our monuments, not only from the teeth of Time but from the ruthless vandals that are to be found in every land.

Exeter. E. Parfitt.

[We have every reason to believe that the writer referred to by Mr. Parfitt, with the initials "H. E. C.," was Henry Edmund Carrington (son of the Dartmoor Poet), and the author of the Plymouth and Devonport Guide, which ran into several editions. Possibly Mr. G. C. Boase may be able to verify this statement, although in the *Bibliotheca Cornubiensis* he does not record any writings of Carrington as contributed to the *Cornish Magazine*. Editor.]

PITT FAMILY AND THE PITT DIAMOND.

Thomas Pitt, of Blandford, in Dorsetshire, became, under Queen Anne, Governor of Fort George, in the East Indies, where he purchased a diamond of extraordinary size and value, since known as the Pitt diamond. It is said that this cost him £20,400, and that he sold it to the King of France for £135,000. With about half the amount he bought, in 1718, the property of the last Lord Mohun, in Cornwall and Devon, with the patronage of Old Sarum, and then settled at Boconnoc. This diamond, thought to have been stolen in the Revolution, was recovered, and still belongs to the French Crown. At one time it adorned the hilt of Bonaparte's sword. (It would be interesting to know what has been the fate of this celebrated diamond during the recent troubles in France.)

Thomas Pitt, his son, was created Lord Camelford and Baron of Boconnoc in 1784. He erected the obelisk there in memory of his maternal uncle, Lord Littleton. In conjunction with the late eminent chemist, Dr. W. Cookworthy, of Plymouth, he obtained a patent in 1768 for the use of the clay or stone in making porcelain. The manufacture was commenced at Plymouth, but transferred in 1774 to Bristol, and finally to Staffordshire. The china clay or stone was first discovered on Lord Camelford's land. In 1853 the annual exports amounted to about 100,000 tons, and the value to £150,000. The original Plymouth and Bristol china is marked with the sign of the planet Jupiter and is now much prized. (Perhaps someone will kindly furnish particulars of the present extent of the china clay trade; it must be enormous, and the comparison would be interesting.)

The celebrated Earl of Chatham was a grandson of the first-named Thomas Pitt, and was born at Boconnoc in 1708.

Looe. John Cook.

[In reply to one portion of the above interesting note, we may quote the following from the *Graphic*, March 10, 1883:—"The Crown jewels of France are to be sold next month, with the exception of some of historical interest. These are the Regent, or Pitt diamond, bought from Pitt, Governor of Madras, by Philippe d'Orléans in 1717—this is reckoned the second largest diamond in the world, being surpassed only by the Orloff stone in the Imperial sceptre of Russia, &c., &c."

Editor.]

PARISH STOCKS.

At Whitstone, near Exeter, the old parish stocks are preserved upon the rectory premises, where they may be seen by anyone interested. They measure 4ft. 11in. × 1ft. 4in. × 4in., and provide accommodation for three persons. The diameter of the anklet holes is 3½in.

In the churchyard of St. Mary's, Poltimore, near Exeter, the old stocks stand on the greensward facing the north-west porch. They are of similar make and proportions to those of Whitstone.

Exeter. Harry Hems.

Queries.

550.—Thor-mantle.—The Rev. Hilderic Friend, in his "Glossary of Devonshire Plant Names" (Trübner), says there is, or was recently, a Devonshire plant known as Thormantle, but that he has not been able to identify it.

I commend the investigation to those of your readers who are botanists, as it is interesting to find what seems much like a tradition of the Teutonic god in a district like Devonshire, which is for the most part Celtic.

Exeter. Ch. Elkin Mathews.

551.—Sunday Music on the Hoe.—Is it a fact that in the early part of the present century there were performances of music on the Hoe on Sunday evenings? If we are not to suppose that the following extract from p. 75 of the "Picture of Plymouth," published in 1812, gives the wrong day of the week, then I suppose it must have been the case. "The Hoe is an interesting spot at all times; . . . . . .

and in the summer, every evening, and particularly on Sundays, it is thronged with the inhabitants of the town, and neighbourhood, who are drawn here by the military bands that usually perform pieces of music from six until nine."

A YOUNG PLYMOUTHIAN.

552.—DOCTORS' LICENSES GRANTED BY BISHOPS.—I make the following extract from the Register of Licenses granted by the Bishop of Exeter, and shall be glad to know if all bishops had this privilege. I am aware that the Archbishop of Canterbury had, or even now has, the power to make doctors. If all other bishops had the power, when did this privilege cease?

"1740-1, February 17.

"License to practice the Arts of Physick and Surgery granted to George Scotchbourne, of Liskeard."

Plymouth. J. H.

553.—MR. H. WHITEFORD AND THE DEVONSHIRE BIBLIOGRAPHY.—The lamented decease of Mr. Whiteford opens a point in our proposed Bibliotheca Devoniensis, *i.e.*, how should his numerous but, I believe, anonymous writings be treated in the work? I believe he wrote a good deal and treated his subjects with ability.

W. S. L. S.

554.—ANCIENT CUSTOM AT PELYNT FAIR.—From time immemorial a large wood fire used to be lighted by the boys annually in the Lamellion-road, on Pelynt Fair day, June 21, being the summer solstice; doubtless the relic of an old heathen custom in honour of the sun. Are there any records of this custom being performed at other places besides Liskeard?

Looe. J. C.

Replies.

A RHYME BY COLERIDGE.—(*Western Antiquary*, 10th March, 1883.) "Job's Luck" will be found in *Notes and Queries*, 1st series, ii. 83, 1850. (See also p. 156, and p. 516; or *Trans. Devon Assoc.*, viii., 589, 1876.)

Torquay. WM. PENGELLY.

CHRISTENING CUSTOMS IN THE WEST.—About 19 years ago I was a recipient of a Christening cake. Happening to be passing near a farm house one Sunday I met a horse and trap, in which, with the driver, sat a woman carrying a child, whom they were taking to the church to be christened. I saw them smile as I drew towards them, but what was my surprise on their offering me a currant cake, in shape rather flat and about the size of a dessert plate, and which they explained to me was a christening cake. As the child was a female it was considered a lucky omen that a male should be the first person met, and, consequently, be the one to have the cake.

Barbican Farm, Looe. JOHN COOK.

THE CORNU-BRITISH LANGUAGE IN THE SOUTH HAMS.—Drew's statement that the Cornish language was spoken in the South Hams in the time of Edward I. (1272 to 1307) is corroborated by Polwhele in his "History of Cornwall" (vol. 3, pp. 28, 29, Ed. of 1803). The following is a quotation:—

"The conqueror and his followers, as soon as they were settled in this country, made every effort to substitute the Norman-French for the Anglo-Saxon, which was generally spoken in England. In their attempts, however, to recommend their own language to the attention of the English, both themselves and their successors were for several generations unsuccessful. The Saxon prevailed in every part of England, *excepting Devonshire and Cornwall.*

"In Devon indeed, it became fashionable among the superior orders of the people, though the inferior classes adhered firmly to their old vernacular tongue.

"Not that the Cornu-British was abandoned by every Devonian of rank or education: *It was certainly spoken in Devonshire by persons of distinction, long after the present period.*"

In Cornwall, as in Devon, the upper classes were the first to abandon the use of the Cornu-British tongue, but in both Counties the old tongue was spoken by the rural population, as appears from the above statement of Polwhele regarding Devon, and from what Carew says to the same effect in his "Survey of Cornwall." It is thus easy to explain why so many dialectic words are common to Devon and Cornwall.

Plymouth. FRED. W. P. JAGO.

DR. GEORGE OLIVER AND HIS WORKS.—The book, edited by Dr. Oliver, of which Dr. T. N. Brushfield, after "an extensive search, has failed to glean the slightest traces of," he will find registered in Sampson Low's "English Catalogue of Books," 1835-63. Its title is entered there as "Merrye Englande: or the Golden Daies of Queen Besse, 12mo., 4s. 6d. Dolman, 1841." Dolman, the publisher, was a Roman Catholic. Dr. Brushfield, judging from the title, thinks it "difficult to conceive" Dr. Oliver would have edited this book. The writer of his obituary memoir in the *Gentleman's Magazine*, appears to have been one of his many personal friends. As he says that Doctor Oliver did edit "Merrye Englande," why should it be doubted? Some private letters turned up in one of the books I bought at the sale of his library. Judging from their contents I should infer that the Doctor was a "Merrye" man—one of his correspondents certainly was.

Bristol. WILLIAM GEORGE.

GRIBBLE FAMILY AND THEIR ARMS.—In reply to the question advanced by "T. H.," in your last column of the *Western Antiquary*, I beg to remark that as far as my experience extends, the name "Gribble" was up to within the last hundred years always spelt Gribbell; this I think you will find to be the case by searching some of the old churchyards of Cornwall. In Calstock there are many examples spelt in this way. On my first visit to London the name was very rare indeed, and the difficulty experienced by tradespeople in spelling it correctly caused them no little annoyance, and even at present it is written any way but the right one. A friend of mine, a Canon of Westminster Abbey, who appears to be an authority on such matters, states that the word is of Roman origin. A circumstance occurred when visiting a stonemason's yard in a Devonshire village which may be interesting to relate. I was questioning the quality of the stone and its suitability for fine work, when the mason replied that it was unfit on account of the edges *gribbling*, or liable to

gribble, which is equivalent to fretting or crumbling. I will put myself in communication with Sir Albert Wood on the Heraldic question, and will communicate the result of my enquiry.

London. H. A. G.

"*Weekly Mercury*," *March 24th*, 1883.

Notes.

THE EDITOR TO HIS CORRESPONDENTS.

The Editor i deeply sensible of the kindness shown by his numerous correspondents, and highly appreciates their efforts to make the *Western Antiquary* what it is designed to be—a local adaptation of "Notes and Queries"; but he finds it necessary occasionally to remind his friends that, owing to the limited character of the space at his command, he is compelled, at present, to confine the publication to matters relating to Devon and Cornwall; a district sufficiently large to warrant the belief that it will take a long series of volumes of the *Western Antiquary* to exhaust the store of subjects suitable for treatment in the periodical. He trusts this hint will only tend to strengthen the bond now existing between his contributors and himself, and that his efforts may long continue to be supported by so large and influential a staff of correspondents.

NEWSPAPER LITERATURE OF DEVON.

Will our readers and correspondents in various parts of the county of Devon assist us in making a complete list of the Periodical Literature of the district, past and present? We shall be glad to receive copies of the various newspapers at present published in Devonshire towns; and likewise notes respecting others that have from time to time been published. This branch of local bibliography is very important, and it is hoped that our friends will co-operate in this, as well as in other parts of that great task, of preparing a complete Devonshire Bibliography, which is so much desired, but so difficult to obtain.

Editor.

DRAKE, & FOX THE MARTYROLOGIST.

Western Antiquary, 2nd series, part 152. The following extract from the last letter probably ever addressed to Fox, showing the intimacy between Sir Francis Drake and the Martyrologist, may be acceptable. The occasion was this: Drake had obtained the Queen's hasty consent to his projected descent upon Spain. Foreseeing that the irresolute party would set to work to get the permission revoked, he, first, "laid out a great store of money to soldiers and mariners to stir up their minds" (Fenner's letter to Walsingham from Plymouth, 2nd April, 1587), then beat out of Plymouth harbour in the teeth of a storm and eluded Elizabeth's order (9th April, 1587) "to forbear entering any of the ports of Spain." On the 27th April, Drake wrote from Cadiz to Walsingham announcing the famous "singeing of the King of Spain's beard," which I take to be his grandest exploit, and on the very same day he wrote to Fox, who doubtless had ably seconded him, but the letter never reached Fox, as he died on the 18th April.

"Mr. Fox, whereas we have had of late such happy suxces against the Spaniards, I doe assure myself that you have faithfully remembered us in your prayers, therefore I have not forgotten briefly to make you partaker thereof." [He then describes the circumstances, saying that "the King of Spain was making great preparations, and expecting assistance to invade England," and concludes thus: "Wee purpose to set apart all fear of danger, and by God's furtherance to prevent their coming, wherefore I shall desire you to continue a faithfull Remembrance of us in your Praiers, that our part and service may take that effect as God may be glorified, his Church, our Queen, and Country preserved, the Ennymies of truth so vanquished that we may have continuall peace in Israel. From aboard her Majesty's good shipp the Elizabeth Boneadventure, in very great hast, 27th April, 1587. Your loving and faithful sonne in Christ Jesus,

Francis Drake.

"P.S.—Our enemis are many, but our protector commandeth the whole world. Lett us pray continually, and our Lord Jesus will hear us in good time mercifully."

In his letter to Walsingham he said it was his intention, by God's help, to stop the supplies of the Spaniards, adding a postscript urging England to prepare strongly by sea against Philip, and wound up:—"Stop him now, and stop him ever."

Wyvern Gules.

London.

SOME OLD DEVONSHIRE SUN-DIALS.

I have met with the following within the last few days:—

S. Peter's, Tawstock, near Barnstaple.

The inscription, which is so indistinct that it can only be read from a ladder, runs:—

"Watch and pray,
Time steals away.
Jno. Berry. Fecit 1757."

Note.—(Jno. Berrry made the one at S. Margaret's, Pilton, in 1780.)

The dial stands over the south-west porch, and is of slate. There are lines cut upon it showing the moment that it is noon at Fort St. George, Samarcand, Babylon, Jerusalem, Rome, Lisbon, Barbadoes, Boston, Port Royal, Cairo, Vienna, Paris, Madrid, and Port Teneriffe.

S. Margaret's Littleham, near Exmouth.

There is an old sundial over the south-west porch. It is situated in the apex of the gable, and only measures about eighteen inches square. There is no visible inscription upon it. This note may be valuable, as Littleham Church is just about to be "restored."

S. Catherine's, Whitstone, near Exeter.

The dial belonging to this church is an irregular octagon, measuring 2ft. 10in. in diameter. It is of Purbeck stone, I believe, and has no inscription upon it, save "T. F. Fecit 1790." After it was taken down, it stood for many years in the Rectory grounds. When the effects of the late rector, the Rev. Wilse Brown, were sold (March 8, 1883), I bought this old sundial at the

auction, and presented it to the church again. Messrs. G. Seward and C. White, the churchwardens, have kindly promised that it shall be well cared for within the tower until an opportunity occurs for its re-erection.

S. Andrew's, Kenn, near Exeter. The dial is of slate, 2ft. 5in. high, by 2ft. dia. The name of the maker and the date, simply, are inscribed thereon thus :—

"17 John Peagum 83."

Exeter. HARRY HEMS.

DEATH OF AN EXETER ANTIQUARY.

On the 8th of the present month James Gerry Cossins died at his residence, No. 10, Mount Dinham, St. David's, Exeter, at the not very ripe old age of 69. The deceased, who, in years gone by, had been engaged in the business of a tobacconist, took a very lively interest in local antiquities, and a useful little book, entitled "Reminiscences of Exeter Fifty Years Ago," is a work by which he will be long remembered. On all matters pertaining to the history and condition of the old city, from his boyhood upward, he was a reliable authority; and the demolition of an ancient edifice or the unearthing of a relic of the past would almost invariably be followed by some most interesting little newspaper article from the pen of Mr. Cossins. By the citizens generally, and by the old stock in particular, he was greatly respected, and to their credit it must be said that they showed their respect to him in a most tangible form. Anxious that Mr. Cossins should spend the eventide of his life in the utmost possible comfort, a number of his friends (over twelve months ago) formed a committee, the purpose of which was to raise funds for the purchase of an annuity of £20 per year, for when so provided they knew there would be an opportunity of procuring for him a free cottage, in which, with his wife, he might spend the rest of his days. So readily was the appeal for subscriptions responded to that in a very short time a sum of £200 was raised, of which amount £150 was utilized in the purchase of an annuity, the remainder being invested for the deceased in the Provident Permanent Building Society. With the assistance thus rendered, Mr. Cossins was enabled to occupy one of the Free Cottages on Mount Dinham, in Exeter, where he expired, as stated above, on the 8th of this month, carrying with him to the grave the respect which he secured to himself whilst alive. Four quarters' instalments only had he drawn in respect of his annuity; the fifth would have been due, had he lived so long, at Lady-day next. It is an act of bad grace to cry over spilt milk, or I might feel disposed to lament that subscriptions given so spontaneously were not devoted to a better purpose than the risky speculation of dealing with vendors of annuities, who in this case will, no doubt, reap a substantial benefit by the comparatively early death of our respected fellow citizen. I might add, by way of conclusion, that the widow has a large number of copies of the deceased's "Reminiscences of Exeter" on hand, which she would be glad to dispose of. The little book is well worth the moderate sum asked for it. Besides, "a friend in need," we are told, "is a friend indeed." I do not think I need say more. T. J. NORTHY.

Exeter.

MARY SOMERVILLE.

As I have heard the question often raised whether Mrs. Somerville, the famous authoress and naturalist, was a member of that Somerville family which has been connected with Plymouth and Devonport since 1760, perhaps I may be allowed to explain her connection with the Plymouth Somervilles, as explained by her daughter, Miss. Martha Somerville, in her "Personal Recollections." Mary Somerville was a Fairfax, daughter of Admiral Fairfax, connected with the Jedburgh Somervilles both by her aunt's and her own marriage, but not a scion of the Somerville family. Her husband was a son of the Rev. Dr. Thomas Somerville, of Jedburgh, author of histories of Queen Anne, and of William and Mary. Dr. Somerville was uncle by marriage, and tutor of Mary Somerville. He says "I am a descendant of the ancient family of Somerville, of Cambusnethan, which was a branch of the Somervilles, of Drum, ennobled in the year 1424." He also refers to the interesting work, "Memorie of the Somervilles," by James, eleventh Lord Somerville, and edited by Sir Walter Scott. This is the family from which the Devonshire Somervilles spring. I may say that Mr. Somerville, who married the authoress, was her cousin, and assistant in her researches.

Newlyn. W. S. L. S.

EPITAPHS.

The Rev. W. D. Pitman, writing from Aveton Gifford Rectory, refers to the copy of an epitaph which appeared in the *Western Antiquary* of March 10, and says :—"The epitaph and gravestone mentioned in last Saturday's *Weekly Mercury*, as existing in this graveyard, are not to be found there. The error was rectified in the Friday's issue of the *Western Times* following the number you quote from. I shall be obliged if you will also correct the mistake in the *Weekly Mercury* of Saturday next." In a subsequent letter he says (in reply to our enquiry), "I beg to state that this graveyard never contained the gravestone and epitaph in question, nor was any such person as Daniel Jeffery buried there at the time named." The epitaph in question was sent us by a most esteemed correspondent, who, however, extracted it from the *Western Times*, and therefore could not vouch for its authenticity. Our only course, under the circumstances, is to challenge the writer in the *Western Times* to verify his communication, or to correct the error, if an error of locality has been committed. Will any of our correspondents assist us in the elucidation of this matter, and if possible, put the saddle upon the right horse?

EDITOR.

Queries.

555.—QUILL.—Is the above word, or anything equivalent to it in sound, known to your readers, in any other sense than that to which it is usually applied? I have frequently heard it used by railway porters, carters, and others, in the sense of a gift, or to use a slang term—"a tip." It may be but a slang term itself, but having heard it frequently spoken by the class of men to whom I

have referred I would like to know if it may not be the relic of some old form of language or signification of a gift or bribe. KEARLEY.

556.—WORTHY.—Can anyone explain the Cornish use of *worthy* as *wealthy?* A plaintiff in a recent suit pleaded that he ought to have heavy damages "as the defendant was a worthy man."

PENWITH.

557.—ST. HUGH, QUETHIOCK, CORNWALL.—Quethiock, in Cornwall, is said to be the only church in England dedicated to St. Hugh. Can you or any of your correspondents inform me whether the patron saint is the celebrated St. Hugh of Lincoln, and what caused the selection of the name? I have looked in several histories of Cornwall and cannot discover any special mention of the saint.

Southwark. C. G. BOGER.

Replies.

ESTOVERS, necessaries; from Norman-French, *estoffer*, to furnish, meaning the supplies of wood which tenants of a manor had a right in common to take from somebody's forest—otherwise called house-bote, fire-bote, plough-bote, hedge-bote, &c., is a word still in use.

FLETE, for FLEOT, an arm of the sea, estuary, is frequent in old English.

WIDEY, for WITHIG, a withy or willow tree, is also frequent in old English. Hence the name Withicomb, which abounds in the south-western counties.

Will "Hibyakwe" favour readers of the *Western Antiquary* by stating in what parishes, and where in such parishes, the estates he mentioned with the above names are to be found? The name of the Duke of Somerset's seat, Stover Lodge, will readily occur. X Y Z.

"FOOTER" AND "FOOTY."—These words were in general use in East Kent sixty years ago. Footer signified a "lout," a "thick-head," or foolish person. Footy, silly, foolish, pronounced *foo*-ter and *foo*-ty.

S. S.

DRAMATIC WORKS.—If "T. C. H." will refer to the index of the *Bibliotheca Cornubiensis* under Dramas, he will find a list of upwards of forty plays connected with Cornwall, some of which were written and then printed in the county.

15, Queen Anne's Gate. GEORGE C. BOASE.

ORESTON, NEAR PLYMOUTH.—I fear I did not express myself clearly as to Orestone, Oreston, and Osan. What I wish to venture to contend is, that Orestone or Oreston, (with or without the final e), is from reasons I have alluded to, the original name of the village, Osan being, merely a vulgar abbreviation. But at present a new name is in general use, and the senseless appellation of O-rest-on is substituted for the original, which I think is to be regretted. If one now speaks of Oreston in the locality one is not understood. It is *this* which has taken place within the last twenty or twenty-five years. It is gratifying to me to find from the remarks of both "W. S. B. H.," and "Devs: juar.," that I am supported in my view of the original name of this village.

L. A. C.

VERGE.—*Western Antiquary*, part x., pp. 168-170.—There is more to be said as to the signification of this word; it has a wider sense than your pages have bestowed upon it. For example: when I was a young man, the first watch I wore was called a *verge* watch. In this sense it means *balance*, or the spindle of it. Verger was one who not only carried a mace before the deacon of the church, but he bore a white wand, tipt often with silver, before the justices of the Court. In the King's Court it meant extent of jurisdiction. Shakespeare is sure to enlighten us in this matter. He frequently uses the word in the sense of space or limit; and, further, he calls one of his characters "Vergee," who was an officer of the night watch—as we all know—and carried a baton to help his better fellow Dogberry. In the Latin word *virga*—rod, we find the true interpretation of the thing as a staff of office. Beyond this, however, there are other definitions. It hath a meaning seldom used, but potent for this purpose among florists, when the margin of a leaf is indicated. Our English poet Gray, rarely quoted over and above his lasting Elegy, cries out aloud,

"Give ample room and verge enough."

In this way, if you will permit me to aid the solution of a word that surely has many meanings, I stop to make room for others. W. HEALY.

Bow.

"DOUBLE LETTERS IN PLACE OF CAPITALS."—Although sufficient proof has already been given of the constant use of this small f for the capital letter, I send a list of signatures in my own possession. I have seen many old documents but have never noticed the use of any of the other letters in the same way:—

John fflamsteed	1698
Simon Lord ffanshaw	1715
Bartholomew ffair	1716
do. ffaire	1699
George ffeilding, Esq.	1716
Sir Stephen ffox	1663
James ffox	1752
Edward ffleetwood	1713
Richard ffinch	1682
Sir Thomas ffowle	1692
Vere ffane	1682
Henry do.	1738
John ffreeman	1692
ffamenberg (Earl)	1782
J. ffortescue	1805

Teignmouth. EMILY COLE.

PLYMOUTH BRIDGES.—I wish I could give Mr. Walford more detailed information about these bridges, but perhaps the following notes may be of some service:—Respecting the "Mill-bridge," across the upper part of Stonehouse Creek (or as it was called at the time of the original Plymouth charter in 1439, "Stoke Damarle flete"), I find Brindley states that it was built by "Pearce Edgcumbe," in the reign of Henry VIII." At the time he wrote (1830) it was "in an extremely de(*sic*)lapidated state," and "much contention has lately arisen between the parish of Stoke Damarel and the Earl (of Mount Edgcumbe) as to whose actual property it was. Documents justifying the Earl's claims to it, as his private property, were produced in court." Following (apparently)

immediately on the settlement of the dispute in the Earl's favour, the bridge was rebuilt, for "White's Directory of Devonshire," pub. 1850, says: "It was rebuilt about twenty years ago," and the table of tolls set upon the toll-house is dated Dec. 13, 1832. The mill abuts on the western side of the bridge, almost close to the northern shore of the creek, and is in full work at the present time, while the bridge, which is free to foot passengers, receives toll from vehicles, horses, cattle, &c., imposed, I believe, by virtue of the Act under which the rebuilding of the bridge took place. The gibbet did not stand on this bridge, but was erected on the shore of the creek near the corner of the Military Hospital wall. It should be borne in mind that this gibbet was only used once, though in existence for nearly forty years. Two men, Richards and Smith, murdered a clerk in the Dockyard, at the foot of the road leading by Stoke churchyard. For this they were executed in March, 1788, at Heavitree, and their bodies were hung in chains upon the gibbet at Stoke, close to the scene of the murder. Smith's body, after hanging seven years, fell and was buried under the gibbet, while that of Richards hung for a long time after and then disappeared, being probably washed away by the tide After this the gibbet itself stood alone till a gale in 1827 blew it down, and, floating with the tide past the shipwright's yard lower down the creek, it was drawn to the shore by the apprentices and was afterwards made up into snuff boxes. The other bridge over the lower part of Stonehouse Creek, and built jointly by the St. Aubyn and Mount Edgecumbe families, is stated by Jewitt, at page 342 of his "History of Plymouth," to have been "commenced on July 17, 1764," while on page 346 he says "the first stone of the new bridge at Stonehouse was laid October 30th, 1767." Brindley says: "1768, October 30, the foundation stone of Stonehouse bridge was laid by the Earl of Mount Edgecumbe," probably the year is a misprint. Jewitt, again, on page 374, under date 1769, says "Stonehouse Bridge Gate opened March 5th." The present value of the tolls I am not cognisant of, but Woolcombe, in the "Picture of Plymouth, 1812," said they were then "farmed at £2,650." White, however, in his directory above referred to, says "the tolls . . . now yield (1850) about £2,500 per annum." I suppose Mr. Walford would wish to include the Laira Bridge in the scope of his paper. If so, I may note that it was substituted for the former ferry worked with chains, at the sole expense of the late Earl of Morley. The first Act authorising its erection was obtained in 1823, but experiments showing the need of a slight change of site, another was obtained the following year. Jewitt, on page 695, gives an illustration of it and says: "The works were begun on the 4th of August, 1824, the first stone laid by the Earl of Morley, 16th March, 1825, and the bridge was opened on 14th July, 1827, when H.R.H. the Duchess of Clarence (afterwards Queen Adelaide) with her suite passed over it." There is a fuller account of it at pages 161 *et seq.* "South Devon Monthly Museum," vol. I., abridged from a paper by the engineer himself (Mr. J. M. Rendel) in the Transactions of the Plymouth Institution.

H. SHARROCK.

"*Weekly Mercury*," *March* 31*st*, 1883.

Notes.

DEVONSHIRE BIBLIOGRAPHY.

With the next weekly issue will commence the third series of the *Western Antiquary*, and it is intended to devote a portion of the two columns now allotted to antiquarian matters to the publication of the proposed bibliographical lists of the works of Devonshire writers and works relating to Devonshire worthies. With this view we have been collecting materials for several such lists and will be thankful for additions to our stock from any of our readers or others who are interested in making an attempt to provide for Devon what has been so well done for Cornwall. The lists at present in course of preparation (to be published as opportunity offers) include Sir Francis Drake, Sir Walter Raleigh, John Gay, Dr. John Kitto, Dr. Hawker, Mrs. E. A. Bray, Mr. S. C. Hall, F.S.A., Canon Kingsley, &c.

We would suggest that our correspondents residing in small towns (the literary men of which have been comparatively few in number) should do their best to collect all particulars relating thereto, forwarding them to us for publication whenever practicable. In this way the work may be commenced, although the actual preparation of a bibliography of the county is a much more remote undertaking.

EDITOR.

SIR FRANCIS DRAKE.

The attempt to recover the body of that gallant old sea lion, Sir Francis Drake, will be watched with the greatest interest by all Devonians. For nearly three centuries his remains have reposed undisturbed in that element on which he had gained all his glory. The attempt does not seem to have great promise of success. A leaden coffin, lying for nearly three centuries in the ozy bed of the ocean, would, by its own weight and the shifting accumulation of sands, etc., in the course of time be buried in the slime of ages. Many a tough sea fight has taken place near Puerto Cabello since the 28th of January, 1596, when the gallant old admiral departed from the scene of his glory, and doubtless the body of many a gallant man has been encased in lead and consigned to the keeping of the waves in these roads.—*Devon County Standard.*

CORNISH CURES.

Through reading the list of "Cornish Cures," forwarded by one of your correspondents, I was reminded of a circumstance that I witnessed—I think in the autumn of 1839. I was walking in a village churchyard, near the town of St. Austell, when I saw a woman approach an open grave. She stood by the side of the grave and appeared to be muttering some words. She then pulled from under her cloak a good-size baked meal cake, threw it into the grave, and then left the place. Upon inquiry I found that the cake was composed of oatmeal mixed with dog's urine, baked, and thrown into the grave as a charm, or

cure, for the yellow jaundice. This cure was, at that time, commonly believed in by the peasantry of that neighbourhood. JOSEPH CARTWRIGHT.

Peckham.

A FLYING MAN AT EAST BUDLEIGH.

On page 172 of the first volume of the *Western Antiquary*, allusion is made to the hoax that was played some twenty years since on Plymouth Hoe, when, announcements having been made that a Signor Soldino would fly from that place, an immense crowd assembled to see him do it. It is unnecessary to say that the Signor never turned up, and those who were drawn to the spot were, as the perpetrator of the hoax intended they should be, *sold, I know.*

If the individual of whom the following is recorded had stopped at a hoax it would have been better for him, for according to a tradition which is mentioned in "The Beauties of Sidmouth" (ed. 1810, page 132), a man once attempted to fly from the tower of East Budleigh Church, with artificial wings, but only succeeded in breaking his neck. The same work states that a stone in the churchyard, said to mark his grave, once bore the inscription :

Orate pro anima Radulphi Node.

South Brent. WM. CROSSING.

EPITAPHS.

I send you two or three quaint epitaphs, if you can make room for them in your columns.

On a table stone in Moreleigh churchyard, Devon, are these words, in old English letters :—"In the blessed end of Mary the wife of George fford of Morely who died the twenty sixth August Anō Domī 1663." (This runs round the edge of the stone, and encloses the following verse :)

"Mary whiles wating chose that part was best—
"And sleepinge free from Marthas cares hath rest,
"Mourne not her losse but mind her good behaviour,
"Who lives though her bee dead with Christ her Saviour."

In Harford churchyard (on a wife),

"Prudent in affairs her conduct was sincere,
"Observing well the duty due to her children dear,
"So with her husband always to sympathize,
"Prepairing well in hope with Saints to rise."

At Rattery, on a child aged 7 :—

"Our pretty dove, our tender love,
"Flown from this world of vice,
"In gardens blest, in beds of rest,
"With Christ in Paradise."

The following is on a stone in the porch of Ilsington Church, the first part occupying the circumference and forming a border for the verse within it :—"Here lyeth John Archer of Stapleton | son of John Archer who | was buried the sixth day of | January 1672."

"Earth take my body keep it safe,
My soul thou canst not have,
Its gone to heaven and lives above
In spite of hell or grave."

This, from Buckfastleigh, is remarkable for the punctuation and capitals.

"Happy, Infants early Blest,
"Rest, in peaceful slumbers rest,
"Early rescued, from the cares,
"Which increase, with growing years."

Plymouth. H. SHARROCK.

SIR FRANCIS DRAKE AND THE PLYMOUTH CORPORATION.

In the various references that have been made in the public press of late to the part taken by Sir Francis Drake in the work of bringing the water to Plymouth, I have been sorry to observe, on the part of some correspondents, an inclination to ascribe the *authorship* of the view, that the Corporation bore the cost of procuring the supply, to our own learned local historian, Mr. R. N. Worth ; as if he had started such a theory, and warped the records of facts so as to make them fit in with that theory.

In the interest, therefore, of truth I would beg to call the attention of those correspondents to the following account of the water supply, which was given by Brindley, more than *60 years ago* in his "Plymouth, Stonehouse, and Devonport Directory," published in 1830. He says, page 11 :—

"The town is now very well supplied by excellent water, from a leat. Formerly there was a great deficiency of this necessary of life. In the reign of Elizabeth 'The Mayor and Commonalty' petitioned Parliament for a grant of a better supply of water, and Acts were passed in the 27th and 34th of Elizabeth to that effect. The stream which is diverted from the Mew, above Sheepstor Bridge, on Dartmoor, winding a route of twenty-four miles, was conducted by the renowned circumnavigator of the globe, Sir Francis Drake, at the expense of the Corporation, and not at that of the engineer, as has hitherto been asserted, he being remunerated for his services, and also receiving compensation for cutting through some portion of ground which he possessed ; the same also being made to other possessors through whose grounds the water flowed."

H. SHARROCK.

LETTER OF SIR FRANCIS DRAKE.

Copy of a letter written by Sir Francis Drake in 1577, from on board the Pelican or Golden Hind, in the South Seas, with his prize the ship of St. John de Anton, addressed to his captains, who had been dispersed by stress of weather :—

"Master Winter, if it pleaseth God that you should chance to meete with this ship of Sant John de Anton, I pray you use him well, according to my word and promise given unto them, and if you want anything that is on this ship of Sant John de Anton, I pray you pay them double the value of it, which I will satisfie againe, and command your men not to doe her any hurt, and what composition or agreement we have made, at my returne into England I will by God's helpe perfourme, although I am in doubt that this letter will never come to your hands : notwithstanding, I am the man I have promised to be : Beseeching God, the Saviour of all the world, to have us in His keeping, to whom onely I give all honour, praise, and glory. What I have written is not only to you, Mr. Winter, but also to M. Thomas, M. Charles, M. Caube, and M. Anthonie, with all our other good friendes, whom I commit to the tuition of him that with His blood redeemed us, and am in good hope that we shal be in no more trouble, but that He will help us in adversitie, desiring you for the Passion of Christ, if you fall into any danger, that you will not despaire of God's mercy

for He will defend you and preserve you from all danger, and bring us to our desired haven, to Whom bee all honour, glory, and praise, for ever and ever. Amen.—Your sorrowfull Captaine, whose heart is heavy for you,

FRANCIS DRAKE."

Drake, having been well piloted by Nuno da Silva, re-embarked him in another ship, and provided for his safe return in a way that speaks well for the generosity of Drake's nature.

London. WYVERN GULES.

PLYMOUTH MAYORALTY HOUSE.

The Plymouth Mayoralty House was on the west side of Batter-street (afterwards Pomeroy Conduit-street, and now again Batter-street), and facing Wolster-street, (afterwards Foynes-lane, and now again Wolster-street). In Harris's MS. where a sketch is given of the building, it is stated (1809) "it is supposed to have been the residence of John Paige, better known by the name of wealthy Paige, and tradition informs us that he was murdered by his servant-maid. It is a very large house, the great room where the Mayor's table was laid was very large, and during the building of the Guildhall was used as the Hall of Justice, and the rest fitted up as prisons; this place was well adapted to receive so large a party, either for duty or entertainment."

Plymouth. E. G. B.

Queries.

558.—DEATH OF SIR FRANCIS DRAKE.—What is the most probable date of the death of Drake? I have seen it variously stated—one date, as 1595. Also, where and when was his first wife born?

S. T. S.

[According to Barrow, Drake's death took place in 1596. He says, quoting from Hakluyt:—"On the 28th of (January), at 4 of the clock in the morning, our General Sir Francis Drake departed this life, havinge been extremely sicke of a fluxe, which began the night before to stop on him. He used some speeches at, or a little before, his death, rising and apparelling himselfe, but being brought to bed againe, within one hour died."

EDITOR.]

559.—ANCIENT CONDUIT AT SALTASH.—Some years ago there stood at Saltash, on the descent of the hill of Fore-street, an ancient conduit, or reservoir. It was well built of granite, and ornamented. On the upper part of it was a motto of raised letters to this effect:—

"*God preserve this spring. Borough of Saltash.*"

And then followed the date. This fine erection has disappeared, and, in its place, the clever Corporation have constructed an ugly and disgusting hole. The carved motto is placed, I found, on the side of the footway as you enter the church from the end of the Guildhall; the word "Spring" has been cut away, and the relic reads thus: "*God preserve this Borough.*" Where is the rest of this ancient structure?

Peckham. JOSEPH CARTWRIGHT.

560.—REV. JOHN GANDY, VICAR OF ST. ANDREW'S, PLYMOUTH.—Does any aged correspondent remember the Vicar of St. Andrew's (Rev. John Gandy) performing the ordinary Sunday services in a powdered wig of the so-called cauliflower form? This was in or *circa* 1812. Dr. Parr wore one.

GEORGE ALDHAM.

Replies.

OBELISK AT BOCONNOC.—Your correspondent "John Cook," in *re* the Pitt diamond, erroneously states that the Obelisk at Boconnoc was erected by Lord Camelford to the memory of his uncle, *Lord Littleton*. It was in truth, as the inscription on it shows, erected to *Sir Richard Lyttelton*, his uncle—*my own* great uncle.

W. H. POLE CAREW.

WIDEY COURT.—In answer to one of the questions raised by "X. Y. Z.," under the title "King's Heart," on p. 185 *Western Antiquary*, vol. I. (and which I am sorry not to have seen answered), I beg to send the following quotation from Sanford's Tourist's Compn., 1828, p. 243:—". . . Widey Court, the seat of Col. Andrew Morshead. . . . King Charles I. held his court here during a short period of the civil war."

HIBYSKWE.

"GRIBBLE FAMILY AND THEIR ARMS."—As a further contribution, in reply to this question, I beg to say that I never heard the word *gribble* applied to "young apple trees;" but I have frequently, during my boyhood's days, which were spent among the agriculturists at the base of Brent Tor, heard the word *criddlings, or criddles*, applied to dwarfed apples. But acting upon the hypothesis stated by your correspondent, I beg to suggest the following:—Let us take the wild apple, or, as it is now called, the *crab apple*, which is found but rarely in the county of Devon. Now, from my experience of the illiterate farming people of this county, they would abbreviate this expression to *crabble*, and which for a certainty would be pronounced hard, as if it was spelt with a *g*, and become *grabble*. Would it be possible that the latter has been softened down by time to *gribble?*

London. H. A. G.

MORD OR MORT, FOR LARD.—Some time since this word was the subject of enquiry. Will you now allow me to say that in Mr. Jago's Glossary just published, he gives (p. 221) "Mord, or Mort, the fat of the pig from which Lard is melted out. It is also used for Lard." The word Blower mentioned in connection with Mort, by your former correspondent, is no doubt a provincialism for Bladder, and used because the Bladder requires to be *Blown* out.

DEVS. JUNR.

CHIBBLES: YOUNG ONIONS.—I mentioned recently that in Ireland the word *Scallion* was used for "Chibble." I have just received a letter from a worthy friend in Dublin, who, referring to my note thereon, says:—

Scallion is a corruption of *Eschalot*. Ascalionia in Latin, *i.e.*, the onion of Ascalon. It is familiarised to my ears from the toast "To the glorious, pious, and immortal memory of the great and good King William, who saved us from Pope and Popery, brass money and wooden shoes, brown bread and *Scallions*"!

Exeter. HARRY HEMS.

Thormantle.—In answer to query No. 550, put by your correspondent, Ch. Elkin Matthews, I beg leave to assure him that there is no plant in Devonshire or anywhere else called "Thor-Mantle," and that if the Rev. Hilderic Friend had continued his search for it until now he would not have found it. No doubt the plant required is Tormentil (*Potentilla Tormentilla*), a very common one, and differs only from the cinque-foil in having four petals instead of five. It is sometimes called septfoil, from its leaves being differently disposed to the cinque-foil.

Peckham. Joseph Cartwright.

Egg Buckland.—As no one has noticed this query, allow me to say that I have always presumed that *Egg* is short for Eglos = Eglwys = Church; so that *Egg-Buckland* is the Bócland of the church, and *Buckland Monachorum* the Bócland of the monastery.

Plymouth. Defniel.

Anne Boleyn.—Her Devonshire descent may be read from the escutcheons in the nave of Fowey Church, where the arms of Boleyn appear. Her ancestor, Sir Ric. Hankford, held lands in Menheniot, with the advowson (*cf.* Prince's *Worthies*). His wife, Anne Montacute, married 2ndly, Sir John Fitz-Lewis, and 3rdly, John Holand, Duke of Exeter—Alice (niece of Anne) Montacute carried the manor of Lantyan, near Fowey, in marriage to Ric. Nevill, Earl of Warwick, the "King Maker," who became Earl of Salisbury as well, and assisted in restoring Fowey Church, where his badge of the ragged staff is seen on the tower, and his arms over the east window of the south aisle, outside. Anne, daughter and heiress of Sir Ric. Hankford, married Tho. Butler, 7th Earl of Ormond; their eldest daughter and co-heiress, Anne, married Sir James St. Leger, from whom descends Drake, of Fowey. Their other daughter, Margaret, married Sir William (grandfather of Anne) Boleyn, from whom descends Stopford Sackville, of Fowey, and the armoury on the church escutcheons associate these modern residents with the ancient restorers; Margaret Boleyn became insane, which may account for some of the eccentric freaks of her royal descendant Elizabeth, "the King in petticoats" as Essex called her. All the Earl of Ormond's lands reverted to the St. Legers by decree, preserved in Lambeth (*cf.* Visit. Cornwall, Harl. Soc., p. 86, n, where Anne Boleyn's Devonshire descent is referred to). The St Legers became impoverished: the story of the line bears on Devonshire history and the vicissitudes of county families.

London. Wyvern Gules.

Fig Pudding.—Some time ago I asked why Devonshire people call "plum-pudding" "fig-pudding." I was answered by the counter-interrogation—Why did I call raisin-pudding plum-pudding? Now, this throws no light upon the matter; for the "You're another" form of argument is never satisfactory, and one inconsistency is not explained by producing another which appears similar to it,—appears; for there is certainly a striking likeness between a dried plum and a raisin, but little or none between a dried fig and a raisin. I venture to repeat my question, because I have just come across a French expression—*Moitié figue, moitié raisin*—in the sense of "neither one thing nor the other," "neither ill nor well." Now I wish to know whether French influence can be traced here. Probably some of your correspondents who are conversant with North-French dialect can say whether "figue" is used therein for an undried raisin, or for a grape partially dried. I am not sure that the influence of the opposite coast upon south-western dialect, phrase, and customs has been fully appreciated.

Plymouth. Defniel.

Canning at Plymouth, 1823.—I have been asked to reply to some queries on this memorable visit and speech. Your readers may be interested in its perusal. The Holy Alliance—Russia, Austria, France, and Prussia—was formed to suppress every spark of liberty in Europe, as a fitting reward for the people's noble and successful efforts, assisted by the gold and steel of these United Kingdoms, to abolish the frightful tyranny of Napoleon Bonaparte, under which they had all groaned, and whom their rulers had aided and fawned upon in their several despicable ways during his occupancy from time to time of their various States, or to gain their several selfish aims. France, at the mandate of the Holy Alliance, had in 1823 entered Spain to aid the perjured Ferdinand to put down its constitutional institutions, which he had sworn to preserve inviolate in return for the noble devotion of its Liberal leaders in expelling the Napoleonists during the long Peninsular War of 14 years. The French armies were then again desolating Spain and threatening Portugal when, England refusing to join the Holy Alliance—Canning, as Premier, ordered the Guards to Lisbon, and made his memorable Plymouth speech. Mr. and Mrs. Canning, with their daughter, afterwards Countess of Errol, were the guests of Lord and Lady Morley at Saltram. His lordship's nephew, Mr. Stapleton, was Mr. Canning's private secretary. The freedom of Plymouth had been voted to Mr. Canning by the old Corporation; on the 29th October, 1823, he came to enrol himself as a freeman of Plymouth and to make his noble speech. The party from Saltram was a very large and brilliant one; a large party of ladies was in attendance on the Countess of Morley, and many members of the chief families in the neighbourhood were also present. Never did the Ladies' Gallery, the Corporation Benches, and the Old Guildhall present a more brilliant sight, and never was a great gathering more enthusiastic and unanimous. Canning's throwing down the gauntlet to absolutist Europe, his recognition of the Republics of Mexico and South America, the Guards in Portugal, and his appeal to the cannon of the fleet then lying peacefully dismantled on the waters of Hamoaze, ready at any moment, if required, to rouse thunders, were electrical to all who heard him, and soon became so in every civilized State in both hemispheres. They arrested the march of the French Armies in Spain; and the policy of England was peacefully triumphant in dissolving the dark shades of priestcraft and absolutism then threatening to overshadow Europe.

Plymouth. J. Bayly.

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THE EXETER SWORD-BEARER.

A PENZANCE CELEBRITY.

HENRY QUICK—THE ZENNOR POET.

Notes to the Illustrations, &c.

We this month present our subscribers with several interesting illustrations, the originals of which have been obtained from various sources. Our thanks are due to Mr. G. B. Millett, of Penzance, for the loan of the block of the Zennor poet; to the publishers of the *Leisure Hour*, for permission to use an electro, from their illustration of the Exeter Sword-bearer; and to Mr. Arthur J. Jewers, F.S.A., for the plates of arms (Armorial Book-plates) of local families, with notes thereon. These plates had previously appeared in the *Miscellanea Genealogica et Heraldica* (New Series), edited by Dr. J. J. Howard, F.S.A., &c. In addition to the notes which appear in the present number respecting the "Exeter Sword-bearer," the following, from *the Leisure Hour* of November 24, 1877, may not be uninteresting, and we therefore have pleasure in reproducing it. Under the heading "Exeter and its Guildhall," these particulars, amongst others, are given:—

"Among the official 'properties' an ancient sword and 'cap of maintenance' are notable.

"From an interesting little volume of 'Gleanings from the Municipal and Cathedral Records relating to the History of Exeter,' recently published by Mr. Cotton, F.S.A., and the Venerable Archdeacon Woollcombe, we learn that the sword and cap of maintenance were presented to the city of Exeter by Henry VII. in recognition of the loyal services rendered by the citizens by their successful resistance of Perkin Warbeck and his rebel followers when they laid siege to Exeter in 1497. Just after their presentation this sword and cap were sent to London to be decorated, and otherwise fitted for state purposes. The bill amounted in all to £4 4s. Sarcenet and damask and pinnlace were necessary to make the headpiece at all presentable. The original, shorn of its decoration, is inside the embroidered hat now used on state occasions; it is of the same shape, but brimless, is made of black coarse woollen felt, and the sides are of two distinct pieces, brought to a circle and sewn at either end. The embroidered hat dates from the reign of James I., and it is an honourable distinction not lightly to be borne, for it weighs seven pounds, or half a stone. As to the sword, the pommel and cross, and probably the blade, are original. The scabbard with the chape are of the date 1556, when the charge for their making (in all £1 17s. 8d.) appears in the accounts. The capital was probably added in James's reign, and at the same time a guinea was let into the pommel. At the points of the cross a Tudor rose was affixed, and in the centre, between the roses, a Jacobin badge or shield, the device being a *fleur-de-lis* ensigned with the royal crown and the letters 'J. R.' The bill before mentioned was a heavy one, and was made up of many curious items."

THE ZENNOR POET.

Of Henry Quick, a Penzance eccentric, there is not much to say. Mr. Millett, in his "Penzance Past and Present," writes:—John Odger, Joe Elliott, Foolish Dick, Blind Dick, and Henry Quick—the Zennor poet, as he was called—will be familiar to many. The first three have been immortalized by the pencil of Pentreath, and the latter, if not immortalized, will be remembered by his rhymes, of which the following, referring to himself, is a specimen:—

"In Zennor parish I was born,
On Cornwall's coast, remember;
My birthday was in Ninety-two,
The Fourth of December."

It appears that this eccentric character was accustomed to hawk his rhymes about the streets of Penzance, as he tells us in another verse:—

"Oftimes abroad I take my flight,
Take pity on poor Henny;
To sell my books 'tis my delight,
To gain an honest penny."

ARMORIAL BOOK-PLATES.

These three plates are intended for a first instalment, in response to an appeal which appears on another page in the present number for particulars relating to Devon and Cornwall families, and specimens of the Book-plates in use by them. The Editor will be glad to receive specimens of other plates, either general or local, particularly the latter; and will also be greatly obliged if any of his subscribers or contributors will grant the loan of their plates for the purpose of illustrations in subsequent numbers.

GEORGE COLLINS, OF HAM.—George Collins, Esq., second son of General Arthur Tooker Collins, and grandson of Arthur Collins, author of the "Peerage," born 29th Oct., 1762, died 23rd July, 1826, having married Mary, only child of Samuel Pollexfen Trelawny, Esq., of Ham, in the tything of Weston Peverell, near Plymouth; she died 4th Sep., 1837, aged 74. Mr. Collins succeeded to Ham, and left several children.

Contributed by Mr. Arthur J. Jewers, F.S.A., to the "Miscellanea Genealogica et Heraldica" (New Series), edited by Joseph Jackson Howard, LL.D., F.S.A., vol. iv., No. 59.; November, 1882.

OZIAS HUMPHRY.—Ozias Humphry was born at Honiton on 8th Sep., 1742, and was educated at the Grammar School in that town. In 1790 he became a member of the Royal Academy; and on 1st March, 1798, was elected

a Fellow of the Society of Antiquaries on the nomination of the then President, Lord Leicester. He died 9th March, 1810, and was interred in the burying-ground attached to St. James's Chapel, Hamstead Road.

Contributed by Mr. Arthur J. Jewers, F.S.A., to the "Miscellanea Genealogica et Heraldica," vol. iv., No. 62; February, 1883.

PETER SYMONS.—Mr. Jewers says:—This gentleman was not of the Chaddlewood family; he came from Cornwall, and had a son and grandson also called Peter. There were three "Peter Symons" belonging to the Chaddlewood family at about the same time, so it is somewhat difficult to trace the identity.

We give below an illustration from an old wood block of the *Cornish Arms and Cornish Motto.* "The Cornish arms are a field sable with fifteen *bezants*, not *balls*, as they are commonly called. 5. 4. 3. 2. 1. in pale *or*. These arms were borne by Condurus, the last Earl of Cornwall of British blood, in the time of William I., and were so borne until Richard, Earl of Cornwall, on being created Earl of Poicton, took the arms of such. According to the custom of the French, these were a rampantlion *gules* crowned *or*, in a field *argent*; but, to show forth Cornwall, he threw the fifteen *bezants* into a bordom *sable* round the bearing of the Earl of Poicton; but the Cornish arms, those of Condurus, are unaltered, though the *coins* are often mistaken for balls, and painted on a field coloured to the painter's fancy."—S.H. [Notes and Queries, 1st S. V. 4, p. 174. We should be glad to receive some explanation of the motto "One and All."

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